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November 12, 2014

Colleen McFarland,  
Director of Archives and Records Management  
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Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

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Best wishes in this important endeavor!

Warmly,

Amy Gingerich  
Editorial Director, MennoMedia

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, APRIL 3, 1913.

No. 1

## EDITORIAL

**The Storm.**—Thousands killed in the storm! Thousands drowned in the flood! Hundreds of thousands of people without homes and facing starvation! Had these facts been on hand when we wrote our editorial on "My Brother's Keeper" we would have had some vivid illustrations showing man's interest in and obligation to fellow men. When the news flashed across the wires that a large part of Omaha was in ruins; that other cities, towns and villages were wrecked by tornadoes; that Ohio, Indiana, and other states were deluged in a mighty flood; that property was destroyed to the amount of several hundred million dollars, and hundreds of thousands of people were in distress from danger and exposure and in deepest gloom because of the loss of loved ones, it struck a responsive chord in the hearts of millions of people. From all classes of people there came expressions of deepest sympathy and offers of help. It is in such times of trial and distress that the close bond of sympathy between man and man is revealed.

There are other lessons which this nation-wide storm of wind and water brings afresh to our minds. Behold the nothingness of man compared with the majesty and power of God. Magnificent buildings, massive bridges, and other works which were the pride of men have been swept away with ease. The mightiest works of man are as crumbling sand in the hands of God.

In the midst of such calamities it is refreshing to note the nobler qualities of man revealed. Many instances of heroic sympathy, many acts of devotion showing a triumphant faith in God, have been reported. One of these is the story of a man, woman and children riding on a housetop to their death in the midst of a mighty torrent

of water, calmly singing, "Rock of ages, cleft for me, Let me hide myself in thee." This is but typical of our voyage of life—liable to end at any time, yet they who put their trust in God are safe in the great Rock of Salvation, no matter what may come.

The world has another object lesson—will we profit by it? How many who went down before wind and wave were prepared for the great change! How soon will a similar or even more destructive storm sweep our communities and take us to our eternal destination? Are we safe? Are our loved ones safe? Thank God, we may be, if we are wise and hide in the eternal Rock. What have we done, what are we doing, what **will** we do to help people on to this Rock? Soon another storm is coming. Jesus Christ, the risen Lord, the Mighty King, will come in the clouds with great power and with the mighty angels will welcome into His presence the elect of all ages and take "vengeance upon them that know not God, and obey not the Gospel of Jesus Christ."

The storm which has just swept over the nation was but a touch of God's power. But why wait until we must feel the touch of the power of terror. Why not get in touch with the power of His love and feel the comfort of His abiding presence continually? The Lord help us to do all that we can to encourage the faithful to press on in their heavenward journey and help in the rescue of the greatest possible number of souls for a happy eternity.

**Our Subscription Lists.**—Elsewhere in this issue Bro. Aaron Loucks has a few timely suggestions to offer on this subject. It has been the custom of the House to make an annual settlement and statement to the Mennonite Publication Board and the public. It is an advantage all around to have all accounts closed up as nearly as possible at such times, and we are sure that we

as a family of Gospel Herald readers want to do our share in bringing this about. A glance at the top of this page will show when the subscription will become due. In case your label is not changed within three weeks after renewal, please drop us a card. While thinking about this matter, perhaps you know of a few neighbors who might become interested in the paper. In that case we would be glad to have you send in their subscriptions, or their names for sample copies.

**My Brother's Keeper.**—The selfish man takes two things for granted: (1) that his chief business in life is to look after his own interests: (2) that it is nobody else's business what he does. Thus Cain, when asked where Abel was, replied, "I don't know. Am I my brother's keeper?" He told one direct falsehood and implied another. He did know where Abel was, and his very answer indicates that he knew his duty with reference to his brother's welfare. If he had power to kill him, he also had power to help him. In this Cain is typical of all selfish people. They know better, and seek to hide their selfishness with falsehoods.

God's design is that people should be dependent upon one another. Even the hermit is not absolutely independent from fellow man. "It is not good that the man should be alone" implies not only that man needs a "help meet for him" but also that he needs a keeper. Just as we are dependent upon others, so are others also dependent upon us; and to the extent that they are thus dependent upon us are we their keepers. "No man liveth unto himself alone." To the extent of our power to contribute to the well-being of others we are responsible for conditions in our homes, our churches, our communities, and as far as our opportunities and influence reach.

The sum total of human duty is em-



## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### ACQUAINTED WITH THE HOLY SPIRIT

By C. K. Brenneman.

For the Gospel Herald.

During Job's affliction one of his friends in accusing him with unrighteousness said, "Acquaint now thyself with him." The reply was, "I have esteemed the words of his mouth more than my necessary food." But the mighty words of God which thundered from heaven only convinced Job of his ignorance, and the fuller conception of God came to him afterwards when he said, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee."

Acquaintance with God, in this sense, implies being acquainted with the Holy Spirit, for it is through the Spirit that we become conscious of our own condition, which, when contrasted with God's holiness will cause us to abhor and humble ourselves. Hence the great need of acquainting ourselves with Him.

As disciples of Christ we must know the Holy Spirit, because—

1. We are living in His dispensation. It does not seem as if Abraham needed such a great amount of faith to leave his country and go to a strange one which God was going to show him. That was in God's dispensation, and His servants were accustomed to the audible commands of God, and the promises were always sure. It did not require a great deal of faith for the disciples of Christ to believe in Christ's dispensation, because He was with them, and proved the truth of His statements. But when those dispensations closed, the audible voice of God was no longer heard, and the visible presence of Christ no longer seen, and we are left alone unless we have found the third person in the Trinity.

their doomed souls are becoming more and more corrupted in sin and hurried to eternal destruction.

Let not our eyes be closed to our opportunities. Let us make our "calling and election sure." Let us remember our duty to our brother, and so shape our lives to the need that the greatest possible number of souls may be won for the Kingdom. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

He is here now, and while He is not heard by the natural ear, nor can be seen with the natural eye, yet we must believe it, and like the little boy's kite in the air which cannot be seen, a hold on the string will cause him to feel it. So, too, the Holy Spirit having possession of us, we will feel it. Contemporary with the Holy Spirit is another spirit: "The spirit that now worketh in the children of disobedience." "Beloved, believe not every spirit, but try the spirits, whether they are of God." "The Spirit of truth" declares Christ as having come in the flesh, and the "spirit of error," confesses the very opposite. This is the Bible way of distinguishing between the two. Other ways by which we may discriminate depend upon the nature of the case. The Spirit that denies the Deity of Christ, or the efficiency of the blood, or the immortality of the soul, etc., is also the "spirit of error," and leads to anything but present salvation, and eternal glory. If only people would realize the importance of this fact. Then spiritualism would not have gained its millions, Christian science would not have gained in numbers even beyond the membership of the Mennonite Church, and Russellism, the latest heresy, would not make such rapid strides of progress in deceiving people all over the world, with newspaper sermons, and smooth sounding lectures. But these are facts, and every truth-seeker to some degree is facing them, and if actuated by them, the consequence is, deception, and shipwreck.

Acquaintance with the Holy Spirit is necessary, because—

2. Without Him spiritual progress is a failure,

- (1) With reference to holy living: Man by nature is sinful, and needs to be regenerated by the Holy Ghost, which brings him into a sphere of holiness, but while in that state, he is still living in sinful flesh, and needs the constant indwelling of the Holy Spirit, to reveal unknown sin that may still be in the life and to give grace, and power to put it out, and to keep it out. In this respect we have a three-fold indwelling. "What? know ye not that your body is the temple of the Holy Ghost which is in you" and that, "as many of you as have been baptized into Jesus Christ have put on Christ," and last that, "Ye are dead, and your life is hid with Christ in God." Here we have, **Christ in God**, who holds us in His hands, and, **We in Christ**, who intercedes for us, and the **Holy Ghost in us**, as the complete controller of our lives. With such an incentive to holy living, who will not be able to defy all the powers of darkness, and live the overcoming life?

- (2) With reference to a surrendered life: There are perhaps no harder struggles to be encountered, nor great-

bodied in the thought that the aim of our lives should be to live to the glory of God and the good of fellow men. The testimony of our lips and lives, the investment of our time and money, the influence of our examples, will either make others better or worse. To the extent of our opportunities along these lines are we responsible as our brother's keeper. If the exercise of our liberties in eating, in drinking, in work, in conversation, in apparel, in recreation, in other things, will have the effect of influencing others to become gluttonous, dissipated, covetous, foolish, filthy, vain, sporty, lustful, or otherwise sinful, we are guilty before God in that we have used our liberties as an occasion to the flesh in causing others to go astray. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Even though we may imagine that it is nobody else's business what we do so long as we attend to our own business, we should not forget that our principal business is to live to the glory of God and good of fellow men, and that we can not escape responsibility for their ruin if it is through the influence of our example that they were led astray. If, on the other hand, we exercise our liberties and improve our opportunities in such a way that others will be led thereby to forsake sin, accept Christ as their Savior, and continue steadfast in the service of their Redeemer unto the end of their earthly journey, we have fulfilled our mission as our brother's keeper.

We do well to study our resources, our opportunities, our responsibility in the exercise of Christian liberty, our duties toward God and fellow men. What is life anyway but a time of opportunity to prepare for heaven and to serve as our brother's keeper that he may meet the same happy end? Why should God want us to remain after our salvation in a world so miserably spoiled by sin and where the best of earth is but a foretaste of the more glorious things above, if it is not that He has a work for us to do in behalf of our brother? Why should we look at life in any other way? Why allow the vain and transitory things of time and sense to absorb our affections and destroy our vision of the glory beyond? Esau, out of sorts because he was unsuccessful in hunting, gulping down a mess of pottage even if that did mean the sacrifice of his birthright, is a fair sample of those who make a god of their belly, not caring for others and reckless concerning the future. It is the work of the enemy of souls, blinding the eyes of his people, having them consume themselves in their own lusts, while



er battles to be fought in the Christian experience, than when one comes face to face with the question of surrendering his life to God the Holy Ghost. There may be some who know that if they should yield their lives to the Holy Spirit, it would mean for them to take up their cross, and follow Christ, and go to their next door neighbor or to their nearest friend and speak for Christ, or perhaps to go in some remote place and be a witness for Him. But remember if God calls us to go, or the Spirit impresses us to speak a word for Jesus, there can be no settled peace nor rest until we surrender. This means a surrendering to no hard master, but a comforter, as Christ said, "I will not leave you comfortless." He will not take us away from home and kindred, without there is a blessing in it. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and for the gospel's, but he shall receive an hundredfold now in this time . . . and in the world to come eternal life." It is our fortunate privilege to yield our lives to the "love of the Spirit," who is infinitely wiser than we are, and will do for us, and through us, that which can in no other way be accomplished. This being realized, and our lives thus being laid unreservedly at His disposal, He will come in, and fill every fiber of our being with His presence, and the result will follow. Instead of the up and down life, there will be the constant overflowing life. Instead of the lack of power for service, there will be the power of the Holy Spirit back of every message. He will do the convincing—"Of sin, of righteousness, and of judgment." Instead of the man-fearing spirit, there will be the spirit of boldness which will cause us to fear God rather than man and enable us to triumph, and glory before the world, in Christ our Redeemer.

Washington, Ill.

### SIN AND SINNING

Sel. by J. H. Mosemann.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I Jno. 1:8). Such is the testimony of God, and it must be received. It includes the Apostle John and the best saints within its meaning. Not only is it true that "all have sinned" (Rom. 3:23), but it is equally true that "in many things we all stumble" (Jas. 3:2). The holiest men and women on earth are constrained to say with Paul, "I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7:8). Nay, the holier they are, the more certainly they will say it; unless deceived and deluded by the devil.

But it is also true that "whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God" (I Jno. 3:9). Observe, it is not only said that he is not sinning, or practicing sin, as the word may be rendered, but he cannot sin. It is no limitation of divine omnipotence to say that God cannot sin, and hence the folly of those who speak of the peccability of Christ's nature. He was not made partaker of man's fallen nature at all, and therefore He could not sin. But believers are made "partakers of the divine nature" (II Pet. 1:4), for having received Christ, or having believed on His name, they are born of God (Jno. 1:12, 13); and that which is born of God cannot sin any more than God can sin.

When, however, we are born of God, we do not cease to be born of our sinful human nature. We have received by birth a certain nature, which has been transmitted from generation to generation, since Adam and Eve were driven out of Eden, and we come into the world "children of wrath, even as others" (Eph. 2:11). This nature is called "the flesh," "the old man," "the law of sin which is in my members," and it abides with us to the end of the journey. Hence, "if we say that we have no sin, we deceive ourselves, and the truth is not in us."

But the Holy Ghost, who is the author of the new birth and makes us partakers of the divine nature through faith in Christ, also abides with us; and "Greater is he that is in you, than he that is in the world" (I Jno. 4:4). We are not compelled, therefore, to sin. Far from it. "I say, then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). This was written to Christians, to regenerated persons, and hence they had the Spirit too, and hence they need not yield to the desires of the flesh, but avoid and overcome the things they would otherwise be sure to do.

To say that we have no sin is to deny the positive assertions of the inspired Scriptures. To say that we must sin is to pour contempt upon all the work of Christ in our behalf. To say that we may so walk in unhindered fellowship with Him, and in unclouded communion with the Holy Ghost, that the sin in us does not become sin, is to state a blessed privilege of every believer. Sin in Bible language is one thing, and sinning quite another. If we claim that there is no sin in us, we expose ourselves to the dreadful snares of Satan. If we practice sinning, we conclusively prove that we are not born of God.

It is not uncommon to find those who speak confidently of having attained unto "perfect sanctification" in their blessed experience. A very few

questions, however, are sufficient to show that they lower the demands of the law, or palliate the inherent evil of sin, or stagger on in total blindness as to their real state. In five minutes every man can see the sin that is in them, and if God flashes the light of His holiness into their souls, each would be compelled to cry out with the "perfect" Job, "Behold, I am vile." J. H. Brookes.

### WHAT IT MEANS TO BELIEVE

By Harvey Woolsey.

For the Gospel Herald.

While looking on a lost and sinful world it pleased God to help the needy. They were struggling and struggling, offering sacrifices, vainly hoping to be delivered from the uneasiness which stirred their breasts. Seeing their helplessness, the heart of God was touched, and He "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The word "believe" involves much more than many people think. At the same time that Christ was growing up and God was preparing Him as the Savior of the world, He was also bringing up John the Baptist to tell the people how to obtain the gift. In Matt. 3:1, 2, we read: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." In other words, a Savior is in the world. Repentance involves more than simply believing. In Matt. 10:39 we are told that "he that findeth his life shall lose it: but he that loseth his life for my sake shall find it." Repentance involves a Gospel life, and a Gospel life means self-denial. Our Savior says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. . . . Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels" (Mark 8:34, 38). So we conclude that to believe in Christ involves repentance and self-denial.

It also involves confession. Paul says, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." To accept Christ is to accept His Word; and to confess Him is to confess His Word. To confess His Word in reality means to live it. Christ says, "If a man love me, he will keep my words" (Jno. 14:23). Many people say that they love Christ but at the same time they disobey His commandments. The only evidence that Christ or the world has of man's



love of Christ is his obedience to what Christ says.

Many people claim the Spirit of Christ, though they heed not His sayings. There is one way in which people might be excused, and that is where the light is not yet fully revealed; but I am not in favor of putting much stress upon that point. I am fully persuaded that any person who is fully consecrated to Christ is also consecrated to His Word. I also believe that the Spirit which moved Christ to teach those principles will also prompt those who have Him to live the same kind of a life, "for whatsoever is born of God, overcometh the world" (1 Jno. 5:4). We must conclude, therefore, that from the evidence of these scriptures they who believe in Christ will deny self. People can not obtain salvation by giving one half of their lives to God and the other half to the world. And I am sure that it is high time that those who have fully given themselves to the Lord should get out to work and "cry aloud and spare not."

People lay much stress on the thought of not having the light. Jesus never said, "If a man have light, he will keep my word," but He did say, "If a man love me he will keep my words." The question is, Do people want the light, and how earnestly do they want it? Do you want what God has for you, more than anything else? If so, it will be granted. With a full consecration,

"Though you can not sing like angels,

Though you can preach like Paul,

You can tell the love of Jesus,

You can say, 'Christ died for all.'"

Oronogo, Mo.

## DEATHBED REPENTANCE

By David Burkholder.

For the Gospel Herald.

For my part I would not dare to say that a person could not live in sin and ungodliness until he was 70 or 80 years old, and then shortly before his death repent and die in peace and go to heaven. At least, the answer which the Savior gave to the malefactor on the cross seems to confirm this, and I think that was the poet's sentiment when he said, "While the lamp holds out to burn, the vilest sinner may return." The old saying is "Better late than never," but this is not God's plan, not what He wants men and women to do, not what the Bible teaches us. He says, "Remember now thy Creator in the days of thy youth." Notice He says "now," while you are physically strong and have your right mind, so that you are capable of doing something to the glory of God. Joshua emphatically endorses this doctrine when he says, "Choose ye

this day whom ye will serve," not tomorrow, or when you have a more convenient season. There is great danger in this. You run a fearful risk. Life is too uncertain. In a moment, in the twinkling of an eye you may be hurled into eternity, then it is forever too late. That seals your destiny.

Death comes in so many different ways and altogether unexpected. Frequently it happens that a person is struck by lightning and instantly before he can think of anything his body is a corpse, cold and stiff in death and the spirit in eternity. Another suddenly succumbs to heart failure, another to paralysis, without a moment's warning and so suddenly that he has not even enough time to say with the malefactor, "Lord, remember me."

Thus we see how unwise it is for a person to live on in sin with a vain hope or expectation of an opportunity of repenting on his deathbed, because he may never get such a privilege. He has no such a promise in God's Word, and by so doing may not only lose his priceless soul, but also rob God of a service he owes Him.

We are not our own, we are purchased with a price. Our body, soul and spirit are his, (1) by way of creation, (2) by redemption.

God says, "My spirit will not always strive with man." The longer a person lives in sin, the more hardened he gets, and by continually stifling his conviction he finally sins away his day of grace and God sends him strong delusions and gives him over to his own lust and a reprobate mind. God gives His reason for thus dealing with stubborn and rebellious sinners. He says, "Because ye despised my counsel and would none of my reproof, therefore I will also laugh at your calamity and mock when your fear cometh." As Christ said of Jerusalem, "If thou, even thou, in this thy day hadst known the things that belong to thy peace, but now they are hid from thine eyes."

Christ solemnly warns the people to be ready because the Son of man cometh at an hour when they think not; and then it will certainly be too late for sinners to repent and they must realize that the summer is ended and the harvest is past and their souls unsaved.

While we admit that some deathbed repentances are genuine, and acceptable with God, yet after all, our experience teaches us that a large percentage of them are counterfeit and lack godly sorrow for sin and the evidence of the new birth and true holiness. For instance, we would cite you to a case that came under my own observation. Some twenty years ago a young man was apparently seriously sick. When I asked him what I could do for him, his answer was, "I

(Continued on page 13)

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.  
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.  
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(274 S. 4th St.)

To all Gospel Herald Readers, Greeting:—No doubt many of you have noticed that there has been no report in the Gospel Herald from this place for quite a while. Especially those who have contributed to the work will remember that we have not stated the amount contributed since Oct. 1, 1912. We have been very much encouraged this last winter. God has graciously supplied our needs, and has given us health and strength to be about and help in the work to which he has called us.

The number of scholars enrolled at the Sunday school on 4th street is 132. The number enrolled at the Sunday school on Front street, 55. By having Sunday school on Front street gives an opportunity to some of the most poor and neglected children to assemble and join in singing psalms and hymns and spiritual songs, and also gives opportunity to teach in a body such who would not likely attend any other Gospel services.

Since our last report in the Gospel Herald there have been 4 more children placed in the Children's Home at Millersville from this place, making 12 in all. Nine of these attended our Sunday school. The other 3 are also from these families.

Bro. J. B. Senger of Kinzer, Pa., conducted a series of meetings here Jan. 5-12. He was assisted by Bro. H. H. Haverstick. A number gave their names as applicants for membership during the meetings, but have not yet been admitted into church membership by water baptism. We would in this way inform those who so kindly favored us by sending church papers, cards, etc., that same were received. Although we are unable to state all the different places from which they were sent, some were from Spring City, Pa., Preston, Ont., Elizabethtown, Ronks, Lititz, Stony Brook, and Wrightsville. We can still use many more. May I suggest that when sending papers having the wrapper large enough to extend over the edges helps to protect them. A certain sister from another county, a teacher in Sunday school, gave each of her scholars a small sum of money to invest in a profitable way for the Lord's cause. Some of the contributions received



for the Lord's work at this place are proceeds of the money invested.

We wish to thank all who remember us and the work in prayer, and by giving provisions, clothing, money, papers, cards, etc. Besides clothing and provisions donated the following was contributed during last quarter of 1912:

A Sister from Columbia -----	\$1.00
Another Sister from Columbia -----	5.00
Another -----	2.00
A Sister from Mountville -----	1.00
A Sister from Berlin, Ont. -----	1.00
A Bro. from Florin -----	5.00
A Bro. from Erisman's Cong. -----	1.00
A Sister from Erisman's Cong. -----	.50
A Sister from Mo. -----	1.00
A Bro. from Chestnut Hill Cong. --	.25
A Bro. from New Providence -----	1.00
A Bro. from Bossler's Cong. -----	1.00
A Sister from Bossler's Cong. -----	1.00
A Sister from Good's Cong. -----	.50
A Sister from Stony Brook Cong. --	2.93
A Sister from Stony Brook Cong. --	1.96
Others from Stony Brook Cong. ---	7.75
A Sister from Weaverland Cong. ---	.25
A Sister from Landis Valley Cong. ---	.50
Another Sister from Landis Valley ---	.50
A Bro. from Red Well Cong. -----	.10
A Sister from Rohrerstown Cong. --	4.00
Contribution box -----	.97

Gratefully acknowledged,  
C. B. Byer.

March 26, 1913.

#### Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

Dear Readers:—Ft. Wayne at this time is suffering with a severe flood. Thousands were driven from their homes. The Mission building is in the flood district and surrounded with water. If any of our brethren have potatoes and such like to spare **they would be greatly appreciated by the thousands who are driven from their homes and who will suffer before they will be able to work again.** If any of our brethren desire to send any thing address, Ben B. King, 1209 St. Mary's Ave., Ft. Wayne, Ind.

Yours for the lost,

Workers.

March 28, 1913.

#### Canton, Ohio

(1935 East 8th Street)

The attendance in Sunday school is growing these last few weeks. Whooping cough caused a falling off in the attendance since Christmas, but the children have all recovered again.

Another room has been rented for the Happy Hour Sunday School. It is a larger, more pleasant, and more pleasantly located room, and there have been more boys and girls coming since the change has been made.

Just a week ago we were again reminded of the frailty of life when three sudden deaths occurred in a week's time. The one was a nine months old baby of one of our Home Department women, who was found dead in the morning. The day be-

fore that a young man 23 years old was caught in a machine at the brick yards and so badly mangled that he died. He leaves a sorrowing widow and child. Several days later in the home of some of our Sunday School children the 19 month old boy ate a pain tablet containing acetanilide and was a corpse in fifteen minutes. Surely "in the midst of life we are in death." May we be ready when our summons come.

Sister J. A. Liechty underwent a serious operation two weeks ago and is getting along very favorably. We feel assured that prayers have been answered in her behalf.

We were sorry to lose several of our members who moved to Medina Co. several weeks ago, but trust that they will be used of the Lord in their new home.

Fannie Hershey.

#### SIGNS OF PROGRESS IN INDIA

By C. D. Esch.

For the Gospel Herald.

Much has been said and written during the last few years about the great progress the East is making in various lines and we who are here in the midst of the scene of action are often impressed with the way things are moving on. And one is often struck with the ideals of progress and education that are prevalent among the people. Things in and around Dhamtari are moving a little faster than usual on account of the increased business that the Canal works, recently started, brings with it. Two years ago a vehicle for a horse was considered a very rare thing for this place, but now "horse-tongas" are quite a common thing. Bicycles are getting to be quite as plentiful as they are in some American towns.

It is the great ambition of many an Indian youth to get an education, especially to get along so far that he can read and write and possibly speak English as this is considered to be a great requirement for education. Not long since while we were in a village some miles from here we met a Brahman who belongs to the missionary class. During the conversation some mention was made of education. He said, "I am not educated, as there is no education in anything but Sankrit or English and I know neither." A short time ago one of the instructors in the Bible school was teaching about the great learning the ancient Greeks possessed, when one of the students asked, "Did they know English?" One great reason for this thirst for English education is that they may be able to get the English papers and find out the things that are going on in the outside world first handed. In some cases this is a good thing and in oth-

ers it is not. With this comes the temptation for the wealthier classes to squander their money in purchasing automobiles and air ships while in many cases there is no other reason than that it appears big and is a good way to while away time as well as get rid of a lot of money.

With this progress also comes the increase in prices of almost everything that one has to use. Many things have gone up to almost double the price they used to be, especially grains that are used for food for cattle as well as men. Thus wages are almost double what they were a few years ago. Then one could get men to work for four cents a day now the ruling rate is eight cents a day. Other things are about in the same proportion. There are increased opportunities for spreading out in the mission work, but finances are also limited and with the increased cost in everything it takes very close economizing to make ends meet on the same allowance we used to get, when living and work were much cheaper than now. Therefore do you wonder that a feeling of uneasiness is inclined to come over the missionary when he sees that in the monthly report there is a great shortage in funds for India. We don't want to complain, for the brethren at home have been standing by us nobly and upon inspection we find that we are much better supported than the missionaries of some other missions; but we feel that it is well to explain matters so that all may understand.

The question may also come up that things manufactured and sold should bring returns accordingly. This they do in some cases, but there is usually such a great amount of work to be looked after by each missionary that things don't bring the returns they might. Just a few days ago Bro. Kaufman told me that if he had all his time to put in in the shop he thought he could easily make it self-supporting and a little more; but Bro. K. has a Bible school in his care, also the farming of a forty acre tract of land to manage, also a small congregation of Christians to oversee four miles from his home, besides the great amount of work connected in keeping the mission treasurer's accounts. If the writer had all his time to spend in the practice of medicine he might do much better work and get more money for it, but who would look after the lepers and all their various needs? Thus it is in other lines as well. Missionaries are very ordinary people and we trust the people at home will not expect too much of us. But if you will all pray the Lord to give us much strength and wisdom, I am sure the work with His strength and help will progress in its line fully as much as the world progresses in its line.

Dhamtari, C. P., India.



## Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord, for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### CHILD'S MORNING PRAYER

The morning bright with rosy light  
Has wakened me from sleep;  
Father, I own Thy love alone  
Thy little one doth keep.  
All through the day, I humbly pray,  
Be Thou my guard and guide;  
My sins forgive, and let me live,  
Dear Jesus, near Thy side.

Help me today in work or play  
To do Thy blessed will:  
In holy ways, with prayer and praise,  
My duties to fulfill.  
Oh, make Thy rest within my breast,  
Great Spirit of all grace:  
Make me like Thee, then shall I be  
Prepared to see Thy face. Amen.

—Selected.

### HOME PROBLEMS

Conducted by C. R. Strite.

Bro. X. Q. is one of those practical men who believes it his supreme duty to provide for his own and "lay up money for a rainy day." He has a boy who is very studious and especially interested in the Bible. He complains that the boy spends so much time with his Bible that he is no account to work. Where does the fault lie, with the parent or the son?

It is evident at once that the proper relation does not exist between this father and son.

The duties of parents to children relate to their health, their maintenance, their education and their morals. Many rules have been delivered respecting health. All these center on the simple life and good habits. Parents should accustom their children to industry and moderate exercise, teaching them to be capable to provide for themselves. Those living in idleness, violate the law of nature and of revelation (1 Tim. 5:8).

In respect to education and morals great care should be taken, to direct the present life along habits of courage, application, trade, prudence, labor, justice, contentment, temperance, truth, benevolence, etc., their capacities, age, temper, strength, inclination should be considered and advice given suitable to these. In the light of these important forces which may or may not be developed in every child, there is some fault with the father for insufficient training.

"Fathers, provoke not your children to wrath, lest they become discouraged." The reading of the Bible should at all times be encouraged. It is pos-

sible to encourage children to become interested in the home duties by consulting with them, and when their judgment comes near to yours, let them have their way to do things. Aim to have them become a partner in your affairs, thus will be developed a responsibility for the work of the home.

"A wise son maketh a glad father."

"Honour thy father and thy mother."

If the son reads his Bible with an honest heart, he will be led to honor his father, manifesting it by helping to bear the burdens of the home; God does not expect people to sit down and read their Bibles continually, and neglect the duties of life. Let this motto prevail: "Come, let us reason together."

Hagerstown, Md.

### PARENTS WHO "FAILED TO PASS"

For the Gospel Herald.

Dear Brother Kauffman:

While sitting in the library today, my eyes were attracted to an interesting title at the head of a short article, and I at once picked it up and read it to see what it meant. My instant impression was that it is a suitable piece of suggestive information for the Family Circle of the Gospel Herald. It deals in such a nice and suggestive manner some of the home duties toward the mental development of the child. While the article is simple it uncovers by suggestion a number of extremely practical ways in which the parent can help the child toward a good education in the home encouragement. No doubt much of the education must depend upon the teacher, yet as this article suggests, the parent can help by putting the right incentive and assistance about the pupil that he will make the best of his opportunities.

In my own observation for many years and now especially since I have a chance to see it work out here where representative young people come under my own eyes from all parts of the country, this observation is verified. As a very general rule, children of teachers, or educated persons, or of people who stand very definitely in favor of a good education; are far in advance of the children of others in their work. The one reason for this difference that I can figure out after having observed it especially for such a long time, lies more in the parents doing for their children what this little article suggests, help the child toward the opportunity and encourages him in it.

I submit therefore the article for publication at your discretion. I only suggest that you give the Youth's Companion the full credit, and myself as selector may best be left off entirely. Some parents know me as an old bachelor, and for them at least, there would be some occasion for prejudice against it, simply from the fact that such an one as myself selected it. (That is all right. There are some things so plain that even a bachelor can see.—Ed). So the name of the paper will be all the credit necessary.

The suggestions are such as to be practical as well as available for all parents. It does not ask so much that they work for him, but that they give him encouragement. That will mean much to any healthy normal child in the way of getting an education. It has meant almost everything to

me. I do not owe so much of my education to the education of my parents, but to the fact that both of them gave an unlimited encouragement to me in behalf of it. They never allowed anything to hinder us from getting all we wanted, never kept us away from school on account of work, and told us if we wanted more they would help us to get it. Such an inheritance is to be appreciated. So bless both the parent that gives it, and also the pupil who is blest with such parents.

Your brother,

When a high-school pupil fails to pass his examinations, or drops behind in the routine work of his studies, it is on him that his parents and teachers place the blame. To him it belongs in most cases, but not in all, and perhaps in any case not all of it. His parents, too, have a responsibility, and it is often they who have "failed to pass," rather than the boy.

A teacher telephoned to the mother of one of her pupils to suggest that he was not putting time enough on his lessons. "Why," said the mother, "I expect you to attend to that."

"Madam," the teacher answered, "Johnnie is only one of my pupils, but he is all the son you have."

The school provides opportunities for learning, the parents must see that he uses them. Do you point out to your boy the personal and business value of an education? Do you help him to select the courses that will be the most useful to him? Do you see that he has a definite time for study, and that during that time he is not interrupted? Do you provide a quiet place for him to study in, or must he prepare his lessons in the midst of all the distractions of a family evening? When he has a hard problem to solve, do you work it out for him, or do you give him the judicious help that will enable him to work it out for himself? Do you make him take daily exercise in the open air? Do you see that he has nine hours of sleep every night, so that he can go to school fresh and alert? Do you insist that he eat a good breakfast? Do you try to prevent him from scattering his mental and physical energies by going to theaters, dances, picture shows and club meetings, or loafing about the street corners during the week? Do you know your child's teachers, and do you ever go to school to talk over with them his progress, and to find out what his difficulties are?

If you will answer these questions honestly, you will know whether it is your child who has "failed to pass," or you.—From The Youth's Companion.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?—II Cor. 6:14.



## Sunday School

For the Gospel Herald.

Lesson for April 13, 1913—Gen. 28:10-22

**Golden Text.**—I am with thee, and will keep thee in all places whither thou goest.—Gen. 28:15.

**Introductory.**—"Behold, I am with thee, and will keep thee." Thus spake the Lord to Jacob on that memorable night when he lay at Bethel with the sky for his blanket and a stone for his pillow. Jacob was going through some trying experiences. He felt the wrath of his brother Esau. He was taken from his mother's side, perhaps never to see her face again. He was in a strange place, away from kindred and acquaintances, not knowing what was before him. But the Lord was with him. He who said that the elder should serve the younger was able and willing to give the child of promise the assurance that let come what will all will be well. Jacob's experience at Bethel was at once thrilling and full of valuable lessons for both him and us. It was twenty years after he again reached Canaan.

**The Vision.**—As Jacob lay upon the ground with his head resting as best it may upon some stones he dreamed a dream in which appeared a glorious vision. In the first place we see the practical side of the man. He made the most of existing circumstances. And as he lay there the Lord proved His faithfulness to His promises. In the dream he saw a vision of a ladder reaching from heaven to earth and angels ascending and descending upon it. And "the Lord stood above it, and said, I am the Lord God of Abraham thy Father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee in all places whither thou goest, and will bring thee again into this land." Glorious vision! Blessed message! Alone, and yet not forsaken. A wanderer, yet the cheering presence and promise of God assured a protection more complete than any which the world is able to offer. This same God is the same that He was in the days of Jacob, and His promises to us are just as precious. The ladder which Jacob saw was typical of the glory ahead and the access to the throne of grace and of power, and means the same for us. Though the world may have nothing for us but trials and crosses and hardships, the God of Jacob is near us with the blessed promise, "I will never leave thee nor forsake thee."

**Effect upon Jacob.**—Jacob awoke. It dawned upon him that this had been a mere dream. The glory of the Lord had departed. His stony pillow seemed hard. He could now realize how cold and dismal is this old world compared with the love and grace and glory of God. And yet how many choose the former rather than the latter! "How dreadful is this place!" he says. "He was afraid." Afraid of what? Likely two things combined to make him feel wretched: (1) the holiness and glory of God compared with the imperfections of men. On a similar occasion, when Christ appeared mysteriously and miraculously to His disciples and Peter learned who He was he cried out, "Depart from me, for I am a sinful man." Jacob doubtless had similar feelings. (2) The great contrast between the way things appeared in the dream and the way they actually were when he awoke. One was heavenly, the other earthly. After seeing the former the latter stood out in all its horrors. Well may he say, "How dreadful is this place!"

But Jacob recognized another thing. This that he had seen was from the Lord. "Surely the Lord is in this place; and I knew it not," he said. How many have had similar experiences—thought they were alone, unconscious of the presence of God, when God was with them all the time, lacking only recognition. Jacob was impressed with the presence and majesty of God, as his promises show.

**Jacob's Covenant with God.**—Jacob rose up early in the morning, took the stone which he had used for a pillow, set it up for a pillar and made a solemn vow before God to be faithful thereafter. It is evident, however, that he had not yet attained the degree of trust that he afterwards reached. Notice the string of ifs: "If God will be with me, and (if he) will keep me in this way that I go, and (if he) will give me bread to eat, and raiment to put on, so that (if) I come again to my father's house in peace; then shall the Lord be my God," etc. Later on these ifs all dropped out of Jacob's vocabulary and he trusted the Lord to fill all these conditions without any stipulation from him. But whatever we may say about these conditions, the heart of Jacob was profoundly stirred and his worshipful nature brought to view in these experiences. He closed with a practical hint about giving the tenth to the Lord. The hint should receive our prayerful consideration. Tithing is often opposed on the ground that we should give more than the tenth. Only those who actually give more than a tenth of their income to the Lord have a right to oppose tithing on that ground.—K.

Fools make a mock of sin.—Bunyan.

## Our Young People

THE WHOLE WORLD GUILTY BEFORE GOD.—Rom. 3

Topic for April 20

MOTTO

"There is no difference."

### OUTLINE OF TOPIC

#### I. The Jews' Advantage.

1. They possessed the Word of God.—V. 2.
2. Doubts do not change the value of truth.—Vs. 3, 4.
3. But if doubts emphasize the truths by contrast, it does not make doubt justifiable.—Vs. 5-8.
4. The Jews' advantage does not make them righteous above others without faith.—V. 9.

#### II. The Law Simply Unveils Man's Condition but does not Remove It.

1. It declares all sinners.—Vs. 10-12.
2. It shows the character of sinners.—Vs. 13-18.
3. It stops all boasting.—V. 19.
4. It does not justify the sinner.—V. 20.

#### III. There Is a Righteousness Attainable by Faith to Both Jew and Gentile.

1. It was witnessed by the law and prophets.—V. 21.
2. It comes to the believers.—V. 22.
3. Every body needs it.—V. 23.
4. The blood makes it possible.—Vs. 24-26.
5. Boasting is excluded.—Vs. 27, 28.
6. God provides for all.—Vs. 29, 30.
7. Faith righteousness establishes the truth of law.—V. 31.

### PERSONAL THOUGHT

If my advantages of training in righteous practices have only developed in me a feeling of superiority over others I have missed the most important use for which they are designed. Lord, teach me to know my utter inability to make myself pleasing in Thy sight without Thy mercy and power through Christ.

### SUGGESTIVE ASSIGNMENTS

#### For Children.

1. Text word, Righteousness.

#### For Young People.

1. There is None Righteous.
2. How Can the Law Help Men?
3. How Can God be Just and Merciful Toward the Sinner?

#### For Older People.

1. How Does Unrighteousness Commend the Righteousness of God?
2. Are We Justified in Doing Evil that Good May Come?

"The little sharp vexations,  
And the briers that catch and fret—  
Why not take them to the Helper  
Who never failed us yet?  
Tell Him about the heartache,  
And tell Him the longing, too;  
Tell Him the baffled purpose,  
When we scarce know what to do;  
Then, leaving all our weakness,  
With the One divinely strong,  
Forget that we bore the burden,  
And carry away the song."

"God is my refuge and strength; a very present help in trouble."



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## OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 3, 1913

## Field Notes

Bro. D. Z. Yoder of Smithville, O., ministered to the congregation at Canton, on Sunday, March 23.

A letter from Bro. J. D. Miner brings us the information that on account of the measles they have had no services at the Kansas City Mission for two weeks. The meetings were again announced for Sunday March 30.

Baptismal services have been announced to be held at Reiff's Church near Maugansville, Md., April 19, and communion services the following Sunday.

Bro. E. J. Blough and wife of Johnstown, Pa., returned to their home on Monday, March 24, from Martinsburg, Pa., where the brother conducted a ten-days meeting.

A graphic pen picture of the recent floods in the middle west, as seen from West Liberty, Ohio, is given in Bro. Metzler's "Orphans' Home Letter" which we mean to publish next week, God willing.

Bro. S. E. Allgyer of West Liberty, Ohio, closed a series of meetings recently at Springs, Pa., with three public confessions and the congregation greatly encouraged as among the visible results.

Bro. T. M. Erb of Hesston, Kans., whose condition has been reported from time to time, has again been removed to his home after another unsuccessful effort at skin grafting. He is slowly recovering from the effect of the recent operation.

The Brotherhood of the Hammer Creek Church near Lititz, Pa., have made arrangements to rebuild. Regular services were held there last Sunday for the last time until the congregation will assemble there to worship in the new house of worship.

An interesting letter from the Mennonite Gospel Mission, Chicago, reached us too late for publication this week. The cause of its being late was the delay in mail service caused by the high waters in Indiana and Ohio. It will be published next week, the Lord willing.

Bro. J. D. Brunk of Goshen, Ind., expects, the Lord willing, to drop out of Goshen College a year and spend that time in the interest of song in the field. Any congregations desiring his services would do well to write him, to the end that a schedule of appointments might be made.

Bro. J. M. Schmucker of Orrville, Ohio, writes from Canton, Ohio, under date of May 27: "This finds us in Canton. Started from Pittsburgh last evening. Do not know when I can get home. A calamity such as Ohio is suffering today brings us more to realizing the fact of our real insignificance and God's omnipotent greatness. We bow our heads in humble submission and pray that these calamities may only bind us closer to Him who reigns supreme."

Word reaches us that Bro. S. K. Yoder of Mattawana, Pa., a faithful shepherd over God's flock at that place, passed to his reward early on Friday morning, March 28. May the Lord comfort the bereaved, and raise up another to fill his place in the church. Funeral was announced for Monday, March 31. Obituary notice later.

Bro. John Erb, our aged minister in the Swope and Strickler congregations near Harrisburg, Pa., has been stricken with paralysis and helpless for a number of weeks. If not prayed against God's will, our prayers are for his recovery. But whenever the Master calls, though it be to remove a faithful shepherd to a higher charge, we bow our heads in humble submission and say, "Thy will be done."

The 70th quarterly meeting of the Mennonite Sunday School Mission of Lancaster Co., Pa., is to be held at Paradise, Pa., April 16. The meeting is to begin with a sermon by Bro. Abram B. Herr and close with an address on "What is true Repentance?" by Bro. J. C. Habecker. This latter is in accord with our Savior's idea of a mission program, for His decree is "that repentance and remission of sins should be preached among all nations."

## Correspondence

### Chambersburg, Pa.

The Sunday school at Strasburg, Franklin Co., Pa., was reorganized March 23, with the following officers: Supt., Elmer B. Shirk, assisted by David S. Lehman; Secys., Charles Hunsecker, Sol. O. Burkholder; Chors., Lehman Horst, David S. Lehman.

J. G. B.

### Martinsburg, Pa.

Dear Readers, Greeting in Our blessed Saviour's Name:—Last Sunday evening, March 23, we closed a series of meetings at the Martinsburg church which continued one week. Bro. and Sister E. J. Blough of the Johnstown district were with us. Bro. Blough expounded the Word each evening in its power and simplicity. May we all try to follow more closely in the footsteps of our blessed Redeemer, put into practice the things that we have heard, and be willing to do more for the ingathering of souls.

May the Lord bless our brother and family as they go forth doing His bidding.

Remember the work at this place



that we may prove faithful and all may redound to His glory.

Yours for His cause,  
Laura Metzler.

#### Mummasburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We are a small band of workers for the lost at this place, have been again encouraged to keep on in the good work of the Master.

Again we feel to say with the Psalmist, "Thy testimonies are wonderful," Saturday evening March 15, Bro. Noah B. Bowman, of Terre Hill, Pa. came here and remained till the 26th. He preached the Word in power and sincerity, showing the joy of living a Christian life. We also are glad to say that the brother's work was not in vain, the results being 10 open confessions, and quite a few are counting the cost. We were told how dangerous it is to live outside of Christ. The brother has done his part. Eight of these converts will unite with our church and the other two with other denominations.

On May 11 we will hold our communion and baptismal services. Bishop C. M. Brackbill, of Kinzers, Pa. will have charge of the meetings.

May the Lord bless the brother as he goes about doing the work of the Master, is the wish and prayer of the brethren and sisters at the Mummasburg congregation. Brother come again.

In Christian love,  
Mahlon A. Shue.

#### Low Point, Ill.

Dear Herald Readers, Greeting:—"Behold the Lord rideth upon a swift cloud," "He commandeth and raiseth the stormy wind," "Yea, He did fly upon the wings of the wind." \* \* \* He made darkness His secret place, His pavilion round about Him were dark waters and thick clouds of the sky." \* \* The Lord also thundered in the heavens, \* \* and He shot out lightnings."

"The Lord hath His way in the whirlwind, and in the storm, and the clouds are the dust of His feet." "With an overrunning flood will He make an end of the place thereof."

"The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him."

"Oh! that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

While we deeply sympathize with the thousands who are in affliction and distress because of the recent storms and floods in the east and west, we feel as though we have been

specially protected, for which we are grateful, indeed.

Twenty-two applicants have been recently received into our congregations here, thirteen being added to the Metamora Church, where a baptismal service was held March 2, and on March 16 nine were received by baptism at the Roanoke Church. All of these applicants who have now sealed their vows with God, are young in years; and as they grow up, may they "increase in wisdom and stature and in favor with God and man," so that they may be useful in the Master's service.

May they realize that to be a follower of Jesus means more than church membership only.

In His name,  
Lydia Oyer.

#### Portersville, Calif.

Dear Herald Readers, Greeting:—We praise God that we had the privilege again of enjoying a great spiritual feast. Bro. J. P. Bontrager of Albany, Oregon came here on Monday, March 17, and was with us one week. He preached eight impressive sermons. There were no public confessions. Some were almost persuaded. These meetings were well attended and we believe much good will result from the meetings. Bro. Ben Swartzendruber of Upland, California was also with us during these meetings. His help in the work was much appreciated.

On Sunday afternoon we had communion services when all members present partook.

Brother and Sister Shenk and Bro. and Sister Kilmer of Dinuba were with us Sunday evening. We were greatly encouraged during these meetings. May God bless the brother as he goes in other fields of labor.

J. R. Miller.

March 24, 1913.

#### Dalton, Ohio

Dear Readers, Greeting in our Master's Name:—Twenty young persons were on Good Friday received into church membership by water baptism at the Swiss Mennonite Church, May they remain faithful unto the end. On Easter the Lord's supper was observed. May it have been a blessing to all that partook thereof.

We had four funerals in our community in time of two weeks, which reminds us that we have no abiding place here, but have to seek the city fair to come.

Cor.

March 24, 1913.

#### Washington Boro, Pa.

(Habecker's congregation.)

Dear Herald Readers, Greeting to all in Jesus' Name:—Our Sunday school at this place was reorganized today with the following officers elected for this year: Supts., Bros. John F. Charles, John Hess, Clayton Charles; Secy., Bro. Stoner Haverstick; Treas., Bro. Charles Habecker; Chors., Bros. Eli Mann, John K. Charles. May we ever remember that the Sunday school will not be successful with only a few faithful ones, but when the whole Sunday school stands together loyal to Christ, then alone will the work be a blessing to all. While we are glad for faithful ones to lead in the work, we want to help them and thereby make their labor for the salvation of lost souls and build up the Church of Christ on earth.

We are glad to note the increasing attendance in the Sunday school. While this gives us new courage to press onward may we remember there is never a cloud without a silver lining. We are not working for our interest alone but for the many who know not Christ. May this ever be the burden of our hearts. Be faithful, loyal and true and the Captain of our salvation will lead us on to our eternal reward.

Pray for us that we may at all times do the will of Jesus and follow in His steps.

Happy in His service,  
Mary D. Martin.

March 24, 1913.

#### Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Precious Name:—"The Lord is my shepherd; I shall not want." Sunday evening, March 2, Bro. John Bucher preached to our congregation. Sunday evening, March 9, Bro. Banks Winey preached for us, Sunday evening, March 16, Bro. Jacob Hershey broke the bread of life to our congregation. The writer was not present at these services, having had an attack of the grippe.

Although the air was real cool Sunday morning, March 23, dawned nice and bright as if nature itself wished to celebrate the day in token of our Savior's resurrection. The early spring flowers decked the beautiful lawns which only a few weeks ago seemed dead and bare. Nature itself teaches us of the resurrection. In the afternoon Bro. Noah H. Mack and family were with us. Bro. Mack preached, using the words, "Come, see the place where the Lord lay."

May God bless you all, and pray for the Lord's work at this place.

Minnie E. Schload.

March 24, 1913.



## Intercourse, Pa.

Greeting to all Herald Readers:—On Easter Sunday Bro. Daniel Stoltzfus of Chester county delivered an interesting Easter sermon in the Millwood Church. The same day Sunday school was reorganized as follows: Supts., Isaac Kennel, Benjamin Kaufman; Sec., Joseph Kennel. May God's richest blessings rest upon them that their work may be upbuilding to the Church. Bro. Samuel Umble has been very ill with pneumonia and hic-cough, but is now on a fair way of recovering. Health fair in this community with the exception of colds and measles and some whooping cough. The report of Friday last is that Bro. C. K. Smoker of Mifflin Co., Pa., who has blood poison, is recovering slowly. May God bless him that his arm may be saved.

B. K. Smoker.

March 24, 1913.

## Freeport, Ill.

Dear Herald Readers, Greeting:—We were very glad for the visit of Bro. A. C. Good of Sterling, Ill., who filled the pulpit here Sunday evening, March 23, and preached a strong sermon on the Resurrection.

At our recent business meeting it was decided to have preaching every Sunday morning, and young people's Bible meeting every Sunday evening instead of preaching every two weeks morning and evening and Y. B. P. M. every two weeks.

March 25, 1913.

## Middlebury, Ind.

On March 22 we had instruction meeting and on the 23 baptismal services at which time 14 were received by baptism, four upon confession and three by letter. We expect to have counsel meeting March 28. Bro. D. J. Johns was and expects to be present at all of these meetings.

March 25, 1913.

## Lancaster, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—"O, praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord." We can surely praise God for His blessings which He bestows upon His servants. The Lord willing, baptismal services will be held at the Chestnut St. Church on April 6, 1913, at which time a number of applicants will be received into church fellowship. May His blessing rest upon them, also at the same place communion services will be held the following Sunday, the Lord willing. Remember us in your prayers.

In His service,

Lloyd S. Kemrer.

March 25, 1913.

**Miscellaneous****BEWARE, BEWARE**

By a Sister.

For the Gospel Herald.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness.—Gal. 6:1.

Do we not too often see  
(Ah! I wish it wouldn't be)  
When one in temptation falls,  
Others give their neighbor's calls,  
And many things about them say,  
Thus greater burdens on them lay,  
They send them down still more low,  
Saying things that are not so.

You may say, "They do not care,"  
Ah, my friend, beware, beware,  
You, in a spirit of meekness  
Should speak in a voice of sweetness.  
You should lend a helping hand,  
Raise them to a higher stand,  
Tell them God will all forgive  
If they will now a pure life live.

If God in heaven, forgives their sin,  
Why can't they your friendship win.  
Will you stand and at them stare,  
And think that they are not aware.  
Ah! my friend, take care, take care,  
You should help their burdens bear.  
You should not even dare,  
To look a scornful look—beware.

They truly now your friendship need,  
Now, prove a friend in word and deed,  
Help them spoil the evil seed  
And to a brighter pathway lead,  
Kind words, and a happy smile,  
You will find its been worth while  
When at heaven's brink they stand  
They will thank you for a helping hand.

Speak gently to the erring ones,  
It will bring the wayward sons  
They love to see that spirit show,  
Ah, that's the kind of seed to sow,  
Tell them on Jesus to cast their care  
He will all their burdens bear,  
And they a crown of life may wear,  
So then my Christian friend, beware.

Harrisonburg, Va.

**OUR YOUNG PEOPLE****I. City and Country**

By J. S. Hartzler.

For the Gospel Herald.

That we are living in a land and age of change can not be denied by any one. Some of these changes are very good and some are equally bad. While some of these are aiding us financially and we are accumulating wealth rapidly (and often becoming correspondingly poor from a spiritual point of view) others are among the first causes for making the "high cost of living" still more so.

These changes are as true with regard to higher education as in anything else. Especially is it true with regard to the young people of our beloved Church. Twenty years ago there were very few Mennonite young people attending high school while today there are thirty-five young people

of Mennonite parentage (most of them members) attending one high school in a town of scarcely thirteen hundred population and other communities have about the same percentage of the membership attending some institution of higher learning. If the estimates of the people who are at the head of Eastern-School-movement are correct there are about two thousand students of Mennonite parentage attending such schools in Ohio, Pennsylvania, Virginia, and Maryland. If this be true what will be the number in the whole of the United States and Canada? Of this vast army those who are attending our church schools form a very small percent.

But what with regard to the future of these? Parents and pastors are watching the movement with great anxiety. The students of today will be the men and women of tomorrow for the rapidity of time is almost inconceivable. The training of these young minds is one of the most far-reaching and responsible vocations that man can take up. Parallel with this is the responsibility of student to choose and "hold fast that which is good." It is very important that he learn to do this while in school for this will be his work the remainder of his life. It matters not what trade, profession or business he takes up he will be obliged constantly to choose.

The fact that there are so many more of our young people attending high school may be one reason for more of our young people going with that great flood "from the country to the city." In some cases the parents move to the city in order that the children may board at home and have educational advantages. Often the education thus gained fits the student for some work that is not adapted to the country; hence if the parents have not already moved to the city with him, he goes to the city after his education is finished. This trend of affairs is true notwithstanding the present cry of, "Back to the farm;" or a similar one, "From the city to the soil." It is said on fairly good authority that four-fifths of the successful business and professional men come from the farm. The enormous growth of our cities and the actual decrease in rural population in some parts of the country would bear out that thought.

It is a conceded fact that the country tends to better spiritual as well as better physical conditions. Constant contact with others keeps the mind employed, and very frequently with thoughts that had better be avoided. Then the many scenes in the show-windows, in the stores and on the streets; the immoral pictures, the vulgar conversation and object lessons in the cigar stores, in dark alleys and in the theaters are temptations that have



caused the fall of thousands who might otherwise have been useful citizens.

Goshen, Ind.

### "FISHERS OF MEN"

By Nathaniel Bergey.

For the Gospel Herald.

Follow me and I will make you to become fishers of men.—Matt. 4:16.

What a glorious occupation—fishing for men. We do well to study the best principles and methods suitable and acceptable for catching souls. We should be awake to our responsibilities and do what we can to save men from sin, and from the mists and darkness of "popular error," whereby Satan is leading men blind-folded into the abyss of eternal death. For if the devil can delude people long enough so as to make them believe these errors he has gained the victory. Our duty therefore is to fish for men (through the presentation of the truth) from those "popular" (and eventually fateful) errors and delusions so that they may be saved eternally from eternal torment.

We need to be set on fire of God, and anointed by His unchanging love to labor zealously for the rescue of men from sin and all its woe, so that they will not only be spared the punishment of sin, but that they also may share the fullness of redemption in Christ Jesus. "For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, hath abounded unto many" (Rom. 5:15). We want to preach the Gospel in its entirety so that men, moved by the pain of conviction, will cry out with the Philippian jailor, "What must I do to be saved?"

Christ in the text gives us the secret of successful work—"Follow me." To follow Christ means to study the methods by which He succeeded in catching men. Not every fish can be caught by the same bait—not every man is won unto the discipleship of Christ with the same method. Some are won by preaching, others by singing, some others are won by a personal talk, and last, yet not least, the influence of a godly life. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Be humble. Many fail, not because of lack of intellectual ability, but because of the lack of humility. There is a certain and subtle possibility of being elated in the success which God gives us in winning souls, so that even the preacher, evangelist, teacher and Christian worker may fall into the snare of the devil. "Pride goeth before destruction, and an haughty spirit before a fall." The glory of God is

the supreme motive and the desire to be of service our chief ambition; and then God will not only bless our efforts but will also crown them with the redemption of souls.

May we all unitedly labor to this end; be prepared to make large sacrifices, if only through these sacrifices souls be won into Christ—"The way, the truth, and the life."

Christ will make us to become fishers of men by means and ways all His own. Through the influence of His grace, and also under the pain and correction of the chastening rod, and through mysterious providences, He brings our thoughts and will into the "captivity of the obedience of Jesus Christ." If we wish to be successful we must simply and quietly follow and obey the leading of the Spirit.

"Now the long and toilsome duty,  
Stone by stone to carve and bring,  
Afterwards the perfect beauty  
Of the palace of our King."

Clachan, Ont.

### THE FAITH OF THE PATRIARCH

By S. A. Weaver.

For the Gospel Herald.

Faith is "the evidence of things not seen," we are told. We use today object lessons of faith about us that teach us unmistakably the fact that faith not based on the best of evidence secured by one's own careful investigation or long observation is in the great majority of cases, misplaced and will lead the faithful one into serious disappointment, if not into utter ruin.

This is financially, socially, and politically true now, and we believe it was so from the earliest days of the world's history.

We have unmistakable evidence of social and political deception, even among the antediluvians. Cain deceived his brother Abel when they two, we believe, were the only youths upon the face of the earth. Abel, with his pure heart, had more faith in Cain, his older and perhaps stronger brother, than to suspect him of harmful intentions when Cain invited him to go out into the fields with him; yet how sadly was that faith misplaced! Moses had such great faith in Aaron that when God commissioned him to lead His chosen people he procured for Aaron the place nearest to the people, making Aaron his spokesman or mediator between Moses and the people of Israel, Moses retaining the responsibility for them. How sadly he was disappointed when, coming down from God's presence on Mt. Sinai with the tables of the Decalogue in his arms, he found his charges in his kinsman's care worshiping their idol gods of gold! Alas! how many professed followers of the meek and lowly (and

devoid of earthly treasures) Jesus can be found "right on the job" today, worshiping their numerous idols of gold, by some one coming humbly and unsuspectingly "down from the presence of God."

There are instances all the way down the pages of sacred and profane history showing how it was, and is, unwise to place much faith in man or man's ways without first "trying out" the man as an individual, and we do not think that Satan has made many improvements upon his earlier methods to deceive the simple, the contrite, the true, the faithful.

This much for **faith in man**. Abraham is not at all conspicuous for the faith he put in other men, but **faith in God**. This is the other side of the theme. Here we just take Him at His Word. Abraham asked no questions. "Here am I," said he. "Yea, Lord, I believe," say we.

When God called Abram out of the Chaldean Ur we do not see the faithful Abram first hieing himself away to see how the new land lay; whether it required drainage or irrigation; whether the climatic conditions suited his peculiar physical makeup; whether the mercury varied much or little; whether the crops grew one or ten successive years from one seeding; or what not. God hadn't even instructed him where to go—but Abram STARTED TO GO. This **only** is "walking by faith." God led (invisibly), Abram followed. God commanded, Abram obeyed; that is nearly all the history of his life.

At one point in his pilgrimage we find Abram's faith become so manifest that God gave him and his wife other and new-meaning names and made them promises of such a nature that a new test of their faith was to be made. Had not nature her own unchangeable laws? And did they not know these laws? They surely did know.

Who, today, in similar circumstances, would not at once begin to search for modern precedent, and finding none, would discredit the truthfulness of the voice from the Lord? Who would not say, "It is not reasonable" and "It must therefore be a mistake, it can't be God's voice after all?" Did Abraham and Sarah question the truth of it?

They were glad for the promise, unnatural as it was, and accepted it as it was given, through faith, and it was reckoned unto them for good.

Numerous subsequent tests were put to the good old Patriarch and he still held out faithful when God wanted to finally teach him the supreme lesson of his life—and it was suggested by our superintendent today that it was probably also meant for a great object lesson to the human-sacrificing,



idolatrous, tribes in the immediate neighborhood there—God commanded Abraham to offer up his son as a burnt offering on a mountain quite a distance away. Did this father of this only son waver or halt one moment in complying with the command? This son through whom he was to have become the “father of many nations” the numbers of whose people were to have been as the sands of the sea or as the stars of the Eastern heavens? Did he say, “Lord, how will you keep your promise if I do this thing?” or “Lord didst not thou once curse the very ground because one of thy creatures shed innocent blood?” No such thing was said. Abraham began preparations to comply with the command, we believe, the moment God gave it. Right here we wish to remark that God never told Abraham, in so many words, to kill his son Isaac, and we believe the only thing to distinguish this supreme act of faith in God from a possible “greatest crime in all history” was the **staying** of the uplifted arm and the menacing knife **on the instant** that God called.

Always **instantly** obedient, Abraham here saved **himself** as well as his only son and his great posterity. In this act on Mt. Moriah was enacted the culminating test of Abraham's wondrous faith in God and who can question whether God would have also repented of His promises to Abraham had Abraham not been so instantly faithful to heed His last call—a moment more and it would have been over! He had said, “The Lord will provide himself a lamb” and the Lord did.

And, further, we are told that the faithful father knew that **if God would allow him to strike his son down**, God would also restore him to life again so as to be able to fulfill His promises. That is the highest point of faith!

The thought actuating us was this: How utterly we, 'most all of us, fail in faithfulness to our heavenly Father when His Spirit reveals to us what His Word teaches us to do, and we falter for some one of many reasons(?) either from **our own** overvaluation of ourselves socially; or maybe some, officially; or perhaps we do not want the world about us, or the church among us, to know we were on the wrong way, or did wrong! Does not God with His allseeing eye, His omniscient power, and His omni-present Spirit, know all things correctly, any how? and what matters it for man? It is a **GLORY**, not a **SHAME**, to **confess wrong**. There are many promises in one way or another for true makers of voluntary confessions. Without them church members cannot really be brethren. If not brethren (true) with each other, how be brethren with Christ? If not brethren with Christ, how be children and

co-heirs with Him of the Father in His glory?

Faith in God and faithfulness to God! “Thy will, not ours, be done;” “Where thou leadest, I'll follow;” “What wilt thou have me to do Lord;” and many other oft-used and very much oftener **misused** saying, today, of similar nature—when they can be said by us, our very own sentiments, and if we are ready and willing to abide by Him, be it life or death; glory or shame; riches or poverty; applause by friends or trodden under foot by foes; and being for His sake, we can rejoice, no matter which it be—that is **FAITH**—Patriarchal Faith—the faith none can have unless they truly love the Lord and try to ascertain and do His will without question and without delay. We all need to make this our mutual prayer that we may be thus faithful when our “testing times” come. They will come to every one of us.

Amelia, Va.

### GOD'S CARE FOR HIS CHILDREN

By H. H. Mosemann.

For the Gospel Herald.

Sometimes in our lives, we may think that God does not care for us. But we need to look into the Word of God at such times, and not at ourselves or our condition. In the 37th Psalm David says, “Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.”

Who of us by looking at these few verses could help but say that God cares for His children. The first promise is, “Verily thou shalt be fed.” The second is, “He shall give thee the desires of thine heart.” The third is just as good: “He shall bring it to pass.” Now we so often want to claim these precious promises without meeting the condition first, and there is a condition to meet before we can expect God to fulfill any of these promises.

Now David does not say we are to worry in the Lord; but just the opposite from worry, and that is trust. If we find ourselves worrying we are surely not trusting. Some one has well said, “If you worry you don't trust, but if you trust you don't worry.” If we trust and do good we have the promise of having our food supplied.

When we delight ourselves in the Lord we are willing to follow the Master in every detail. Let us ask ourselves the question whether or not we have a delight in the things of the Lord. If we have then and then only, can we expect God to give us the de-

sires of our heart? Jesus says, “Whatsoever ye shall ask in my name, ye shall receive.”

Another great and very important thing for us to do is to commit our way unto the Lord. The marginal reading gives it, “roll thy way upon the Lord.”

Oh, how often we fail in doing this very thing. We have the blessed privilege of casting all our care upon Him. Sometimes when there is a great burden resting upon us we are glad to take it to the Lord. Then again how often we carry these little cares ourselves. God cannot take any of these cares upon Himself that we do not give to Him. I believe it displeases Him when He sees us struggling along under the weight of these. When we keep these cares ourselves we keep that which should be given to God. Then there may be times that we feel that we are not worthy of being free from all these cares. Some one has said, “Be my feelings as they will, Jesus is my Savior still.” If He is our Savior He is our burden bearer also. “Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.”

Lancaster, Pa.

### BOX SUPPERS AGAIN

We are asked for an editorial regarding the propriety of members taking part in what is known as Box Suppers. In our issue of June 1, page 346, last year, we called special attention to this type of entertainments, showing that the tendency is corrupting and degrading rather than refining and elevating. At a box supper, the boxes prepared by the women are auctioned off to the men, and the party purchasing a box is to enjoy the meal it contains with the woman who prepared it, the two pairing off for that purpose. It is the mixing of the sexes, married and unmarried, in a way that often leads to scandal. Entertainments of this sort not only have the appearance of evil, but they pave the way for that which is evil and demoralizing. There ought not to be any question about the impropriety of members taking part in gatherings of this type. We should set our faces squarely against them, and throw our influence wholly on the side of things that lead to something higher and better in life.—Gospel Messenger.

Lodgemen have always been embarrassed when asked why a man's wife or daughter might not go to lodge with him. The simple fact is that the ceremonies, the customs and the conversation are such as no worthy man would subject his wife to.—Blanchard.



## A WARNING

By Esther Kreider.

For, the Gospel Herald.

A point of time—a moment's warning—removed to that heavenly place or shut up in hell.

Friend, to whom are you giving your time? We speak of years, months, weeks, days, hours, and then moments. The above has told us where just one of these will find us after life is done. Heaven, that beautiful land—no pain, no sorrow, no death, no parting is known—the Lord to feast on for eternity. I often wondered what we shall do so long a time then. Soul, you can not afford to miss this place. It's for you and me. Come now, all is ready. He has promised to save. Hell has this moment shut many up in the place of awful torment. The devil and all his angels are there, the fire is not quenched. Dear soul, hell wasn't made for you. You are bought back with the blood of Jesus. Won't you come back? It will be such a remorse to you to miss heaven; and God is even more eager to have you saved. He will remove you just to the place chosen for His people. God help you to make the wise choice now. Paradise, Pa.

(Continued from page 4)

want to be baptized," and upon confession of his faith and the promise that he would submit himself to Christ and His Word and faithfully to abide in the same unto the end, whether his days should be few or many, he was baptized. But here is the point: He made a faithful promise if God would spare him and heal him, that he would live a Christian life and attend the services in the church, something which he had not done before. Well, the good Lord had mercy on him and he got well. But, sad to say, his religion left him with his sickness, and he no longer felt the need of a Savior. As far as I know he has been living in sin since. Now then, I wish to impress this thought vividly upon our minds, that if this man had died at that time then people who judge from outward appearance would have supposed that he died in the Lord, and went to heaven. But God only knows, who is able to see into the hidden recesses of the human heart. I know of other instances similar to this, but space will not allow me to give the particulars, neither is it necessary.

But I do feel to give a short statement of an incident that recently occurred in our vicinity. I was called to the bedside of a sick man. I knew nothing about the man, more than what I had heard from other people, that his reputation was not good, and he

himself confessed that he had lived in sin all the days of his life, which was 36 years. He had been in the habit of using profane language. He was also blamed for taking things that did not belong to him. He desired to be baptized and wished to live a better life. He had never read the Bible much and did not attend church and consequently was very ignorant in regard to the requirements of the Gospel. I instructed him briefly in the main articles of our faith and rules of order, and he willingly accepted them. I also made it an especial point to show him what a great sin it would be if the Lord healed him and he would break his promises and fall back into sin. But he promised faithfully that he would never do that, and so we baptized him; and the tears that flowed down his pale, diseased cheeks gave evidence of the sincerity of his motives and promises, and we could not help but believe that he died in the Lord, only five days afterward. But what the result would have been if he would have recovered God knows.

In order to complete this article I must give one more instance of deathbed repentance (if it really can be called that) which caused me more serious thinking than any other I ever witnessed. This was a man of 47 years. He was very avaricious. We would not make it any too strong if we would say he was greedy of filthy lucre and lived miserly, his chief aim in life being to hoard up riches. He had a large family of children and he kept them very scant in food and raiment. I used to see the children out on Sunday mornings when there was a heavy frost, watching the cattle as they were pasturing by the wayside, and the children were not at all comfortably clothed. He had no ground space for pasture—he needed all to raise other crops, though he had several farms, and was putting forth every effort to obtain more land. Physically he was very strong and could do almost as much work as two common men, but he broke himself down. The last job of work he did was to put out 50 acres of wheat, and he did all that himself with the exception of the last 10 acres he had a hand help him. As soon as that was done he took his bed, and his physician had no encouragement for him. But he was not ready to die. He never had made any profession, was not concerned about the welfare of his soul. The cares of this world, and the deceitfulness of riches choked everything within him and finally when the hopes of his recovery were all blasted, his friends urged him to do something for his soul. Finally he submitted to their suggestion of sending for ministers. When they came and talked and prayed with him he was baptized. I am not sure whether he desired it; but

he at least agreed that they should, and I for my part could not see that he appreciated the services. Thus his earthly career ended, the spirit took its flight to the great beyond, and we are not to judge. We leave him in the hands of the Almighty. But I must say this scene presented a question in my mind which eternity alone will reveal. It is this: If he went to paradise with Christ, will he have the full measure of enjoyment as a father in Israel who for a lifetime labored and toiled in self-denial and devotion under the cross of Christ and continued faithful unto the end? Will his reward be the same with those "who have borne the burden and heat of the day?"

A deathbed repentance is too often like the repentance of a criminal when he is arrested, he is not sorry because of the crimes he has committed, but because he is caught and has to suffer the penalties of his sins. Some people think they can live in sin all the days of their lives and then at last die the death of the righteous and go and inherit a crown of glory. It is claimed that an ungodly person could not enjoy the glory of heaven, if he would get there. "A horse tied with a golden halter, to a marble manger, filled with diamonds, would starve for want of provender."

In conclusion I would say that I look at a deathbed repentance as a kind of forced repentance and I take it for granted that the man who is drafted into the army never, makes as good a soldier as the volunteer.

Nappanee, Ind.

## IMMANUEL

He might have reared a palace at a word,  
Who sometimes had not where to lay His head.

Time was when He who nourished crowds  
with bread,

Could not one meal unto Himself afford.  
He healed another's wounds, His own side bled;—

Side, feet and hands with cruel piercings  
gored.

Twelve legions girded with angelic sword,  
Stood at His beck, the scorned and buffet-  
ed.

O wonderful the wonders left undone  
And not less wonderful than those He wrought.

O, self-restraint, surpassing human thought,  
To have all power, yet be as having none!  
O, self-denying love, that thought alone  
For needs of others, never for His own!"

—Selected.

"After the toils of a lifetime  
There comes a day of rest;  
And looking back God's hand is seen  
All has been for the best."

"Like angel visits few and far between  
The truly great are found;  
But opportunities for good  
On every hand abound."



## REGENERATION

By Laura Hostetler.

For the Gospel Herald.

Regeneration means to be born again, being the second birth of an individual. The first, a natural, birth the coming into existence; the second, a spiritual birth, a new life in Jesus. All persons have the former birth but not all have cherished the latter. Why is this second birth necessary? Christ says: "Except a man be born again, he can not enter into the kingdom of heaven." In the fall of man sin set its seal on the first family and therefore death passed upon all men. Men are all sinners in the sight of God. Christ died for the sins of the whole world, thus making a way of escape, providing we believe on Him and receive this second birth. Being regenerated is to step over the threshold into a new life—service for God. It is not enough that we make a mouth confession to live and die for God. Our works will reveal the absence or presence of the Holy Spirit in our every day walks of life. This Spirit is the factor which gives man power for good. The person who thinks he can show by outward appearance his new birth, though not having forsaken sin, may deceive the people, but God he cannot deceive. The Pharisee who makes long prayers to God and then goes and cheats his fellowman or bears falsehoods or uses the name of God in vain is building the sling which will some day hurl him to destruction, if his course is not changed. By being truly regenerated the Holy Spirit becomes the dominant factor of our lives. It is a great question frequently brought up, especially with young believers, whether the Spirit of God is moving their lives. They do not understand it; how can they hear its voice? The error is this: They imagine that the Spirit must first present itself to their intellect, and then in their daily experience, but God's way is just the opposite: We must live and experience truth in order to know it. We can not say, "Now Spirit guide and direct me, whither Thou would have me go;" but we must have the faith first and get into close fellowship with truth and then the Spirit will move within us. God has ways in dealing with men that we cannot comprehend. So it takes strong faith to keep us from doubt. With the presence of the Holy Spirit from God within us we need never to mourn over an absent Christ. It is impossible to live a life of full abiding trust without being full of the Spirit and the way to get it is to dwell at the footstool of the throne of God and the Lamb, whence flows the river of the water of life daily without ceasing. It is there and there only that we can be filled with the Holy Spirit. Shanesville, Ohio.

## THE LORD OUR HELPER

By Anna Lapp.

For the Gospel Herald.

In times of temptation, when the way seems hard,  
There is no other way but to trust in the Lord,  
To comfort you, strengthen you, and cause you to stand  
And obey from the heart the Savior's command.

Be strong in the Lord and the pow'r of His might,  
Take His Word as your counsel and battle for the right;  
He will lead you right on till you reach mountain height,  
To a land of great glory where there is no night.

When our warfare is ended and the time comes to die,  
He will take us to glory to live with Him on high;  
There the struggle is over naught can destroy,  
And we shall dwell with Him forever His presence to enjoy.

Dakota, Ill.

## OUR SUBSCRIPTION LISTS

For the Gospel Herald.

It is with a feeling of gratitude to God and the brotherhood, as we approach the close of another year's business of the publication work of the Church, for the good will and hearty support that has been extended to the Mennonite Publishing House. In less than thirty days the various accounts of the Publishing House will be closed for the year and an inventory taken of all the machinery and stock on hand, and our annual statement will be made.

In going over our subscription lists of the various periodicals—*Gospel Herald*, *Christian Monitor*, *Rundschau*, *Words of Cheer*, etc.—we find that there are several thousand subscribers in arrears. We appreciate the promptness with which many have renewed their subscriptions, and also the frankness of those who wrote us that they would renew as soon as they could. We are only too glad to extend all their obligations promptly. However, we believe that very often it is a mere oversight on the part of some that they get in arrears on their subscriptions. Many who find their papers overdue often send us enough to cover arrearages and extend their subscriptions several years in advance. Our policy, as has been frequently stated, is to continue sending the paper until we are notified to stop it. This we do for the convenience of our subscribers, nearly all of whom mean to be permanent subscribers. We aim to send out letters about once a year to those whose subscriptions have expired and have not been renewed, soliciting their renewal and offering to correct any errors in credit that may have been made, or, if they do not wish the paper sent to them any longer to notify us of that fact.

We take this opportunity to furnish our readers a brief statement of facts, in order that we may work together in bringing our accounts into the best shape possible preparatory to making our annual report, April 30, to the Publication Board and the Church. A prompt renewal on the part of all who are in arrears so that all subscriptions will be brought up to date will mean an addition of at least \$5000 to the proceeds of the House. Those who find it inconvenient to remit by draft or money order may send by personal checks or bills at our risk.

Trusting that we may have your hearty co-operation in this matter, and assuring you that it is our endeavor to serve the Church in the best and largest way possible, we are,

Yours for the cause of Christ,  
Aaron Loucks, Gen. Mgr.  
Mennonite Publishing House.

## Married

**Sommers—Dearendorf.**—March 8, 1913, at the home of the bride's mother near Plevna, Ind., Bro. William Sommers and Sister Mabel Dearendorf were united in holy matrimony, Bro. E. A. Mast officiating. May God bless them in their new relationship.

**Wagler—Wagler.**—On Mar. 11, 1913, at the home of the bride's parents, Bro. and Sister Joseph M. Bender near New Hamburg, Ont., Bro. Noah Wagler and Sister Lena Wagler were united in holy matrimony, Bro. J. M. Bender officiating. May God bless them through life.

**Schlabach—Schultz.**—On Feb. 26, 1913, at the home of the bride's parents, Bro. and Sister Jno. L. Schultz near Petersburg, Ont., Bro. Daniel Schlabach and Sister Annie Schultz were united in holy matrimony, Bro. Peter Boshart officiating. May their journey through life be peaceful and prosperous.

**Miller—Hooley; Hershey—Hooley.**—On March 20, 1913, at the home of the brides' parents, Bro. and Sister Joseph Hooley near North Lawrence, O., their daughter Elsie to Clarence Miller of Normal, Ill., and their daughter Lina to Earl Hershey of North Lawrence, O., by Bro. I. J. Buchwalter of Dalton, O.

## Obituary

**Bringolf.**—Walter Henry, son of Herman and Cora Bringolf of Locke Twp., Elkhart Co., Ind. was born Nov. 6 1902; died March 11, 1913; aged 10 y. 4 m. 5 d. He leaves father, mother and baby sister to mourn his early departure.

Funeral services were held at the North Union Church on the afternoon of March 14, conducted by Henry Weldy and Jacob K. Bixler from the text, Jno. 4:49, 50. Burial in the adjoining cemetery.

**Burkhart.**—Myrtle Ellen, daughter of Bro. Mervin and Sister Maggie Burkhart, was born April 22, 1912; died Mar. 23, 1913; aged 11 mo. Her father preceded her to the spirit world Oct. 22, 1912. The mother and grandparents thus twice bereft



in so short time, have the sympathy of the entire community. Funeral Mar. 25. Services at the house by Bro. Abram Burkholder and at the Diller Church by Bro. W. F. Charlton. Text, Luke 8:52.

**Zuercher.**—Andrew, son of Benjamin Zuercher, was born in Wayne Co., O., Aug. 4, 1888; died of tuberculosis March 20, 1913. He had been a sufferer from the disease for several years. He was buried from the Swiss Mennonite Church March 22, of which he had been a member. Services were held by J. S. Moser and C. N. Amstutz. He leaves father, 2 brothers, 4 sisters, and an aged grandfather and grandmother to mourn their loss, which we hope is his gain. His mother and 1 brother preceded him.

**McConnell.**—Martha Magdalena, wife of J. B. McConnell (deceased), was born in Juniata Co., Pa., April 29, 1832; died at her home near Ridott, Ill., Mar. 20, 1913; aged 80 y. 10 m. 21 d. She was the mother of 7 children, four of them preceded her to the spirit world. Three, J. I. McConnell, Mrs. A. A. James and Mrs. T. J. Garvin, survive to mourn the loss of a kind and loving mother. Sister McConnell was a faithful member of the Mennonite Church for forty-nine years.

Funeral services were held at the Mennonite Church northeast of Freeport, Ill., by A. C. Good of Sterling, Ill. Text, Num. 23:10.

**Rife.**—Near Chambersburg, Pa., on Feb. 27, 1913, Bro. David J. Rife died of stomach trouble after an illness of about 18 months; aged 49 y. 24 d. Although not confined to his house, he was a great sufferer at times. During his illness he confessed Christ and was received into church membership, July 13. He died very unexpectedly, being found dead in bed. He leaves to mourn his death his wife and 2 sons (Edgar B. and Harvey G.), 2 brothers, and 1 sister. Funeral Mar. 2, with services at the home by John S. Burkholder of his church and W. W. Dixon of the Liberal U. B. Church. Text, Ps. 90:12. Interment in the Cedar Grove Cemetery, Chambersburg.

**Gerber.**—Elizabeth, wife of David E. Gerber (nee Moser) was born in June, 1864; died at her home near Dalton, O., March 12, 1913, after a sickness of about 4 years, with the dreaded disease, cancer or consumption of the bones; aged 48 y. 7 m. 24 d. She bore her suffering with great patience and was ready to meet her Savior. She leaves a sorrowful husband, 3 daughters, 1 son, 3 brothers and 2 sisters. Only 1 brother and 1 sister were here to attend the funeral. Two brothers live in Washington and 1 sister, Mrs. A. A. Somner, lives in California. Funeral March 14 at the Salem Mennonite Church where she was a faithful member, Pre. S. Preheim officiating. Text, Ps. 90:2.

**Lehman.**—Lizzie Lehman was born in St. Joseph Co., Ind., Sept. 21, 1892; was married to Floyd Conrad, Dec. 23, 1911; died Mar. 18, 1913; aged 20 y. 5 m. 27 d. She leaves to mourn a sorrowful husband, father, mother, 3 brothers, 3 sisters, and many relatives and friends. She had been sick for several weeks. While sick she realized the need of a Savior, and on Sunday, Mar. 16, she, with her husband, were baptized and received into the Mennonite Church. She seemed to be fully resigned to God's will. May God abundantly bless the brother that he may prove faithful. Funeral in the Yellow Creek Church. Services by J. K. Bixler and Henry Weldy. Text, Jno. 3:36.

**Friezner.**—Richard K., infant son of Bro. Daniel and Sister Inah Friezner, was born Feb. 25, 1913, near Middlebury, Ind.; died Mar. 7, 1913; aged 11 days. Though the parents' grief is great it is with a will resigned to God. Funeral services were conducted at the home by Bro. S. S. Yoder from Mark 10:16, after which the body was laid to rest in the Forest Grove Cemetery.

**Berg.**—Sarah, wife of Philipp Berg (nee Bixler) was born in Wayne Co., O., and died March 16, 1913, of pneumonia, at the age of 33 y. 8 m. She joined the Salem Mennonite Church in her youth but having fallen in sin they were withdrawn after their marriage, and were never received again. She was buried March 19 from the old Swiss congregation. Services were conducted by the brethren, Jacob Nussbaum and C. N. Amstutz, from Isa. 54:10. The latter spoke in English and the former in German. She leaves her husband, 7 small children (the youngest only 1 week old), 2 brothers and a host of relatives to mourn her early and sad departure. One child preceded her to the spirit world.

**Bixler.**—Sister Maria, daughter of Bishop Chr. and Verena Somner, was born in Wayne Co., O.; died of consumption Mar. 11, 1913; aged 71 y. 9 m. and some days. She was married to John Bixler who preceded her in death in 1909. To this union were born 4 sons and 2 daughters. She leaves to mourn her departure 2 sons, 1 daughter, 9 grandchildren, 1 sister, and 2 brothers. She united with the Swiss Mennonite Church in her early years and remained a faithful member until death. She was buried March 14. Services were conducted by Jacob S. Moser. Her daughter could not attend the funeral, being sick with pneumonia and a daughter was also born to them the same night her mother died, and also died six days afterwards.

**Oyer.**—Near Pleasant Hill, Franklin Co., Pa., Sister Katie M. Oyer died at her home March 13, after an illness of about 4 years from kidney trouble; aged 64 years. Sister Oyer was a consistent member of the Mennonite Church, having united with the church about 35 years ago and remained faithful to death, and being at services as long as health would permit. Even in her last hours she desired to have communion shared her. She leaves to mourn her death her sorrowful husband, Cyrus S. Oyer and these children: Edward, Alice (wife of William Cearfoss), and Daniel; 2 sisters and 5 brothers. Funeral on Sunday with services in the Strasburg M. H. by the brethren, Jos. Martin (text, 11 Cor. 5:1), and John S. Burkholder (text, Rev. 7:17). Interment in the burying ground adjoining. May the Lord comfort the bereaved ones.

**Leshner.**—Bro. John S. Leshner died at his home at Red Bridge, one mile north of Chambersburg, Pa., Feb. 24, 1913; aged 71 y. 4 m. 7 d. The deceased was in declining health for some months previous to his death, but he bore his affliction with patience, being fully resigned to the will of God. He said this world was not worth living for, but we live for the next one and he had no fear of death. Bro. Leshner was a useful man, and aside from the milling business which he carried on for many years, he was also engaged in the veterinary profession. Bro. Leshner is survived by his wife who was Annie Peckman; 1 son, John, who lives at home, and 1 sister, Katie Parret, who is the widow of the late Pre. Philip Parret of Chambersburg, Pa. Funeral Feb. 27, at the Mennonite Church north of Chambersburg. Services at the home by Jos. E. Lehman and at the Church by W. W. Hege. Text, Zech. 14:7, latter clause.

**Hostetler.**—Delbert son of Bro. Willis and Sister Jessie Hostetler, was born Feb. 20, 1912; died March 16, 1913; aged 1 y. 26 d. Little Delbert was the second son of Bro. and Sister Hostetler and was always full of life, active and hardy until a few weeks ago he contracted whooping cough, and a few days later measles set in and at times threw him into violent convulsions. He leaves father, mother, 1 little brother, grandparents and a number of relatives and friends to mourn his early departure. He is now over yonder with Jesus waiting their coming. Funeral on the 18th at the A. M. Church by J. S. Horner and E. A. Mast from II Kings 4:26. Buried in the Schrock Cemetery.

**Garber.**—Lucy Hays Garber was born in Lancaster, Pa., Feb. 2, 1827; died March 11, 1913, at the home of her daughter, Mrs. Lewis Cripe, 2 miles northwest of Middlebury, Ind.; aged 86 y. 1 m. 9 d. She was united in marriage to Jacob Garber in 1843, who preceded her to the spirit world Mar. 6, 1899. To them were born 5 sons and 6 daughters. Three sons preceded her in death. She is survived by 6 daughters and 2 sons: Mrs. C. M. Bontrager, Nampa, Idaho; Mrs. Aaron Martin, Mrs. Valentine Shrock, Mrs. Benjamin Hazel, Goshen, Ind.; Mrs. Lewis Cripe at whose home she died; Mrs. Joseph Shrock, Orting, Wash.; Franklin and William, Goshen, Ind. She is also survived by 34 grandchildren and 46 great-grandchildren, besides a host of friends who mourn her departure. About 50 years ago she united with the Mennonite Church and was a faithful member until death. Funeral services were conducted at the Clinton Brick Church by Bros. Jacob Fike and Amos Nussbaum. Text, Job 13:15.

**Miller.**—Christian, son of John B. and Barbara Miller (deceased), was born in Lagrange Co., Ind., Dec. 14, 1873; died at his home in Albany, Oreg., March 15, 1913; aged 39 y. 3 m. 1 d. He was the third child in a family of 7 children, and the first one to be removed by death. He was united in marriage, April 6, 1907, to Ethel Murphy. To this union were born 2 children, 1 dying in infancy. He leaves a sorrowing companion, 1 son, an aged father, 4 brothers, and 2 sisters to mourn the loss of one that was near and dear to them. He was in declining health for several years, and all was done that loving hands could do, but to no avail. He accepted Christ as his Savior a few weeks before he passed away, was baptized, and when the summons came was ready and willing to go. Funeral services were conducted at the Mennonite Church, by Bro. M. E. Brenneman, assisted by Bro. C. C. Steckley. Texts, Ps. 39:4, 5, Matt. 7:13, 14. The remains, accompanied by his wife and little son, were sent to Indiana, his former home, for burial.

**Weber.**—Abram S. Weber was born in Waterloo Co., Ont., Nov. 15, 1855; died at his home in Berlin, Ont., March 1, 1913; aged 57 y. 3 m. 15 d. He was married to Esther Scheidel in October, 1877. To this union were born 4 sons and 2 daughters. He leaves to mourn his departure his sorrowing widow, 2 sons, 2 daughters, and 2 grandchildren. His death was caused by paralysis of 9 days' duration. He was a kind and loving husband and father and a good neighbor, and lived an exemplary Christian life, having in his younger years united with the Mennonite Church of which he was still a faithful member at the time of his death. Bro. Weber had been in failing health for some time. We believe that he realized his end was drawing near, and he leaves the comforting hope that he was

(Continued on next page.)



## Items and Comments

Naples, Italy, was shaken by an earthquake, March 25, which was accompanied by rumblings from Mt. Vesuvius. Many expect a renewal of activity on the part of that historic volcano.

Prospects for peace between Turkey and the Balkan nations are again brighter than they have been for several weeks. The stronger nations of Europe have again taken matters into their own hands and are offering to bring the warring nations to terms of peace. This might be resented by the victors in the present conflict if there were any hopes of success in resenting the great powers of Europe and if these smaller nations were not so near the exhaustion point in finances and other resources. In this unhappy struggle the world has an object lesson which should convince all people that war is the business of butchers and savages.

Among the most important events of last week were the capture of Adrianople by the Bulgars and Servians, the announcement by the powers that Scutari is to be a part of Albania, and the unsuccessful efforts on the part of the allies to capture the Turkish lines at Tchatalja.

One of the most destructive storms ever known in America swept over the United States last week. On Sunday, March 23, a number of tornadoes wrought fearful havoc in many places, the greatest damage being done in Omaha, Nebr., where a large portion of the city was wrecked in the storm, over a hundred people killed, several times that many injured, and property amounting to millions of dollars destroyed. Many other towns in Nebraska, Iowa, Illinois and other states were visited by tornadoes, some villages wiped out of existence. Coming farther east there was less wind but more rainfall. Indiana and Ohio were literally deluged by floods, a number of large dams burst, and the distress caused by the floods can not be described by tongue or pen. Dayton, Columbus and Zanesville, Ohio, and Peru, Ft. Wayne and Indianapolis, Ind., are among the larger cities suffering most from the effects of the floods. Thousands are known to be dead and many more unaccounted for. It will be some time before the full effects of the storm can be calculated. The hearts of the people have been touched by the distresses of the hundreds of thousands of people rendered homeless in the track of the storms and in the flooded districts, and help is pouring in from all sides. If distress in body should call out this active sympathy, how much more should men be concerned for the eternal safety of the millions of souls now drifting to Christless graves and a Christless eternity?

Later reports show that the earlier estimates of the loss of life in the cities affected by the high waters had been greatly exaggerated. Since the waters have been receding efforts are made to clean up the towns and guard against diseases which invariably follow in the wake of storms and floods.

Form the habit of being on time. It will go a long way in helping you to succeed. The train that leaves the station at seven o'clock is not going to wait for the fellow that gets there at eight. Many a person has lost a good position by being a little late.—Sel.

The wise man profits by the mistakes of others.—Sel.

(Continued from preceding page.)

ready to depart from this world and to meet his blessed Savior on the other shore. Funeral services were conducted, at the Cressman Church, Breslau, March 3, by Bro. Jonas Snyder in German and Bro. Oscar Burkholder in English.

**Hoover.**—After a brief illness from inflammation of the bowels, Sister Elizabeth, wife of Bro. Henry Hoover, died March 18, in the 49th year of her age, in Markham Twp., York Co., Ont. Buried at the Wideman Church where a large concourse of relatives and friends had gathered to pay the last tribute of respect to one who was dearly loved by all who knew her. She gave her heart to the Lord 26 years ago. She took an active part in Church and Sunday school work. We called on her in her affliction and in conversation with her asked how she felt if the Lord should demand her life, she said, "I am fully given up, just as the Lord will do, so it will be all right." This is the beautiful condition to be in, and may each individual be thus given over. Services were conducted by Moses Weber in German. Text, Rev. 14: 13, and Samuel Wideman in English, Phil. 1:21.

"Farewell, dear husband, I am at rest;  
My voice no longer you shall hear;  
Live faithfully, you shall be blest;  
And death you need not fear."

—S. H.

**Nold.**—Bro. John Nold was born in Columbiana Co., O., Nov. 20, 1823; died at the home of his daughter, Mrs. Elmer Harrold, Leetonia, Mar. 17, 1913; aged 89 y. 3 m. 27 d. He seemed to have been in his usual health, ate his dinner, conversed in his usual pleasant way with those about him until about 3 o'clock when he said he wished to go to his room, but before he reached his room he passed from time to eternity without a struggle.

In early youth he united with the Mennonite Church and remained faithful until God called him to his heavenly home. He lived a quiet, peaceful, unassuming Christian life and was highly respected for his honesty.

In the year of 1844 he was united in marriage with Anna Esterly who died in 1848. Two children, Susan and Noah, were born to this union. In the year of 1850 he was married to Sister Esther Hoover who preceded him in death about 10 years ago. Four children, William, Catharine, Mary, and Sarah were born to this union. Catharine who was married to George Miller and Mary to John S. Yoder, preceded him to the spirit world. There are also 20 grandchildren, 3 of whom have died, and 5 great-grandchildren, 1 of whom is dead. Funeral services at his late home and at the Leetonia Mennonite Church Wednesday afternoon by Bro. A. J. Steiner assisted by Bro. Enos Detweiler. Text, Ps. 17:15. Interment in the adjoining cemetery.

## CONFERENCE ANNOUNCEMENTS

### Ohio

The annual Mennonite Church Conference of Ohio will be held, the Lord willing, at the Bethel Church near Wadsworth, Medina Co., Ohio, May 22 and 23, 1913. Those coming to Wadsworth via Erie R. R. or N. O. T. & L. Co. Electric, notify H. R. Newcomer, Wadsworth, Ohio. Those coming to Seville via B. & O. R. R. or P. Ft. & C. R. R. and Cleveland S. W. Electric, notify J. B. Detweiler, Seville, Ohio. We heartily urge and cordially invite all who can to attend this conference.

I. J. Buchwalter, Mod.,  
N. O. Blosser, Secy.

## MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3900
	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

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Mennonite Publishing House,  
Scottsdale, Pa.

An ideal home is the home patterned after the directions given to man in the Book of all books—the Word of Truth—the directions given by Him who knows all things even the end from the beginning.—Amos Gingerich.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTDALE, PA., THURSDAY, APRIL 10, 1913

No. 2

## EDITORIAL

"Blessed are the merciful, for they shall obtain mercy."

They who love God most, serve both God and man most faithfully.

Every moment spent with the Lord in prayer and meditation strengthens us for both natural and spiritual duties.

There is but one thing that gladdens the heart more than a kind word, and that is a kind deed.

Why do so many people spell christian with a little "c," Missions with a big "M," and Dollars with a big "D?"

Help the unfortunate. Public interest in the great storm of, wind and water which recently swept over our continent is subsiding, but there are still thousands of people that need help. "As we have therefore opportunity, let us do good."

Growing in Grace. — An exchange calls attention to the fact that growing in grace does not mean growing out of sin. Sin is something that leaves the soul only as it is eradicated by the cleansing power of the blood. Some people entertain the mistaken idea that growing in grace means to grow out of sin; that is, to lay aside one sin after another until they are all gone. Isaiah would call that kind of righteousness "filthy rags." First get into grace, then exercise the grace which God gives you, and growth is a natural result. Growth is possible only where there is life. Life is a gift from God, not a result of good works.

Don't borrow trouble. The world has enough of it without borrowing. There may be trouble ahead for tomorrow. If there is, the best way to meet it is to wait until tomorrow before

you worry about it. Perhaps by that time the trouble has so completely disappeared that the worry would have been unnecessary. In the recent floods (which were heart-rending enough) in one city they mourned the loss of 5000 to 8000 people. That is, the first reports sent out stated that probably that many were drowned. People believed it and wondered how many more might be found dead when all was over. But finally it was found that the death list was less than two hundred. This is a sample. Wait till you know the extent of the trouble, and even then you will have all the trouble you want without borrowing any beforehand. And while you are thinking of trouble don't forget that one of the best things to scatter the clouds is sunshine.

In his series of articles on "Our Young People," Bro. Hartzler presents some thoughts worthy the consideration of all people. Our young people are "the hope of the Church" only as we make use of present opportunities and train them for God. Another thought well worth remembering is the fact that there are no substitutes for careful and correct training in home and school and Church. As Bro. Hartzler points out, the churches which have tried the expedient of building up by means of entertainments and other things appealing to the carnal mind are finding these expedients failures, even in the matter of holding the young people. Religion is a serious matter, children are born into both the natural and the spiritual world through travailing in pain and suffering, and whenever we lose sight of this fact the cause suffers. We need to teach, by life and by testimony, that there is a joy in the Christian service, but it is not the joy of carnality. Thank God for the higher, deeper joys which only Christ-possessed souls can experience.

Spring is here. All nature joins in an effort to make man happy and to assure him of the harvest coming later on. Man accepts the message and is busily attending to the duties of seed-time without which harvest could not come. With gladness we hail the evidences of spring, and with renewed energy and quickened steps are we doing what we can to get things in order that the harvest for which we hope may be as bountiful as possible.

But there is another harvest coming, more important by far than that to which we have just referred, that possibly has not received our attention as it should have done. We have not been as diligent in preparing the soil and sowing the good seed as we should have been. It is now nearly nineteen hundred years since the command was given to "preach the gospel to every creature," and still there are the multiplied millions who have never heard of the Christ who gave the command. If Christ were here today in person, seeing the splendid energies manifest in working for the natural harvest and the neglect of things spiritual. He would say, "These things ought ye to have done, and not to have left the other undone."

But spring is here. Praise God for the blessings which winter left, though some were blessings in such deep disguises that many failed to recognize them as such. Praise God for the blessings of spring: for the pure air, for the fragrant breath of lovely flowers and merry warbles of beautifully plumaged birds, for the beautiful landscape scenery made lovely by the verdant robe of spring. And may this time of seeding be used in sowing the Gospel seed as well as natural seeds, so that we may have the privilege of looking forward with hope, not merely to enjoy the fruits of a temporal harvest, but also to the ages to come when at the right hand of God we shall enjoy the fruits of a bountiful harvest of souls.



## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE SECOND WORK OF GRACE

For the Gospel Herald.

We are in possession of quite a number of articles on this subject, mostly against the theory. Below we print two of them, one on each side of the question. Each article speaks for itself, and the reader is asked to weigh the same in the light of Scripture. The other articles we shall keep on file, until such a time as we think profitable to print them. While reading these articles it is well to bear in mind the following:

Pentecost was a Jewish feast, and after that remarkable time which marked "the birthday of the Holy Ghost" was never referred to in Scripture as having anything to do with Christian experience.

Holiness is essential to salvation. Without it no man shall see the Lord (Heb. 12:24). "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). "If any man have not the Spirit of Christ he is none of his" (Rom. 8:9). "For by one Spirit are we all baptized into one body" (I Cor. 12:13).

The holy, sinless life is emphatically declared to be a necessary consequence of the new birth. "Whosoever is born of God doth not commit sin" (I Jno. 3:9). "He that committeth sin is of the devil" (I Jno. 3:8). Whatever claim is made with reference to these statements must be coupled with that of the new birth, regardless of what consideration we give to the question of sanctification.

The Holy Ghost is promised upon condition of repentance and baptism and obedience. "Peter's positive promise to the convicted inquirers on the day of Pentecost was, 'Repent, and be baptized, every one of you . . . and ye shall receive the gift of the Holy Ghost' (Acts 2:38). Read also Acts 5:32 and I Pet. 1:22.

The baptism of the Holy Ghost does not take away the weakness of the flesh. Peter, after his Pentecostal experience, manifested the same weakness in the flesh that he did on the night of the betrayal. Read Gal. 2:9-14.

When we approach God in faith, yield ourselves unreservedly to Him, and follow after as we have the light, we need not worry as to our state or standing. The promise, "Him that cometh unto me I will in no wise cast

out," is for all who will accept. "Lo, I am with you alway, even unto the end of the world," is for all disciples.

These things borne in mind, you will always stay on safe ground, no matter whether it is the holiness question or any other doctrine that is up for consideration.—Editor.

### THE DOUBLE BOOK AND A DOUBLE BLESSING

By J. K. Frey.

For the Gospel Herald.

The Bible is a double book; or, in other words, a double blessing. The Old Testament precedes and paves the way for the New. It is the trunk of the tree of which the new is the blossom and the fruit. The Old was perfect as far as it went but is incomplete without the New. Both are indited by the Holy Ghost, both were essential to the salvation of the race, and the true Christian never gets beyond either and it is a mistake to minimize one at the expense of the other.

The double blessing is as reasonable as the double book. One is as distinct as the other and the fact of the double book should silence all objections to a double blessing. The old dispensation shadows the first work. The new the second. Both were divine and perfect in their spheres and like the two books the one prepared the way for the other.

The two blessings typified in the Old Testament:

1. Ishmael and Isaac (Gen. 21:2-10). Ishmael the first born was a trial to Sarah and a constant menace to Isaac who was the destined heir. He mocked Isaac and sought to lord it over him and was finally cast out. (See Gal. 4:22-30). The inbred sin which we inherited through the fall of Adam and Eve is born in every individual. It is the Ishmael of depravity which through priority of birth in the soul seeks to rule over and expel the Isaac of grace which is received at conversion. The second blessing casts it out and crowns completely grace in its stead.

2. Isaac born and Isaac weaned (Gen. 21:8). Isaac born is a type of the second (sanctification). He had life, an appetite and his senses before he was weaned. He has also grew in years and stature but the weaning was a second marked experience in his life. There are many babes who are born of God but have never been weaned. They cry for the bottle and can not masticate strong meat. They are very sensitive and sometimes peevish, cross and self-willed. The second blessing is the only remedy (I Cor. 3:1-3).

3. The two crossings: The red sea and Jordan (Ex. 14:13-31; Josh. 1:2, 3). At the Red Sea Israel escaped the

bondage of Pharaoh and the destruction of his armies. After crossing the Red Sea they sang the song of deliverance, were they saved? Most assuredly they were. "I will therefore put you in remembrance though ye once knew this how that the Lord having saved the people out of the land of Egypt afterward destroyed them that believed not" (Jude 5). What didn't they believe; that they were able to possess the land of Canaan. Twelve spies were sent over into the land of Canaan to spy out the land. Two came back reported they were well able to possess it; ten reported they were not able to possess it, they were only as grass-hoppers in the sight of those giants. So we see that they could not enter in because of unbelief (Heb. 3:19). At Jordan they were led into a land of corn and wine and victory. In both instances God did the work and they through faith were victorious. So at conversion man escapes the bondage of Satan and the destruction of his sins. At the Jordan of sanctification he is triumphantly led into the Beulah land of complete cleansing and perfect love. As they crossed by faith, so he is justified and entirely sanctified by faith. But if we walk in the light, as He (God) is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanses us from all sin" (I Jno. 1:7). Does this mean a sinner? Can a sinner walk in the light as God is in the light? He must first be resurrected from death unto life, born again. "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God" (I Jno. 3:9). God's children are not supposed to sin. This refers to wilful sinning. When God pardons us from our sins that we have committed against Him and our fellowmen it brings peace and joy to our soul. The soul is then resurrected. Then and then only can we walk in the light as God is in the light. By remaining faithful to God and the leadings of the Spirit we will receive a complete cleansing from all sin and the filling (or baptism) of the Holy Ghost. We are then an holy temple and the Holy Spirit dwells within. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire" (Matt. 3:11). John said that Jesus would baptize with the Holy Ghost and with fire, and yet the Holy Ghost or Holy Spirit wasn't given until the day of Pentecost. I know there are many people who claim that the baptism of the Holy Spirit isn't for people of this day and age of the world. But the Bible says, "Jesus Christ, the same yesterday, and today, and forever." The



people are not receiving it because they are not seeking for it. Is it a wonder the churches have lost sight of the apostolic faith and power, having a form of godliness but denying the power thereof?" Thanks be to God for the few men and women that believe in the baptism of the Holy Spirit at this day and age of the world and who can talk from experience. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9). Like the song we so often sing:

"Rock of ages, cleft for me,  
Let me hide myself in thee;  
Let the water and the blood,  
From thy riven side which flowed,  
Be of sin the double cure, (Second work),  
Cleanse me from its guilt and power."

"Being made free from sin and become servants to God ye have your fruit unto holiness and the end everlasting life" (Rom. 6:22).

4. The wilderness and Canaan (Neh. 9:12, 13, 15; Num. 13:27). The wilderness with its wandering inconsistencies and yet frequent manifestations of God's presence is a type of the justified life. Canaan is a fully saved life where the believer tests the blessedness of the promise which declares that we should be saved from our enemies and from the hand of all that hate us to perform the mercy promised to our fathers and to remember His holy covenant the oath which He swore to our father Abraham that He would grant unto us that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life (Luke 1:71-75). Notice the following types of the two blessings and read the references.

5. Water and fire (Isa. 1:16; 6:6, 7).

6. Snow and whiter than snow (Isa. 1:18; Psalms 51:7).

7. Fainting and flying (Isa. 40:29-31).

8. Shallow and deep water (Ezek. 47:3-5).

9. Mixed metal and pure gold (Mal. 3:3).

10. The two gardens (Isa. 58:11; 51:3).

11. Jesus possessed a double nature (Rom. 1:3, 4). Human and divine.

12. The two baptisms (Matt. 3:11).

13. Life and the abundant life (Jno. 10:10).

14. The holy place and the most holy place (Heb. 9:1-14).

The apostles and their co-workers received the blessing of sanctification at Pentecost when they were filled with the Holy Ghost and their hearts were purified by faith (Acts 15:8, 9). Prior to Pentecost they were truly converted. They had received the Word (Jno. 17:8). They were perse-

cuted for their unworldliness (Jno. 17:14). Jesus Himself declared that they were branches of the true vine (Jno. 15:5). They were also divinely chosen and ordained (Jno. 15:16). They had wonderful manifestations of Jesus (Matt. 17:1, 2). They had forsaken all for Christ (Luke 5:11). Their names were written in heaven (Luke 10:20) and yet they were not fully sanctified. They were revengeful (Luke 9:54, 55). Their spiritual sight was defective (Luke 24:37). They were unbelieving (Mark 16:14). Perfect love had not yet cast out fear (Matt. 26:56). Jesus promised to sanctify them fully and told them to tarry until thus endued (Luke 24:49). When they had received the Pentecostal gift of perfect love then the eyes of their understanding were enlightened and they were ready to brave all dangers, only that Christ's kingdom might be established and eagerly sealed their efforts and their testimony with their blood.

History declares Matthew was martyred in a city of Ethiopia. Mark was dragged through the streets of Alexandria till he expired. Luke was hanged on an olive tree in Greece. John was miraculously delivered from a caldron of boiling oil in Rome and banished to the isle of Patmos, where he was permitted to witness the wonderful apocalyptic vision and is probably the only one who died a natural death. Paul was beheaded on Nero's block without the gates of Rome. James the elder was slain with a sword by Herod. James the less was thrown from a pinnacle of the temple and beaten to death with a fuller's club. Andrew was crucified on a cross in Armenia and preached to the crowd till he expired. Bartholomew was flayed alive by order of a barbarous king. Thomas penetrated away to the interior of India and there suffered martyrdom by having a cruel iron thrust through his body. This would have been impossible before they had received their Pentecost.

The Bible all through exhorts sinners to repent and be converted and then urges believers to consecrate themselves and be entirely sanctified. It nowhere includes the latter with the former when rightly applied.

The apostles were converted before Pentecost, sanctified then. Cornelius was converted before he sent for Peter, sanctified after. The Ephesian converts were believers afterward fully sanctified. And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues and prophesied (Acts 19:6). Cornelius and his company, "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (Acts 10:44). "And as I began to speak the Holy Ghost fell on them, as on us at the begin-

ning. Then remembered I the word of the Lord how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost" (Acts 11:15, 16). Let us remember these people received the baptism of the Holy Ghost. They received it just as powerfully as the apostles did at the day of Pentecost. They also spake with tongues and prophesied. Has the time of receiving the baptism of the Holy Spirit (or Ghost) ceased? If so, prove it by the Word. "And put no difference between us and them purifying their hearts by faith" (Acts 15:9). Paul was converted on his way to Damascus, filled with the Holy Ghost three days later, "And there was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision, Go into the street which is called Straight, and enquire in the house of Judas, for one called Saul of Tarsus; for behold he prayeth." When Ananias refused to go and lay hands on Bro. Saul, "The Lord said unto him, Go thy way, for he is a chosen vessel unto me (is a sinner a chosen vessel?) to bear my name before the Gentiles and kings and the children of Israel." And when Ananias put his hands on Bro. Saul he received his sight and was filled with the Holy Ghost. First, a chosen vessel; second, filled with the Holy Ghost (Acts 9:3-18).

Zacharias and Elizabeth—"and they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6). "And Elisabeth was filled with the Holy Ghost, and she spake out with a loud voice" (Luke 1:41, 42). Zacharias was filled with the Holy Ghost and prophesied (Luke 1:67). For entire consecration for brethren read Rom. 12:1, 2.

The soul cuts loose from the world at conversion, dies to it at sanctification. Jesus said, "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). But let us remember our asking for the Holy Spirit and receiving it depends upon our consecration. The Holy Spirit can not dwell where there is the least degree of sin. (A complete cleansing follows entire consecration and no sooner will the Holy Spirit dwell within. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12:14). The Bible is replete with commandments for those who are already converted to be perfect (Matt. 5:48). "Be ye holy, for I am holy" (1 Pet. 1:16). The Word is also full of inspired prayers for believers that they may receive the blessing of sanctification. (See Jno. 17:17; Eph. 3:16-20; 1



Thes. 1:23). Inspired men would not pray that their converts might receive what they were already possessed of. Bible promises, examples and confessions all speak in like language on this plain point. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Sterling, Ill.

## THE NEW BIRTH

### Is It Simply Pardon?

#### The Question of Sin in Believers

For the Gospel Herald.

By one who has been much perplexed by a constant presentation of the Wesleyan theory.

The advocates of the Wesleyan or second grace theory of sanctification (a comparatively modern doctrine) maintain that in the new birth the penitent soul receives simply the pardon of actual transgressions; that the "inbred sin," the "Adamic nature," the "root of bitterness," the "sin principle" still remains in the heart, and that a second experience, as definite as the first, must be sought and obtained for its removal by a process of cleansing. This second experience they denominate the blessing of holiness or sanctification, and many of them boldly declare that without it there is no salvation, quoting Paul, where he says, "Without holiness no man shall see the Lord" (Heb. 12:14). Their position places no further value upon the new birth than this, that it is a stepping stone towards sanctification. Furthermore, anyone failing to endorse their views upon this important subject and daring to express his opinion as he sincerely sees it in God's Word, is denounced as a "holiness fighter," who has either never been converted or is a backslider.

Assuming that the theory is correct and scriptural, the conclusion that this second experience is essential to salvation is also correct, for the apostle says (Rom. 8:6), "To be carnally minded is death." Another inconsistency in the doctrine is this, that it separates God's people into two classes, those with sinful hearts and those with holy hearts.

While their position is extreme and inconsistent, their sincerity cannot be doubted. Their zeal for this theory leads them to imagine that it is confirmed by almost any text of scripture. Many of them enjoy freedom and blessing, and may we not conclude that these are a result of consecration, which is a commendable and one of the leading features of the doctrine? Full consecration brings with it every blessing God has in store for His peo-

ple, and it cannot be too strongly commended and urged upon every child of God. While admitting their sincerity, zeal and freedom in the service of God, it does not follow that the entire theory should be endorsed, except as it corresponds with the Word of God. Any theory relating to our eternal salvation, though it may have been originated and promulgated by so great and good a man as John Wesley, should be able to bear the search light of God's Word.

The writer is thoroughly in sympathy with holiness—scriptural holiness of heart and life—but the Scriptures bear us out in the thought that it is imparted at conversion—the new birth (They also admit as much, but can this be the case while the heart is left, as they say, in a sinful condition?) He imparts it, not once for all, but He continues to impart it to every obedient child of His. It increases in volume as the Christian grows older and his constant prayer is with the poet, "More holiness give me," etc.

The very terms, new birth and regeneration, are incompatible with their theory of sin in believers. In the first or natural birth we inherit the nature of our parents; why not in the second, when we are born of our Father, God? It was because of the complete change of heart, resulting from a compliance with God's simple terms, that our Lord likened the operation to a new birth. It would be an inappropriate term, if as they say, it consisted of pardon only, with the heart still left in a sinful condition. It may be impossible to define clearly between inbred sin and humanity, but in the new birth the former is removed while the latter, with all its infirmities, remains. Inbred sin is that principle within us which causes us to rebel against God and the requirements of His holy Word. This is entirely removed, and in this respect we are completely changed when we are born of God. It is often stated, and very appropriately too that in regeneration God gives us a new heart. Is it reasonable to assume that this new heart is a sinful one?

Christ, the great Author of Salvation, plainly and unmistakably in Jno. 3:16 (and many other passages) states the terms upon which we poor lost sinners may be saved, making no mention of a second process which they say is essential to salvation. In His closing message to His disciples Jesus said (Mark 16:16), "He that believeth and is baptized shall be saved." The Wesleyan theory would almost make it necessary to add, "providing he seeks and finds a second experience for his cleansing from inbred sin." No, the simple terms which Christ so frequently laid down whereby we must be saved, when sincerely complied with, result in a complete change of

heart, and bring about that condition to which He referred when He said to Nicodemus, "Ye must be born again."

In numerous passages God's people are denominated saints. A saint, according to the Standard Dictionary, is one who has been sanctified. This would be inappropriate, applied to them collectively, if we assume that a part of them, while converted and born again, are yet in a sinful condition.

Jesus was free from inbred sin and yet He sanctified Himself (Jno. 17:19). This is proof sufficient that sanctification is not necessarily a second work for cleansing from inbred sin. Had He been born with inbred sin the cleansing process of the new birth would have been necessary for its removal.

"But," says one, "did not Paul say to the Corinthians that they are yet carnal and walk as men?" True, but it cannot be taken in the extreme sense of the Wesleyan theory, from the fact that in that self-same letter (I Cor. 1:2; 3:17; 6:11) he says twice that they are sanctified and once that they are holy. He was reproving them sharply for unbecoming conduct and used an extreme expression to show them their inconsistency.

The remark is often made that those who claim to receive it all in conversion seldom ever profess sanctification. There is a reason for this. We hold and teach that an open profession of Christ is essential; they hold and teach that an open profession of sanctification is essential, otherwise it cannot be retained. A bold profession of Christ, with all that this includes, should be sufficient. We are fallible creatures, and since "man looketh on the outward appearance," we cannot honor God by making so lofty a profession. The true child of God, while taking Christ for his all in all, is too conscious of his short comings to have any inclination to do so. We should prove it by our lives, rather than attempt to prove it by our lips.

The following scriptures evidently refer to a holy, sanctified people; and is it reasonable to conclude that they refer only to a certain class of God's people, those who have experienced the "second blessing?" "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new" (II Cor. 5:17). "What, know ye not that your body is the temple of the Holy Ghost which is in you?" (I Cor. 6:19)? "Now if any man have not the Spirit of Christ he is none of his" (Rom. 8:9). "Know ye not your own selves how that Jesus Christ is in you except ye be reprobates?" (II Cor. 13:5)? "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts"

(Continued on page 30)



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.  
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.  
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Canton, Ohio

(1935 E. 8th St.)

Greeting to Herald Readers:—Just a few lines at this time. We are having fine weather at present. Health is also good.

Bro. P. R. Lantz was with us over Sunday. We expect Bro. Norman Lind next Sunday, the Lord willing.

Sunday school attendance is increasing since the weather has gotten nice.

Pray for us that we may be the means of bringing more lost souls to Christ. God bless you all.

Your unworthy sister,

April 3, 1913. Julia Bowen.

Chicago, Ill.

(Mennonite Gospel Mission.)

We have been enjoying a season of refreshing during the past few weeks. Bro. D. D. Miller, who had preached for a week at the Home Mission, began preaching for us on the 10th and remained until the 13th. The meetings were continued until the 23rd, Bro. Leaman preaching twice, Bro. Musselman twice and Bro. Eash the remainder of the time. The attendance in these services was good and much interest was manifested. In response to an invitation given in the Sunday school on the morning of the 16th seventeen of our Intermediate scholars, aged 12 to 19, responded. We consider this as one of the results of faithful Sunday school effort and teaching.

Bro. J. McCulloh of Morrison, Ill., spent some time with us during the first week of the meetings. We also were favored with a brief visit by Bro. Shoemaker on the afternoon and evening of the 13th. Bro. J. W. Shank is here at present, stopping on his way to Colorado.

Although we have many difficulties to overcome and many discouraging experiences, we have many reasons for feeling grateful. The attendance in meetings generally during the past months has been better than at any time in the past. The average attendance in the Sunday school for the last six months of 1912 was exactly 225. General good interest is manifested in the regular preaching services and a number of the Home Department members are doing faithful work.

We are longing to establish a work that will prove beneficial to the many in our community and that will stand for the real development of character

in the lives of individuals. Although there has been a steady growth along many lines we are continually conscious of the need of improvement along many lines. To the end that our efforts may always be wisely exerted and that the name of Christ might ever be exalted we solicit your earnest support in prayer.

Sincerely yours,

March 27, 1913. The Workers.

### ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Dorothy Sluder, well known as our affectionate little girl, ten years of age, and who was one of a family of children rescued from the vile threats of a drunken father about four years ago while given temporary shelter at the Youngstown Mission until they could be brought to this institution, was accidentally killed near Wauseon, Fulton Co., O., on Friday, March 21. She had been received into the home of Bro. and Sister Uriah Miller several weeks before, in which her twin brother Offie had previously been placed. Bro. Miller took the twins to the school house in the morning while a heavy wind storm was raging all day. Just as the teacher was about to pull the bell rope the belfry and bell were blown off the roof and fell on Dorothy, crushing her head and breaking her arm and leg, causing instant death. She is survived by her twin brother and a younger sister who is in a home near West Liberty, O. Her mother died soon after she surrendered her children to us, but the whereabouts of the father, if still living, are unknown. Funeral was held March 24 in Fulton county. This brings anew to my memory the repeated earnest pleadings of the late sister, Anna V. Yoder, who was stationed at the Youngstown Mission at the time of their surrender, that we continue to look after their welfare and shield them from the threats to which they were subjected, because her heart was burdened for them. Dorothy is safe and sweetly resting with Sister Anna forever.

On the day of the above accident we had a severe wind storm here which unroofed several buildings in the neighborhood and overturned a chimney on the tin roof of the old building doing considerable damage to the roof. Before we could get the roof repaired a heavy rain set in which continued almost incessantly for about 60 hours and the result can be well imagined. The Mad River Valley also is flooded, the water being higher than it was ever known to be. A Panhandle passenger train was derailed over this road from Urbana on account of washouts on their own line and when crossing the Mad River

bridge near the depot at this place, the bridge gave way and together with the engine went into the bottom of the mad stream out of sight. One sleeping coach also went into the river, but fortunately only one life was lost. All railroad and inter-urban traffic and consequently mail facilities, are entirely cut off for West Liberty, Bellefontaine and Urbana on account of washouts, and have been for several days already, but the rain has turned into a snow storm.

We praise the Lord for the good health of all the inmates and workers.

West Liberty, Ohio, Mar. 27, 1913.

Later:—(March 28). Such a scene had never before been witnessed in West Liberty. Railroad connections have again been opened between here and Toledo and about a half dozen relief trains were sent down from the north loaded with provisions, tents, boats, wagons and more than a thousand men, including companies of sailors, soldiers, etc., for the relief of the Dayton sufferers. On account of the R. R. bridge spanning Mad River at this place being washed out, all these heavy train loads were unloaded here, and the farmers of the whole surrounding community were called out at 2 o'clock at night who with their teams all day long hauled this heavy traffic from the depot to a point about a mile south where it was transferred onto relief trains from the South and carried to Dayton. Liberal supplies of milk, provisions and clothing, etc., were also brought in by the farmers of this community and added to the supply. Part of the wrecked train, including a mail car loaded with U. S. mail, is still standing on the track at the river bank, but the passengers have all been rescued except the brakeman who was carried down the swift current and drowned. A temporary bridge across the river will soon be completed. A. M.

### AN M. P.'S CRITICISM ON MISSIONARY METHODS

Ian Z. Malcolm is a member of the English parliament. He has been private secretary to Lord Salisbury, and has lived and traveled in many different parts of the world. Therefore the statements which he made at the S. P. G. meeting, in London, on Nov. 21, deserve attention. With many of his suggestions we cordially agree.

He criticized first the popular notion that the number of converts is the best test, or the only test of missionary success. He emphasized the fact that quality is everything, while quantity is relatively unimportant in religious work. "Be content," he counseled, "with apparently going slowly, in order to achieve permanent and, therefore, better results." "Indoctrination



of converts is needed," he said. He then demanded greatest care that the quality of the missionaries be also good as possible. Christian character and good will are essential for the success of a good ministry, but good training is a *sine qua non*. Do not rush good and keen young men, full of enthusiasm, into positions of great responsibility before they are familiar with the conditions of the races among whom they are to live, and before they have acquired good training in actual missionary work," was the substance of his admonition. He favored strongly that missionaries should acquire an elementary knowledge of the language and the conditions of the people to whom they are to preach, and should have, at least, a slight medical training. He also favored the sending out of some men who had had . . . real parish experience and missionary work at home, that they might give the advantage of their accumulated experience to the younger men.

He gave words of earnest praise to the faithful missionaries whom he met on the field and spoke encouragingly of their work.—The C. E.

### AN INDIAN DEFENDS THE BIBLE

Some years ago, when the Mormon missionaries went to the Province of Ontario, in Canada, with the object of making converts, they held a meeting in which they belittled the Bible and told how the Book of Mormon had been dug out of the ground by Joseph Smith, and that it was a revelation of God much superior to the Bible. After the Mormon missionary finished, he asked if any one desired to make any remarks. As no white man arose to defend the Bible, John Sunday, a converted Indian, rose and said:

"A great many winters ago the Great Spirit gave His good Book, the Bible, to the white man over the great waters. He took it and read it, and it made his heart all over glad. By and by the white man came over to this country and brought the good Book with him. He gave it to poor Indian. He hear it and understand it, and make his heart very glad, too. But when the Great Spirit gave His good Book to the white man, the evil spirit, Muche-Manito, try to make a book, too. He try to make it like the Great Spirit make His; but he could not, and then got so ashamed of it that he go in the woods and dig a hole in the ground, and there he hide his book. After lying there many winters, Joe Smith go and dig it up. This is the book this preacher has been talking about. I hold fast to the good old Bible, which has made my heart so happy. I will have nothing to do with the devil's book."

## Family Circle

### HOME PROBLEMS

Conducted by C. R. Strite.

For the Gospel Herald.

**Bro. Z X** is confronted with this problem: **He has a large family of boys, and not enough land to keep them all at home and busy. Is it best for him to keep them at home in idleness, let them work out, or move to where land is cheaper?**

Idleness is the door to a variety of vices. It undermines every virtue in the soul. Violent passions, like rapid torrents, run their course. He who lives in idleness shuts the door against improvement of every kind, whether of mind, body, or fortune; sloth enfeebles equally the bodily and the mental powers.

The brother should consider the surrounding influences; where he expects to buy cheaper land; and see that the Church and Sunday school opportunities are right, such that would interest the boys. If conditions are favorable, it would be advisable to make the change.

If the influences where he lives are better than where he thought of going, he had better remain for the boys' benefit, and let them work out if they can be placed in the right kind of homes. There comes from every farm and city, the appeal (boys and girls wanted) less to the city and more to the farm which is the master-wheel of all business and success.

All parents should look after the physical and spiritual interest of their children; not so much to get farms for them as to enable them to become self-reliant, useful and fitted for any emergency in life.

**Bro. Q X** is very much interested in the Bible and spends much time in reading it. His boys have an aversion to the Book and their father can not get them to look into it at all. What would you advise?

These boys' aversion to the Bible is perhaps due to earlier or present influences; parents sometimes are diligent Bible readers, but set the virtues so high the children can not reach them, or rate them so low they become disgusted. The foundation of such aversion is often laid by parents finding fault and gossiping about the work of the Church, thus failing to convey the reality of joy and comfort found in reading the Bible. Sometimes parents cultivate a disposition in their children that they are better than others, even looking with contempt upon those who are less fortunate. Thus their ambitions are exalted (then of course they do not want to read the

This quaint speech ended that Mormon's career in that neighborhood.—Five Missionary Minutes.

Bible, for it tells them they are sinners). However the condition, I advise the father to read his Bible, observe and live its simple teachings, admonish, pray for, and with the children. "As thou knowest not what is the way of the Spirit; even so thou knowest not the works of God who maketh all."

"Cast thy bread upon the waters; for thou shalt find it after many days." This may only be fulfilled after parents bid farewell to children, and cross the river of death, recollections of parents' concern, prayer, and admonition, awakens the soul, directs the thoughts, to prepare for eternity.

"To him that soweth righteousness shall be a sure reward." "Pray without ceasing."

Hagerstown, Md.

### JESUS CHRIST'S IDEAL WOMAN

By Mary E. Troyer.

For the Gospel Herald.

We all have our ideals for life, and they vary widely. But Christ sets before us an ideal which is all-inclusive, holding in its breadth all the best elements that are in the ideals we make for ourselves. I have tried to picture to myself what Christ's ideal woman would be like. She would be perfectly true. There would be no deception or insincerity in her. In every relation of life she would be found faithful. She would be perfectly pure, not only in deed and word, but in thought and heart.

She would put herself last. In heart Christ would be on the throne and self on the cross. Self-control would take the place of self-will.

She would be serviceful. Her hands would reach out in loving helpfulness to every needy, suffering soul with whom she came in touch.

She would be clothed with humility. No pride or self-conceit would mar the beauty of the things she did.

She would be gentle in speech. From her life would come no sharp words to wound the hearts that were nearest and dearest to her.

She would be personally attractive. She would glorify her Master by proving that He can make His followers beautiful with a more than earthly fairness.

She would love pleasure, knowing that Christ would want her to be happy. But her good times would be of such a kind that Christ would be a sharer in them.

More than all, she would be perfectly consistent. Her life would square with her profession.

So she would walk triumphantly the way of the Holy Cross, glorious in her discipleship, and crowned with the more than royal crown that He shall give to those who overcome.

Lagrange, Ind.



## Sunday School

For the Gospel Herald.

Lesson for Apr. 20, 1913—Gen. 33:1-15  
**JACOB'S MEETING WITH ESAU**

**Golden Text.**—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

**Introductory.**—During the twenty years of intervening time between the last lesson and this the life of Jacob was quite eventful. Then departing from Esau whose wrath he feared, he is now quite fearful over the prospects of again meeting his brother. During this time he had worked seven years for Rachael and was deceived into taking Leah. Awakening to the deception he chided with his uncle and father-in-law, and then entered into another covenant to labor 7 years more for his beloved. The policy of Laban was to get as much as possible out of Jacob for the least possible outlay. But Jacob's shrewdness was equal to the occasion and Laban was outwitted. Finally the break came and Jacob resolved to return home. But what about Esau? The last that Jacob remembered about him was his wrath and threats of vengeance. Has this changed? It is this that drives Jacob to the throne where he wrestles until by the grace and power of God he has the victory. It is no longer Jacob, but Israel, who is to meet his brother Esau.

**The brothers Meet.**—All arrangements having been made, the forward march was resumed. Lifting up his eyes, Jacob beheld his brother coming with four hundred men. Arranging his people in the order in which he desired them, he approached Esau, bowed himself to the ground seven times. But Esau, if he felt any wrath, completely subdued it, and met his brother Jacob in the warmest possible way. The brothers fell on each other's necks, kissed each other, and wept. They talked things over. Jacob introduced his family. When it came to the gifts which Jacob had brought for Esau, Esau wanted to know, "What meanest thou with all this drove?" Jacob told him that these were gifts that he brought along to find favor in the sight of his brother. But the Lord had prospered Esau financially, and he at first refused to accept. But Jacob insisted and Esau finally accepted them. We see in this affectionate meeting of the brothers two powers: (1) The affinity of blood—though brothers may often be turned against each other, in which case the feud is most bitter, there is after all a bond which makes them brothers. (2) The prevailing prayer of Jacob. All night he had wrestled with God. Wrestling in his own strength, he failed. But when

the angel touched the hollow of his thigh and he found that his strength was gone, he committed himself wholly to the Lord and prevailed. In this power he met Esau, who was unexpectedly peaceable and affectionate.

**The Brothers Part.**—Esau offered to lead the way, but Jacob declined the offer. Their interests were entirely different, and there could be no advantage to Jacob to remain in permanent league with Esau and the people with whom he was surrounded. Hospitality is a great thing, but should be accepted only when the right kind of influence goes with it. Jacob handled the situation very nicely, and the two brothers parted as peaceably as they met. Twenty years afterwards they were again together to bury their father. It is safe to say that ever afterwards Esau felt more kindly toward Jacob than he had ever done before. Both had learned valuable lessons.

**Lessons to be Learned.**—The facts of the lesson have now been recited. It is the impressions which remain on the mind after the lesson has been gone over which constitute its practical part. As we think back over the events recorded in this lesson the following thoughts appeal to us:

1. It is a blessed thing to meet a difficult problem in the strength of the Lord. Jacob felt his insignificance as he thought of the idea of meeting his wrathful brother. It drove him to the throne. He there received strength which he could not possibly have mustered of himself. Submitting himself to the Lord, the grace of God filled his soul, and his proud, fierce brother met him as gentle as a lamb.

2. We borrow most of our trouble. See Jacob's great fear lest the wrath of Esau might be visited upon him. See how affectionate Esau was when they met. How needless was all this worry. Why not save our worry until we really meet something to worry about?

3. Nevertheless, this was a good thing for Jacob. The fear of danger drove him closer to God than he otherwise would have come. It would be a fine thing if some people away from God would worry a little about the unsafety of their condition. But the fear of the Lord does not cause us to borrow needless trouble. It rather encourages us to cast our burdens on the Lord, which makes us at once thoughtful, cautious and resigned.

4. Friendship is not the only thing that should keep us in company with other people. Unless we are interested in the same course in life, unless our aims and our affections are similar so far as eternal destiny is concerned, we had better not dwell together, though we are the best of friends. The friendship and companionship of ungodly people has been the ruin of many.—K.

## Our Young People

AN IDEAL HOME.—Psalm 128

Topic for April 27

MOTTO

"As for me and my house, we will serve the Lord."

OUTLINE OF TOPIC

I. **Defined.**—A home that fulfills the Creator's designs.

II. **Where to Find Our Ideals.**

1. In the precepts of the Scriptures.—II Tim. 3:15-17.
2. Through the direction of the Holy Spirit.—Gal. 5:16.
3. In the example of pious people.—Heb. 12:1.

III. **Elements of the Ideal Home.**

1. Man and woman.—Mark 10:6-8.
2. Mutual Love.—Eph. 5:22-26.
3. Mutual religious aims.—I Pet. 3:7.
4. A family altar.—Gen. 12:8; Acts 10:1, 2.
5. Disciplined children.—Eph. 6:4; Deut. 6:7; Prov. 22:6.
6. Healthful activities for welfare of the whole being.—I Thes. 4:11, 12; I Cor. 15:58.
7. Hospitality.—I Pet. 4:9.

IV. **How to Make Home Ideal.**

1. Establish it in the fear of God.—Psa. 112:1, 2.
2. Consecrate all to Him.—Psa. 101:2; Rom. 12:1, 2.
3. Discard all false standards.—Psa. 101:3-7.
4. Seek to know and practice the true standards.—Psa. 119:1-4.

STUDY OF THE TEXT

Psalm 128

Blessings of those that fear God and walk in His ways:

1. In the labor of his hands.—V. 2.
2. In happiness and prosperity.
3. In the welfare of wife and children.—V. 3.
4. In the relation of the Church.—V. 5.
5. In the relation to the community.
6. In the prosperity of children's children.—V. 6.

PERSONAL THOUGHT

What part am I bearing of the opportunities to make conditions favorable for homes to be more ideal?

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Glorify**.
2. Children's Part in Making Home Happy.

For Young People.

1. Forming True Ideals for Home Life.
2. Opportunities to Promote True Ideals.

For Older People.

1. The Influences for which Parents may Be Responsible.
2. Missing Elements that Bring Unhappiness.



# Gospel Herald

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by

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, APRIL 10, 1913

## Field Notes

The Eastern A. M. Conference is to meet this year in the Oak Grove Church near Smithville, Ohio. Official notice next week.

Bro. J. F. Brunk preached for the Bethel Church near Garden City, Mo., on Sunday, March 23, and filled the regular appointments at the Sycamore Church the following Sunday and Monday evening, April 1.

Bro. E. S. Hallman of Goshen, Ind., spent a few days in the vicinity of Metamora, Ill.

The brethren, J. R. Shank and J. L. Collier of Carver, Mo., filled three appointments Sunday, March 30, at the Mill Creek Church about twelve miles from their home. Good interest is reported.

Quite a number of obituary notices, reports, etc., intended for publication this week, are omitted partly because they came late and partly because our linotype man is afflicted with a spell of the la grippe.

The organization of a new Sunday school at Alexandria Va., indicates a purpose to build for Christ in that new colony. May God strengthen the brotherhood there and give them souls for their hire.

Change of Address.—Bro. Elmer J. Blough and family of Johnstown, Pa., have again moved back to Rockton, Pa., where Bro. Blough assumes charge of the congregation at that place. The Lord bless them and make them a blessing while laboring for Christ and the Church at Rockton.

Mission Board Meeting.—The annual meeting of the Mennonite Board of Missions and Charities is to be held this year with the Oak Grove congregation near Smithville, Ohio, May 24-26. An official notice of this meeting will appear in these columns next week, the Lord willing.

Our Subscription Lists.—Through mistake a line was dropped out of the article on that subject published last week, and thereby one of the leading thoughts of the article was greatly marred. For this reason the article appears in print again this week. We trust that there may be a hearty response all along the line.

Bro. Henry Blosser and wife of Harrisonburg, Va., who since Feb. 12 have been visiting congregations in eastern Pennsylvania, are at this writing in the home of Bro. Henry Martin, of Hagerstown, Md., where Sister Blosser is down with a very serious illness. May God speedily restore her to perfect health and grant our brother and sister a safe return home.

Change of Address.—Bro. Solomon Garber and wife of North Lawrence, Ohio, have kindly consented to lend a helping hand in the work of caring for the aged and helpless in the Old People's Home near Marshallville, Ohio, and their address for the time being will be Marshallville instead of North Lawrence, as heretofore. The Lord bless them in their new field of labor.

April 5 was the time set for a meeting of the trustees of the Kansas City Mission. This was to have been followed by a communion service at the Mission the day following.

Bro. D. H. Bender of Hesston, Kansas, expects to be with the brotherhood at La Junta over Sunday, April 20, at which time communion services are to be held with the several congregations in that community.

Communion services have been announced in churches under the bishop oversight of Bro. W. W. Graybill of Richfield, Pa., as follows:

Delaware, April 13.

Port Trevorton, April 27.

Cross Roads, May 11.

On Monday, March 24, baptismal services were held at the West Zion Church near Carstairs, Alta., at which time 4 precious souls were baptized and six received by letter. Bro. Norman Stauffer of High River, Alta., conducted the services.

Baptismal services were held at Central Church near Archbold, O., March 23, at which time 67 were received into church fellowship by water baptism. May they all live faithful and true to their calling, that the Lord can use them to His glory. F.

Bro. J. K. Bixler of Wakarusa, Ind., spent some time recently among the little flocks and scattered members in Michigan. Quite an interest is reported from Benzonia, Mich., where there are now four applicants for membership. May the good work go on.

For the benefit of those who are interested in the proposed school at Denbigh, Va., mention of which has been made several times in these columns, those in charge of the enterprise have submitted a copy of the Constitution and By-Laws for publication. This with a number of propositions for consideration we mean to publish in these columns next week.

A brother in writing recently about the burdens resting upon him thus refers to his duties: "The work has certainly been hard \* \* but I would rather wear out than to rust out; and when I have done my part I feel confident that God will have some one else better qualified to take my place." This is the language of consecrated devotion to duty. When one looks upon his burdens as a God-given privilege to bear, he is liable to wear out rather than to tear out; for while worry tears down work both wears and strengthens.



**Nebraska A. M. Sunday School Conference.**—We are in possession of a well prepared program of the seventh annual Nebraska A. M. Sunday School Conference, which is to be held at the East Fairview Church near Milford, Nebr., May 22 and 23, 1913. A reading of the program convinces us that it will be a meeting worth attending. The Lord bless the effort put forth.

**Bro. Abram Metzler** of West Liberty, Ohio, writes us that they have recently admitted five more children into the Home and that they now have a family of 79. At the time of writing the trains had not yet commenced running between West Liberty and Urbana. It is estimated that the recent storms damaged the Orphan's Home building to the amount of about \$50.00.

## Correspondence

**Washington Boro, Pa.**  
(Masonville Congregation)

Dear Herald Readers, Greeting in the blessed name of Jesus:—By His grace I will endeavor to write a few lines from this part of God's vineyard.

On Sunday we reorganized our Sunday school for the coming year. The following brethren were elected: Supts., Reuben Lefever, Benj. Neff, Jacob Neff; Sect. Albert Kauffman; Treas., Martin Brenneman; Chors., Jacob Stauffer, Benj. Witmer. After Sunday school Bro. Jacob Newcomer preached, using as a text Luke 19:1-10. In the evening Bro. Jacob Habecker preached, using for a text Nun. 14:24. The Lord willing, we expect to hold our communion services the 27th of April. May the Lord bless the work at this place. We ask an interest in the prayers of God's people in behalf of the work at this place.

Yours in His service,  
Elizabeth R. Shenk.

**Mount Joy, Pa.**

Greeting to all Herald Readers:—Last evening our Sunday school at Kraybills was reorganized with the election of the following officers: Supt., Bros. B. Lehman Kraybill, Henry Lutz, Amos F. Eby; Sec., Bro. Henry Hostetter; Treas., Bro. Israel N. Mumma. The school will open for the summer months on Sunday April sixth.

Our Y. P. B. M. at Mount Joy is well attended just now, and we are having very profitable and spiritually uplifting meetings, which are of much benefit to us young people. We are permitted to enjoy so many blessings from His hand, so that with David we can say, "Many, O Lord my God, are the wonderful works which thou hast

done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbered."

May God bless you all.  
In the Master's name,  
Rhoda R. Eby.

**Frazer, Pa.**

Dear Herald Readers:—We thank God for His watchful care over us and the blessings we receive at this place.

Sunday, March 16, Bro. David Mosemann of Lancaster, Pa., was with us.

Sunday, March 30, Bro. Aaron Freed of Bucks Co., gave us a very good sermon on Christ's resurrection. Text John 19. On April 6, 1913, our Sabbath school will be reorganized. A program is being prepared for an all day Sunday school meeting on May 11, 1913. Keep this date in mind. We cordially invite all to visit us.

In His name,  
H. G. B.

**Alexandria, Va.**

Dear Readers of the Herald, Greeting:—A few lines from this place may be of interest to the readers of the Gospel Herald. As a few of our people have located at this place and a minister has located here we have organized a Sunday school with the brethren, Joseph Wert and U. G. Cotterman as superintendents, U. G. Cotterman chorister, and Martha Garber secretary and treasurer. We also expect to organize a congregation in the near future. May this congregation be built upon the solid Rock, Christ Jesus.

We would also be pleased to have our brethren come and locate with us and look over the country. I think this is a good country for farming, also very good markets and shipping facilities. We have the very best water. Now I do not wish to have our people think that I am in the real estate business, but thought it a good idea to give a description of the conditions here. Pray for the work.

Fraternally,  
U. G. Cotterman.

**Chambersburg, Pa.**

Dear Herald Readers, Greeting in Jesus' Name:—On March 30 we were again permitted to worship with the congregation at this place. Bro. David Leshner preached to us from Luke 6:44. The sermon was very helpful and instructive. In the afternoon the Sunday school was reorganized for the summer resulting in the following election of officers: Supts., Joseph E. Lehman, Daniel Kuhns; Sec-Treas., Levi L. Horst; Chors., Ira Long and Levi L. Horst. May the Lord bless

the work at this place to His glory and for the salvation of unsaved souls.

In His name,  
Elmer K. Horst.

March 30, 1913.

**Mancelona, Mich.**

As nothing has appeared in the Herald from these parts for some time I will as God gives me grace write a few lines, first wishing all the readers the richest of God's blessings as He sees fit to bestow upon you. As to the work here we realize God's wonderful blessings upon us and feel to press on in the faith as God gives us grace. Am sorry to say on account of Bro. Urbane Cotterman taking his leave for Alexandria, Va., where he is employed by Bro. David Garber, we had to discontinue our Sunday school but we still have our home classes. We trust the Lord will add His blessing as He has promised that where two or three are gathered together in His name, there will He be in the midst. We ask to be remembered by all who have the welfare of their brethren at heart.

We are now having spring-like weather, though somewhat windy. The robins have come to welcome the morn at its dawn which makes us realize more how wisely God provides for our every need. I remain as ever,

A sister in Christ Jesus,  
E. Blosser.

March 30, 1913.

**Elida, Ohio**

Dear Readers of the Herald, Greeting:—Bro. J. M. Shenk who spent the greater part of the winter with the Warwick Co., Va., congregation, returned home again about the first of this month, and has preached several helpful sermons for us. On Easter Sunday Bro. Shenk was with the Blanchard River congregation. He reports a small gathering on account of the inclement weather.

We had the heaviest rainfall during the first three days of last week that we have possibly ever experienced in this part of the country. Many people have been driven from their homes along the streams. Much damage to railroad and traction lines.

We were glad to have with us Bro. and Sister Daniel Augsburgers of the Lima Mission for the past few days. They visited with the writer on Sunday, March 30.

Yours for the Master,  
P. E. Brunk.

March 31, 1913.

**Terre Hill, Pa.**

(Bowmansville Congregation.)

Greeting in Jesus' Name:—Bro. Sanford B. Landis of Bird-in-Hand came into our midst to hold continued meetings and as a result eighteen souls confessed Christ and the brotherhood



was greatly encouraged. The meetings lasted two weeks with good attendance and good order prevailing throughout. The converts range in age from 14 to 70 years. We can truly say that the Lord blessed us in our efforts, so we will give the honor to God to whom it belongs. There are still others who have not made the good confession. They want to wait until a more convenient time, but they may put it off too long.

Yours in the Lord,  
I. G. Musser.

March 31, 1913.

### Flanagan, Ill.

Greetings in the name of Him who died and rose again that we might live:—Last Sunday we were privileged to have Bro. Geo. Lapp with us. He spoke to us for awhile on Col. 3:16. He also spoke to the Sunday school telling about the Sunday schools in India. In the afternoon he gave us a talk on India, which was greatly enjoyed. Sister Kate Stalter, nee Nafziger, from Fulton Co., Ohio, was received into the church by letter. Pray for us.

Lydia H. Smith.

April 1, 1913.

### McVeytown, Pa.

Dear Gospel Herald Readers, Greeting:—On Sunday, March 30, the Mat-tawana A. M. Sunday school was re-organized for another year resulting in the election of the following officers: Supts., J. D. Byler, J. H. Byler, Nannie King; Sec-Treas., David King; Chors., Orie Yoder, H. E. Kauffman. Pray for the work and the workers.

Yours in the Lord's service,  
Cor.

April 1, 1913.

### Spring City, Pa.

(Vincent congregation.)

Greeting in the Redeemer's Name:—On Sunday, March 30, we reorganized the Sunday school. There were a few changes made as one of our faithful workers, Arthur T. Moyer, has gone to labor with the workers at Welsh Mountain Mission. May the Lord bless him as well as all others at that place. On Monday evening, March 31, we held a farewell meeting for him, singing hymn No. 407 in the Hymnal as a closing hymn. We pray God to rear up others to fill his place in the work he is leaving. The mission spirit is a good spirit. It is well to have this work in view, but we must first be able to work out our own soul's salvation before we can be used to the saving of others. Wishing all God's richest blessing, I am,

Yours in Christ,  
P. M. Sheeler.

April 2, 1913.

## Miscellaneous

### GOD MY STRENGTH AND REFUGE

In my hour of trial, in my sore distress,  
In my secret chamber I may find redress;  
There is sweet compassion with a love untold,

God my strength and refuge will my life unfold.

If the worldly tempt my soul to stray  
From the paths of wisdom and the narrow way,  
And I pray for succor from temptation's power,  
God gives strength and refuge in that perilous hour.

When oppressed with sorrow for the sins I feel,  
Christ the great Physician has the balm to heal.  
While, as wondrous lotion He His blood supplies,  
Know I well His mercy ever underlies.

If I seek remission through a Savior's love  
And a rest eternal in the home above,  
Humbly seeking entrance with a dying prayer,  
God, my strength and refuge, will admit me there.

Then at last, when facing Jordan's stormy brink,  
Let me, Oh my Father, never fear or shrink;  
Underneath my weakness, place Thine arm of strength;  
Trust, implicit trusting, I have learned at length.

Meanwhile, Holy Keeper, be Thou ever near,  
Shed Thy bright effulgence through the desert drear,  
Take me 'neath Thy shelter, in Thy keeping take,  
Through the night of weeping till the morning break.

—Selected.

### OUR YOUNG PEOPLE

#### II. The Country Church Problem

By J. S. Hartzler.

For the Gospel Herald.

Has it ever occurred to you that there has been no time in the last fifty years in which the young people of Mennonite parentage were gathered into the Church as well as they are now? Look from the East to the West and and it is gratifying that there are a great many young people in nearly all our churches. This is true in spite of the fact that many of the popular churches are almost destitute of young people, especially of young men.

The Board of Home Missions of the Presbyterian Church has made a survey of the Protestant churches in rural districts. As it would be difficult to draw the line very clearly between the rural and the village it was decided to take several of the average counties of each state avoiding those which had large cities. As churches have times of prosperity and relapse the time cov-

ered was ten years so as to be sure to get a good average. In three counties in Indiana there were two hundred thirty-two churches. Forty-seven and eight-tenths per cent were actually losing ground, and less than thirty-nine per cent were growing. The remainder were standing still so far as numbers were concerned. This is awful, but the record for Illinois is still worse. Of two hundred twenty-five churches only seventy-seven have grown in that time and forty-seven have actually been abandoned. The remainder have either lost in numbers or gained nothing. In Missouri there are only twenty-six per cent of the churches that are growing, while eleven per cent are dead. This does not mean that they are low in spiritual life but that they cease to exist as an organization. Are these three states worse than the others? The probabilities are that a careful survey of any of the states would show about the same results.

But this tells only half of the story. In the three counties in Missouri eight per cent of the country churches have preaching every alternating Sunday and ninety-two per cent hold such services only every fourth Sunday, while none have preaching services every Sunday. The same survey shows that the average country family spends \$771.00 on itself, \$13.72 on its schools, \$6.00 on its roads and \$3.18 on its church.

The following copied from the Illinois report tells its own story: "There is one church to every five hundred eleven of the population, the average membership of each church being one hundred sixty-eight, and the average attendance at church is ninety-three. Forty-eight per cent of the population is unchurched. We mean by that people who do not attend church, or the people on whom the Church has no influence, and to whom the Church is dead (preachers being needed for funerals only). . . . Dirt roads are given as the cause for the small attendance, but in the two communities where there are the best stone and gravel roads we find the lowest percentage of church attendance, there being only nine to fifteen per cent of the population who attend church. Good roads seem to encourage Sunday automobiling and visiting."

The following copied from the Indiana Survey tells a sad story: "Wanted A Church to Interest Young Men. Marshall Co., Ind., Ninety-one Churches, Twenty-five Have No Young Men Under Twenty-one Years of Age. One Young Man in Tippecanoe Township Churches. None in Green Township Churches."

But what of all this? Is this any reason why there should be discouragement on our part? None whatever. The record of the Indiana Mennonite



Conference shows that eight per cent of its membership at the time of the fall conference had been gained in the last year. Some of our sister conferences have done better, and as stated in the former article, the larger part of the increase is of the young people, which ought to give us great courage for they are the hope of the Church. Does it mean anything that we are blessed with these young recruits? Is there a responsibility upon the Mennonite Church in particular because of the many "unchurched" which are not being reached by the popular churches? Some of these things will be discussed in the next article.

Goshen, Ind.

### OUR SUBSCRIPTION LISTS

For the Gospel Herald.

It is with a feeling of gratitude to God and the brotherhood, as we approach the close of another year's business of the publication work of the Church, for the good will and hearty support that has been extended to the Mennonite Publishing House. In less than thirty days the various accounts of the Publishing House will be closed for the year and an inventory taken of all the machinery and stock on hand, and our annual statement will be made.

In going over our subscription lists of the various periodicals—*Gospel Herald*, *Christian Monitor*, *Rundschau*, *Words of Cheer*, etc.—we find that there are several thousand subscribers in arrears. We appreciate the promptness with which many have renewed their subscriptions, and also the frankness of those who wrote us that they would renew as soon as they could. We are only too glad to extend credit to all who find it a burden to meet all their obligations promptly. However, we believe that very often it is a mere oversight on the part of some that they get in arrears on their subscriptions. Many who find their papers overdue often send us enough to cover arrearages and extend their subscriptions several years in advance. Our policy, as has been frequently stated, is to continue sending the paper until we are notified to stop it. This we do for the convenience of our subscribers, nearly all of whom mean to be permanent subscribers. We aim to send out letters about once a year to those whose subscriptions have expired and have not been renewed, soliciting their renewal and offering to correct any errors in credit that may have been made, or, if they do not wish the paper sent to them any longer to notify us of that fact.

We take this opportunity to furnish our readers a brief statement of facts, in order that we may work together in bringing our accounts into the best shape possible preparatory to making our annual report, April 30, to the Publication Board and the Church. A prompt renewal on the part of all who are in arrears so that all subscrip-

tions will be brought up to date will mean an addition of at least \$5000 to the proceeds of the House. Those who find it inconvenient to remit by draft or money order may send by personal checks or bills at our risk.

Trusting that we may have your hearty co-operation in this matter, and assuring you that it is our endeavor to serve the Church in the best and largest way possible, we are,

Yours for the cause of Christ,  
Aaron Loucks, Gen. Mgr.  
Mennonite Publishing House.

### SUFFICIENT GRACE

By Lena Cressman.

For the Gospel Herald.

As I am not privileged to go out through the winter months to worship with our people, and reading the many messages by our dear Family Circle, so inspiring to us; in the *Gospel Herald*, I have been thinking how wonderful the Bible is. It differs from all other messages; for read as often as one will, it is never old. We can read any good book, but the Bible is ever new, even in those verses we think we know so well. God always reveals new lessons or new truths as we grow in grace. Paul has told us of a thorn in the flesh, we believe a messenger of Satan, that had been sent him. Thinking that this was a hindrance in the service of the Lord, he goes to God in prayer. Can we picture as he knelt before the throne, pleading the promises and the blood of Jesus? While God's blessing falls upon him he rises from his knees, strengthened and blest and expected the cross removed—but no, it is still there. Again he goes to his secret place of prayer, and prays more earnestly and again he feels blest; yea, strengthened. Once more he goes forth in Jesus' name. Did he find the thorn removed? Had his prayer been answered? To his disappointment the thorn is still there, the messenger of Satan to buffet him. Paul was not easily discouraged, perhaps he left the place of prayer before knowing God's mind on the subject and again shuts himself in with the Lord praying more earnestly. How his heart burns to know his Master's will. Have we made similar experience in our lives? "Lord Jesus, speak to me; tell me if it is Thy will that I be thus buffeted?" Presently he hears the Savior say, "My grace is sufficient for thee." Overflowing grace! "My strength is made perfect in weakness." Lord, I understand, I rejoice and thank Thee for this hard thing. "Most gladly will I rather glory in infirmities that the power of Christ may rest upon me, therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong."

What a lesson Paul learned that day. In what a changed light he saw things, how great and sufficient was the grace Jesus had for him. His prayer was no more for the removal of the hard things, he only longed that the power of Christ should rest upon him. So he tells us that he took pleasure in hard things, for only in these could he prove the power of Christ. We believe it was only that others could see what Christ could take one through. Reader, God is allowing all those strange things to happen in our lives. Let us just shut ourselves in with the Lord, let Him talk to us; and as He told Paul, so He will tell us, "My grace is sufficient for thee." Do some friends try to scorn and turn us away from the narrow way? Do they treat us unkindly? His grace is sufficient for us. We have read a tract on the triple doorway of a great cathedral in Italy.

There are three inscriptions spanning the archway; over one is carved a beautiful wreath of roses and underneath are the words, "All that which pleases is but for a moment." Over another is sculptured a cross, upon which we read, "All that which troubles is but for a moment." But underneath the great central entrance of the main aisle is the inscription, "That only is important which is eternal." Our great High Priest was made perfect through suffering, and would we take an easier way? Would we have Jesus only, alone to bear the cross? I was thinking of the beautiful hymn. Let it be the expression of our heart sentiment:

"The old rugged cross, Yes I love it,  
Its burdens, reproaches and shame;  
And naught else on earth do I covet,  
But to bear it for Jesus' name.

"The old rugged cross, highest honor  
E'er granted to creature of God,  
To bear the great conqueror's banner,  
I'll gladly pass under the rod.

"The old rugged cross, yes the old rugged cross,  
'Tis a badge of discipleship here;  
And the way to a throne, and a kingdom  
and crown,  
As the way of the cross shall appear."

The way is narrow, the cross is there, but who that loves Jesus would have it removed? When we talk with Jesus we will love the cross, we will know the joy of having fellowship with His sufferings.

### "THE MAN WITHOUT A CONSCIENCE"

By W. H. Kremer.

For the Gospel Herald.

We have no doubt all read or heard of "The Man without a Country"—but the subject before us is a man without a conscience.

We all know him. This human parasite infests every community and every neighborhood. We need not turn



instinctively perhaps to the rank of the horse-jockey or to that of the real estate agent to find him. But he can be found even in our Sunday schools and churches. He graciously submits to wearing his religious cloak on Sundays, but get him in a tight place on everyday and see him squirm and wriggle. He will cheat, altercate and fabricate, or in short do anything to serve his purpose. He will read his Bible on the hotel steps, while he is completing the next step in his villainous scheme. He seems to delight in bringing about contention among the brethren of the Church. He does not hesitate to blacken the character of any innocent person who may unluckily cross his purpose.

He will set the ministers at variance and when the clash comes he will pose as one of the conciliators. He has the faculty to make it appear to every one whom he betrays that he really is the injured one, and when time for communion comes he will be there wearing his most benignant smile ready to greet every one with a (dare we say it?) "holy kiss." And he swallows his qualms of conscience if he has any with his sop.

This terribly tries the religious faith of all who really and truly know him. May God save us from the man without a conscience.

Milford, Nebr.

### FAITH IN PRAYER

By Adam B. Eshleman.

For the Gospel Herald.

"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Jesus said, "My house shall be called of all nations the house of prayer." If we belong to the household of faith we must be a praying people.

But there is a prayer that will not be answered, or will not go higher than our heads. This condition prevails when we have a feeling like the Pharisee who prayed and thanked God that he was not like other men and did not feel the need of God in his prayer.

Prayer is the breathing of a soul that wants God, or some desired favor. Jesus says, (Luke 11:9) "Ask and it shall be given you." How may we ask? Presumptuously? Verily, nay; but according to the law of love and desire, with humble and contrite hearts. Prayer is something more than saying words. It is getting hold of real faith. That is deeper than the outer mind. By doing so we can come in touch with God and talk with Him and He with us. Real effectual prayer must come from the very heart of true faith. So if we lack faith, we also lack in prayer, and grow cold in His service. But if we increase our faith we increase in the power of prayer.

We read that there is great power in prayer if we have faith in God. So let us not be selfish in our prayers that God must be limited in answering our prayers, but pray for our fellowmen, for sinners, for many souls in heathendom, for sick, and also to revive the sickly lambs.

James says, "The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." Brethren and sisters, do we have any sickly among us? If so, are we doing anything for them? Are we praying for them in faith? Or are we not concerned about the souls of others? Since one soul is worth more than the whole world, if we neglect our brother, our sister, or fellow traveler, and they are lost, will we not be losing something precious and be unfaithful reapers in this great harvest?

To accomplish anything in God's service, we must be obedient, for the Gospel law of grace is faith and obedience. Without these there is no regeneration, no salvation, no promise.

Hagerstown, Md.

### "HOW LONG, OH LORD, HOW LONG?"

By L. C. Miller.

For the Gospel Herald.

The earth groans under her load of iniquity. The sun of heaven shines on horrors of sin and when darkness comes in ripens and man grovels in the mire of hell. When man forgets God and worships almost every idol imaginable; when men sell themselves body and soul to the demon drink; when women sell themselves body and soul to the demon lust; when children die by the millions every year for want of food and clothing in a civilized nation called the land of Bibles and religious freedom, is it any wonder the saints under the throne cry out, "How long, Oh Lord, how long!" Is it any wonder that Christians pray, "How long, Oh Lord, how long shall this thing be?" Yea, we are living in the land of Bibles but I fear many of our churches are in league with unrighteousness to the extent that even Satan comes and sits among us. Job 2:1, Rev. 2:13.

Do we pray for our rulers as Paul exhorted us through Timothy? Is it our duty to sit in silence and let the things of this world take their own course? Yes Christians pray, all Christians pray for God, the only wise ruler, to oversee the affairs of this world to the upbuilding of His cause, that those in authority may give religious liberty to the worshipers of God.

Yet our own nation is speeding toward ruin. Every year we as a nation sacrifice to the idol of greed three mil-

lions of children who die for want. Every year we as a nation sacrifice to the idol of lust fifty thousand of her daughters. Every year we as a nation sacrifice to the demon drink 100,000 of her sons, and in school we learn that \$1,000,000 for every working day of the year is spent by this free (?) nation of ours to uphold her army and navy. Think of it! Three hundred million dollars every year! Why is this spent by a civilized nation, at this time of universal peace (?) to build useless warships, to feed idle men and school them in crime? Why is it not used to feed the hungry, to clothe the naked, to comfort the aged, and care for the suffering? Three hundred million dollars each year would mean one hundred dollars each for the three million starving babies. Can't we see how inconsistent our government is? Can't we see how unchristian! Every year the total cost of liquor produced amounts to the enormous sum of \$139,854,147. The total cost of tobacco produced amounts to the enormous sum of \$126,088,608. The amount of money produced by the sale of women in the city of Chicago alone amount to the shameful sum of \$20,000,000 while in comparison our enlightened (?) nation spends for the education of her boys and girls the sum of \$330,680,000. When men forget God and worship almost every idol imaginable can we say that this world is getting better? When unbelievers say, "Show me a man who is a true follower of the Lord Jesus and I will serve Him too," and you fear to point one out is this world growing better? If men were only willing to sacrifice to God what they are willing to sacrifice for other things which are detrimental to them then this world would indeed make a change for the better. Men often are willing to sacrifice anything for money. Just recently I read an article where a man slew one of his fellows to obtain a few diamonds which the other man had. What did that man worship? I once read of a man who pawned his child's only pair of shoes to obtain a drink of liquor. His child froze to death and the man had made a sacrifice to the god whom he served. Just last night I read of a girl who sacrificed her virtue for the price of a new pair of shoes. She bowed to want instead of God. Another illustration I wish to give, is a man who had a very beautiful horse which he worshiped. One night he found her at home with one eye out. Without questioning he beat his only son unmercifully for destroying the animal's eye. The next morning his son was gone and he discovered that the horse had destroyed her eye on a nail in the barn. This man had offered up his son but to what? It is not difficult to see that men are prone to worship. Then why not worship God? So that when the



waiting of the slain saints under the altar is ended you may be among the number that are called to inherit the kingdom of heaven with them.

Protection, Kans.

## REMOVE THE CAUSE

In discussing "Woman's Sphere," the "Word and Way" of Kansas City, Mo., has the following to say:

"Recent investigations into the condition of working girls in the life of our great cities are creating very great interest in the grave conditions of society which are being disclosed. The question as to whether the low wage of the working girl is calculated to tempt her to enter a life of sin has been discussed pro and con. We are not prepared to express an opinion upon that feature, but we are prepared to say that in our humble judgment the virtue of the race goes down with the publicity of the life of woman as it obtains in our land today. Scarcely any woman who has been properly taught enters a life of sin without being at first deceived in some way. The publicity of the life of women in America today inevitably leads to their being deceived into sin, and when once they are fallen the more money they have the worse it is for them. Neither men nor women can withstand the temptations incident upon the public life of women now in vogue throughout the land. Women need the protection of home. "Let your women be keepers at home," said a great apostle, and obedience to the injunction is the only salvation of the virtue of the race. A woman needs and deserves the protection of father and brother and husband. Increasing wages will do comparatively little good. Let the away-from-home tasks of life be open only to men, and then perhaps men will be in demand at wages which will put a brake on the accumulations of the millionaire employers, and at the same time enable an energetic, industrious young man to have a wife and a home of his own. Matches which are made on the streets don't turn out well.

"Is there no way by which the publicity of the life of American womanhood can be changed? Is there no way to revive the sacred, beautiful easy, quiet home life for our women? Must they 'eat bread by the sweat of their faces?' Is that the only way? Then, if there is no way to remedy these conditions; if women must enter the arena of public life as the competitors of men and not their helpers, the home is gone, virtue is imperiled, and the foundations of correct human government and society are removed. Both men and women are responsible for these conditions. Certainly women are not more to blame than men. Profligate and shiftless men leave women to their own resources for a living, and business men employ women because they can be procured for a lower wage. So then the whole public is to be blamed for these conditions which will have to be corrected by the co-operation of the sexes. The Bible contains the most explicit teaching on all these matters, but it seems that of late years the race has either ignored or forgotten the teaching of the Book upon the subject."

We commend the above to the thoughtful consideration of every reader. It helps us to see the wisdom of God's Word bearing on the same question. When God's Word is disregarded somebody suffers. But there are a few more things which must be

righted before the social evil can be removed.

The sensational reading matter found in daily papers, magazines, books, etc., has done much to inflame the mind and excite evil passions.

Remove fiction from all books, magazines, daily papers, etc., found in our public and private libraries and you remove a powerful factor which cultivates the mind in wrong directions.

The prevailing styles of dress are shockingly immodest, and are the means of leading thousands astray.

Until licentiousness is looked upon as being as much of a disgrace for men as for women we may expect these human brutes called "men" to continue dragging innocent girls to ruin.

Many places for amusement and recreation, such as circuses, theaters, dancing halls, nickelodeons, pool rooms, etc., which have the approval of some respectable people, are great vice-breeds—devil's traps where innocent victims are caught, and dragged down to the finishing-up places, such as gambling dens, bawdy houses, etc.

The habitual use of stimulants and narcotics dulls the moral sensibilities of man and renders him an easier victim to vice.

Looseness in associations between members of the opposite sex, which permits familiarity in toying with each other's persons, shutting themselves up in a parlor with curtains drawn and lights turned down, being found in exclusive company with those of questionable character, has been the origin of much mischief.

Laws which permit of remarriage while the former companion lives legalizes that which the Bible calls "adultery," and make a terrible sin popular with many people.

Lack of proper instruction in the home, accompanied by an unwholesome atmosphere which drives children out rather than attracts them to what ought to be the dearest spot on earth, is responsible for many young people going astray.

Remove the causes, and the social evil will rapidly become less.

## CHURCH DEBATES

By S. B. Wenger.

For the Gospel Herald.

For a number of years I have taken special notice to church debates and invariably both sides have claimed the victory. It seems to me that the devil is in his glory when he can get the churches to fighting each other.

Having once been urged to have a public debate over the doctrines of a neighboring church and those of our own, I declined on the grounds that it would only be giving the devil a chance to step in and tell the unconverted to look at the Christians fighting each

other, as well as to cause enmity between the two churches. I offered instead of the public debate to have the doctrines of the two churches compared with the Bible privately; but this would not satisfy the contending party, so the report went out that we were afraid to have the doctrines of our church tested and compared with that of the other church. In order to satisfy myself as to whether my position in the matter was correct I have taken special notice to debates between churches. Whenever such debates were held I managed to get a report from both sides and it has been the case every time that both sides claimed the victory.

We might bring the question of church debating a little closer home. In many pulpits and even in private conversation there is too much club throwing at those who hold opposite views from our own. When people are conscientiously doing what they understand the Bible to teach, their views ought at least be respected enough to allow them to worship God according to the dictates of their own conscience. If we claim the right of private judgment and liberty of conscience we ought to be willing to allow our brother in the flesh the same privilege. Most assuredly people of all denominations have a right to present the doctrines of the Bible as they understand them, but to throw clubs or to present the doctrines in an antagonistic or reproachful way has an evil effect and they had better be preaching the Gospel instead.

Paul told Timothy to "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine." The minister has a right to reprove sin wherever it is found, whether in his own church or otherwise, and to preach the doctrines of the Bible as he understands them; but it is not necessary for him to pull down other churches in order to build up his own. I believe the doctrines can be made just as strong without first pulling down our neighbor's church.

Abusive arguments and debates cause party spirit, strife, contention, illwill, hatred. These things certainly do not belong to Christianity. My observation has been that these are the results of church debates, either public or private. It is true, however, that things are often misunderstood and not taken as they are intended, and people are thus unnecessarily offended.

The results of debate are evil, no matter how well they may have been designed. We can stand firm and contend earnestly for the faith, but in doing this we need not abuse others. We can build a house if we have the ma-



terial, without pulling down our neighbor's. The Bible furnishes plenty of material to build our spiritual house. All that is necessary is to prove by the Bible that our positions are according to God's Word. It is more important that our everyday life corresponds with our profession. Contentions within the churches cause discouragements to those who are without. Some years ago I was travelling in one of the western states in company with a man who made no profession of religion but argued that the Odd Fellows lodge to which he belonged was as good as the Church. In our travels we passed two country churches which were only a short distance apart, one on either side of the road. My companion remarked, "My, there must have been lots of contention among the Christian professors of this neighborhood." He claimed that the lodge would pull together better than the Church. Knowing the truth of his statements about the only way I could meet his arguments was to tell him that it was some form of worldliness coming into the church that would divide it while in the lodge all was worldliness and nothing to cause division.

When I was a young man I went to look for a home in a community where there was a church of my faith, wishing to settle down for life where I could enjoy church privileges. I went to church on Sunday morning and it so happened that there was such sharp contention among the members that some of them abruptly went home before the meeting was dismissed. I at once decided that I did not want a home in that congregation, and I settled down in another state and lived fourteen years isolated from the church of my choice.

These incidents show a little of the discouraging features of religious contentions and debating. A public debate is wholesale and will scatter contention broadcast into all parts of the membership of the churches contesting. I believe many have failed to get into the kingdom because of slurs, contentions and backbitings of church members.

I do not believe in throwing down the bars and admitting everything that is called religion or in sacrificing any principle taught in God's Word. I believe in swinging the doors as far only as they will turn on Gospel hinges, and in doing this it is not necessary to antagonize those holding views differing from our own or making light of what they are conscientiously engaged in.

South English, Iowa.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—Jas. 1:12.

## EVILS THAT HINDER THE SUNDAY SCHOOL CAUSE

By Emma Gerig.

For the Gospel Herald.

As we think of the evils that hinder the Sunday school cause may we also think of the things that promote and upbuild the same. We sometimes greatly injure the Sunday school when we attempt to do it ourselves and neglect to ask God for help and guidance, for without Him we can do nothing. There are many evils that might hinder the Sunday school cause which we by work and prayer might correct.

One of the greatest evils is lack of unity. Without unity it is impossible to have a successful Sunday school, for unity and love work together for good and prompt us to do our best in the cause of Christ.

Another evil is misconduct of some scholars. This draws the attention of others that were interested in the lesson.

May we as Christian professors and Sunday school workers ever be present with a prepared lesson, a willing mind to work and a prayerful heart that we may upbuild the Sunday school and the cause of Christ.

Albany, Oreg.

## UNSCRIPTURAL UNION

As a matter of fact, believers in Christ's atonement are now in declared religious union with those who make light of it, believers in Holy Scripture are in confederacy with those who deny plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral, and hold that there is another probation after death, and a future restitution for the lost. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these things Christian unions, they begin to look like Confederacies in Evil. Before the face of God we fear that they wear no other aspect. To our inmost heart this is a sad truth from which we cannot break away.—C. H. Spurgeon.

Oh, let us always be ready to meet our God. We feel the need of Him, and may He help us on our way. Pray for me, all God-fearing people, that I may hold out faithful to the end.—Millie Bair, Continental, Ohio.

(Continued from page 20)

(Gal. 4:6). "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God" (I Jno. 3:9). "Hereby we know that he abideth in us, by the Spirit which he has given us" (I Jno. 3:24). "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I Jno. 4:15). "If the root be holy, so are the branches" (Rom. 11:16). "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). "For ye are dead, and your life is hid with Christ in God" (Col. 3:3). "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5), etc.

A "holiness evangelist" at one time made the remark that in conversion (the new birth) the devil is left sleeping in one corner of the heart, and it is only a question of time when he will be awakened and raise a disturbance. (Compare this statement with the above scripture passages.) This is perfectly in keeping with their theory of sin in believers, but whether it harmonizes with the Word I leave to the honest judgment of the reader.

The Scriptures however speak of sanctification and cleansing for the people of God, and must we not all acknowledge that we need some of it daily? It does not necessarily refer to original or inbred sin to be removed by a special operation, once for all. If we are children of God we are saints; if we are saints we are sanctified; and yet the sanctifying grace is needed daily to keep us pure in the midst of this crooked and perverse generation. We are liable to defile ourselves with sins of ignorance, or our humanity, with its infirmities may allow us to err in judgment, at times to act indiscreetly or to over indulge in natural appetites. The devil, that arch enemy of our souls, constantly seeks to lead us astray, by taking advantage of our human weaknesses. If we are faithful we will not allow him to lead us into willful sin; but none can live so perfectly consistent but what they constantly need the sanctifying grace of the cleansing blood. The obedient child of God has nothing to fear, for God's promises are sure.

But, says one, the baptism of the Holy Ghost is certainly a second work and this cleanses from inbred sin. The new birth has already made the penitent soul a "new creature" and "behold all things are become new." The selfsame moment in which this important event takes place he may already claim the Comforter as his guide. He is promised to every one of God's chil-



dren from the earliest of their existence as such to their journey's end (Jno. 14:16-18). According to Peter in Acts 2:38 the two are at least closely connected. The apostles were converted before Pentecost, and this fact is most always referred to in proof of two separate works. That they were not cleansed from inbred sin at Pentecost, we confidently infer from the fact that Christ Himself declared upon two different occasions, in speaking to them, that "ye are clean" (Jno. 13:10; 15:3). That the Holy Ghost baptism was a second work for the apostles we admit, but it was necessarily so, from the fact that "the Holy Ghost was not yet given." It was given on the day of Pentecost, and that movable day was the ushering in of the Holy Ghost dispensation under which we still live. Christ had been their Comforter, but when He went away He sent them "another Comforter." They had two Comforters, one for each of the two periods, of their Christian experience, while we have but one Comforter, the blessed Holy Spirit, to lead us over the entire journey of our Christian life, from beginning to end.

When Paul met certain of John's disciples at Ephesus he said unto them "Did ye receive the Holy Ghost when ye believed?" (Acts 19:2, Revised Version, and also according to the German). They replied that they had not so much as heard whether there be any Holy Ghost. Paul was surprised that they claimed to be believers and had not received the Holy Ghost. We infer from his question that he expected this as one of the results of believing, another evidence that it is not necessarily a second work.

The case of Cornelius should forever refute the argument that "there must be a second definite experience subsequent to regeneration," in order to receive the Holy Ghost and have the heart purified. He and his family and the company with him received the forgiveness of sins (Acts 10:43), the purifying of their hearts by faith (15:9) and the baptism of the Holy Ghost (10:44) at the same instant. The second grace advocates claim that these people were converted prior to this time. That they were not, we infer from the fact that Peter preached to them the remission of sins through Christ. And what is more, the angel said to Cornelius (Acts 11:13, 14), "Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." He was an earnest seeker, but according to the words of the angel, not yet saved.

Again, it would seem that the Holy Ghost baptism is sometimes referred to as constituting the new birth, as in the following scriptures: "By one Spirit we are all baptized into one body" (I Cor. 12:13). "As many of

you as have been baptized into Christ, have put on Christ" (Gal. 3:27). "So many of you as were baptized into Jesus Christ, were baptized into his death" (Rom. 6:3).

Much more might be said, but let this suffice to show at least some of the follies of the Wesleyan theory. While we cannot indorse it, and we believe much harm has been done by the determination and persistency with which this view is being advocated and pressed, we yet rejoice in the fact that we agree on one point, and that is this, that Jesus is our only Savior.

Goshen, Ind.

## Married

**Kennell—Schweitzer.**—Bro. Daniel Kennell of O'Neill, Nebr., was married to Sister Laura Schweitzer of Milford, Nebr., at the home of the bride's parents, March 27, 1913, Bro. Joseph Schlegel officiating. All who know them wish them well.

**Nafziger—Reber.**—On Jan. 1, 1913, at the home of Bro. C. Reber, near Crystal Springs, Kans., Bro. William Nafziger of Harper, Kans., and Sister Lizzie Reber were united in holy matrimony, Bro. J. F. Mast officiating. May God's choicest blessings attend them through life.

**Kremer—Stutzman.**—Bro. Joe C. Kremer of Milford, Nebr., was married to Sister Ella Stutzman of Milford, Nebr., at the residence of the bride's parents, March 27, Bro. Joseph Schlegel officiating. Both are steady members of Christ's Church, whose well wishes they truly merit.

## Obituary

**Weaver.**—Rosella May, daughter of James and Lydia Weaver, near Johnstown, Pa., was born Nov. 29, 1912; died March 8, 1913; aged 3 m. 8 d. Little Rosella's death was caused by whooping cough. It is hard to give her up when she was with us so short a time but our loss is her eternal gain. Funeral services March 10, 1913, conducted by S. G. Shetler and W. C. Hershberger.

**Slagell.**—Christian S. Slagell was born in Tazewell Co., Ill., on Dec. 8, 1845, married to Magdalena Tusck on Feb. 8, 1869. To this union was born 1 daughter. He died at the Brokan Hospital in Normal, Ill., where he underwent an operation for stone in the bladder Feb. 27, 1913. Short services were held at his home in Gridley, from which place they took him to the Ness Amish Church of which he was a member. He leaves besides his wife, 1 daughter and 10 grandchildren. Buried at the cemetery nearby.

**Holsopple.**—Elizabeth (Blough) Holsopple was born in Somerset Co., Pa., Aug. 2, 1836; died Mar. 13, 1913; aged 76 y. 7 m. 11 d. She was married to John Holsopple 58 years ago. To this union were born 13 children, of which 6 are living. She united with the Mennonite Church at the age of

20 years and lived a faithful member until death. She was almost helpless for about 4 years. Funeral services were conducted at the U. B. Church at Holsopple on the 16th by S. G. Shetler and L. A. Blough. Buried in the Custer Cemetery.

**Sluder.**—Dorothy Sluder was born Sept. 24, 1902; died Mar. 21, 1913; aged 10 y. 5 m. 27 d. She was brought here from the Orphans' Home at West Liberty, O., Mar. 4, 1913, and taken into the home of Bro. Uriah Miller near Wauseon, Mar. 21, while at school, she was accidentally killed; the severe wind storm of that day blowing the belfry off of the school house and striking her, causing instant death. She leaves to mourn her early departure one twin brother who is also in the home of Bro. Miller, one sister in West Liberty, Ohio, and a host of friends and school mates. Funeral services were held Mar. 24, at the home of Bro. Uriah Miller, conducted by E. L. Frey and S. D. Greiser.

**Loucks.**—Martin Loucks was born in Holmes Co., O., Mar. 11, 1840. He moved with his parents to Elkhart Co., Ind., in the fall of the year of 1851, and was married to Hannah Kilmer Dec. 29, 1859, who preceded him in death Sept. 8, 1889. To this union were born 2 sons, 4 daughters, 29 grandchildren, and 8 great-grandchildren. He was a faithful member of the Mennonite Church for many years. Those left to mourn the loss of a loving father and brother are Catharine Metzler, Anna Hunsberger, Jacob Loucks, and Eva Wenger, 23 grandchildren, 6 great-grandchildren, 4 brothers, and 2 sisters, of whom Isaac of Falls City, Nebr., could not be present on account of his wife being sick, and Peter of Moundridge, Kans., not being able to be present being sick himself. He died March 20, 1913, aged 73 y. 9 d. Services conducted at the Olive Church by the brethren, J. K. Bixler and D. A. Yoder. Text, Jno. 12:24.

**Miller.**—Lizzie M. Miller was born near Slate Hill Church, Cumberland Co., Pa., Nov. 18, 1852; died at her home near Bainbridge, Pa., Feb. 28, 1913, being sick only about two weeks with pneumonia and heart trouble. She was married to Deacon Martin L. Miller Sept. 8, 1878, with whom she lived faithfully for almost 35 years being a step-mother of 3 children, Phares, Ella and Jacob. She was the mother of 11 children, 1 of whom died in infancy. Mother is survived by our dear father, the 3 step-children and the following children: Samuel Z., Ira Z., Levi Z., of Good's Church, Martin Z. of near Deodate, David Z. of near Middletown, Pa., and Reuben, Benjamin, Annie, Lizzie and Frances at home. Mother's continual concern was the eternal welfare of her children and also her grandchildren and the Church and Sunday school which she dearly loved and attended whenever it was possible to do so. Parents always took us along to church from childhood. Mother said she could not enjoy herself in church with the children at home, and I remember on rainy Sundays we would always go as parents thought many would stay at home. We feel to praise God today for mother's zeal and are glad that mother had the pleasure of seeing all of her children accepting Christ and uniting with the Church. Funeral services at the home May 3 conducted by Bro. Simon E. Garber and at Good's Mennonite Church by Bro. John Landis and Bishops Jacob N. Brubacher and John G. Ebersole. Text, Phil. 1:21. Interment in the cemetery near the church. Thus end-

(Continued on next page.)



## Items and Comments

Another appeal has been sent out from Zanesville, Ohio, for aid for sufferers from the effects of the late flood.

The Balkan war is again looming up before the eyes of the world in that little Montenegro has defied the powers of Europe and refuses to give up Scutari, preferring extinction itself. If King Nicholas persists in his course, it will mean either a backdown by the European powers, or another change in the map of southeastern Europe. The small size of Montenegro is probably the only thing that stands in the way of a serious European war.

Wharton Barker, the noted economist of Philadelphia and former candidate for President of the United States, is one of those who thinks that more people from the United States should avail themselves of opportunities afforded in Brazil. He says there are 250,000 settlers there from Great Britain and a like number from Germany and expresses surprise that there are so few Americans there. If the attractions, from a financial standpoint, are great, the duty, from a missionary standpoint, are even greater.

The death of J. P. Morgan, world's greatest financier, has awakened a world-wide interest to an extent that the passing of few kings has ever exceeded. Considering the power which money has over the nations of the present, and the power which Morgan had over money, it is a question whether any of the world's rulers of today have more power than the dead banker possessed. Whether his friends or his enemies had the correct view of his life, future events may or may not reveal. This one fact is again emphasized in his passing away; no man, however powerful among fellow men, has power over death, "It is appointed unto men once to die, and after this the judgment."

In a petition to Premier Asquith of Great Britain urging that government assist China in ridding herself of the opium curse, the Anti-Opium League says, "It is extremely embarrassing to loyal subjects of the British Crown to bear this reproach so frequently cast on British national honor which they can neither defend or excuse." Great Britain has an opportunity of doing tardy justice to China by helping to lift the opium curse forced by this so-called Christian nation upon heathen China, and it is to be hoped that the influence of the better classes of people in the great empire upon whose dominions the sun never sets will ultimately prevail in this demand for justice and honor.

## CONFERENCE ANNOUNCEMENTS

### Ohio

The annual Mennonite Church Conference of Ohio will be held, the Lord willing, at the Bethel Church near Wadsworth, Medina Co., Ohio, May 22 and 23, 1913. Those coming to Wadsworth via Erie R. R. or N. O. T. & L. Co. Electric, notify H. R. Newcomer, Wadsworth, Ohio. Those coming to Seville via B. & O. R. R. or P. Ft. & C. R. R. and Cleveland S. W. Electric, notify J. B. Detweiler, Seville, Ohio. We heartily urge and cordially invite all who can to attend this conference.

I. J. Buchwalter, Mod.,  
N. O. Blosser, Secy.

(Continued from preceding page.)

ed a life of devotion and consecration. Peace to her ashes, rest to her soul.

By one of the sons,

David Z. Miller.

**Cavanaugh.**—In loving memory of my beloved wife, Bertha, who died March 30th, 1912. She is greatly missed by both husband and children.

T.K. Cavanaugh.

**Zwoll.**—Lucile Zwoll was born in Chicago Sept. 4th, 1912; died Feb. 11, 1913; aged 5 m. 7 d. She had been sick only a very short time and died unexpectedly in her mother's arms. The father, mother and five brothers and sisters who mourn her loss have the sweet assurance that she has gone to be with the one who loved little children. Funeral service at the home conducted by A. M. Eash with Mark 10:15 and Isa. 11:6 as texts.

**Kleinsteins.**—Mary Kleinsteins (nee Linder), was born in France, June 1836; died at the home of her nephew, Samuel Linder, Harrisburg, Ohio, Mar. 28, 1913; aged about 76 y. 9 m.

She came to America at the age of 11 years with her only brother and three sisters, all of whom preceded her in death. She leaves 7 nephews to mourn her departure. She was a member of the A. M. Church and at home in the Beech congregation for the past 25 years.

Funeral services by John D. Miller, John Sommers and J. A. Liechty. Burial in the Beech cemetery. May God help us to be prepared when it is ours to leave this world.

J. A. Liechty.

**Symensma.**—Jacob R. Symensma was born in Holland July 7, 1848; died at his home southwest of New Paris, Ind., Mar. 6, 1913; aged 63 y. 7 m. 19 d. When he was four years old he came with his parents to Elkhart Co., Ind., where he has lived ever since. He was united in marriage with Lydia A. Neff Jan. 16, 1883. To this union were born three sons and one daughter. Bro. Symensma was well known in the neighborhood and had a cheerful word for every body. He was a good neighbor and had many friends. He united with the Mennonite Church in 1890 and tried to live worthy of his profession. He leaves a wife, three sons, one daughter, one brother and many friends to mourn his departure. Funeral at the Whitehead Church (Brethren) conducted by J. H. Bare and J. S. Hartzler, text II Cor. 5:1.

**Wurst.**—Fred Wurst was born in Chicago, Aug. 16, 1880, and died at his home in the Gospel Mission district on March 11, 1913; aged 32 y. 6 m. and 23 d. He leaves a wife and five children to mourn his departure. His brief sickness and sudden death came as a great warning to those who knew him. His life had been spent in a careless manner, drink and cigarettes claiming him as a victim. When stricken with pneumonia the doctor at once pronounced his case as practically hopeless. He was quite delirious the greater part of the week of his sickness. During the last forenoon of his life he became quite rational. He expressed a desire to be at peace with God and earnest prayer was offered in his behalf. He claimed God's promise to those who will accept the work of Christ by faith and claimed to have received peace from Him. The funeral was held at the

Gospel Mission on the 13th. Sermon was preached by A. M. Eash on "There is but a step between me and death."

**Yoder.**—Pre. Samuel K. Yoder near Mattawana, Pa., was born Jan. 11, 1865; died Mar. 28, 1913; aged 48 y. 2 m. 17 d. He united with the A. M. Church in his young years and was an earnest devoted member. In Jan. 16, 1894, he united in marriage with Fanny P. Harshberger. To this union were born four sons and one daughter. She preceded him to the spirit world two years ago. He was Supt. of the S. S. a number of years in which he was much interested. On May 4, 1902, he was ordained to the ministry, to which he was much devoted and in earnest, was much concerned about the welfare of the Church and lost souls, was always on duty till nearly two years ago when his health failed so much that he could not attend church or Sunday school, only chance times. He was afflicted with rheumatism and it seemed to affect nearly the whole body, some times being confined to his bed. Later his disease became complicated, and the body more frail. Although he felt he was needed in the home and church, he was fully given up to the will of God. The morning of his death he got up about 4:30. Not feeling well took some medicine to ease a pain, then sank away in his chair at 6 o'clock. He was kind and very obliging and always ready to help others. He will be much missed in the home and church and community. He leaves to mourn his departure a kind wife, four boys, one brother, four sisters, an aged father and many relatives and friends. Two sisters preceded him to the spirit world. Funeral Apr. 31. Services by the brethren, Eli H. Kanagy, Joshua G. Zook, and Jos. H. Byler. Text, Heb. 13:14 and I Pet. 1:3, 4. Peace be to his ashes. Interment in the Mattawana cemetery.

No young man is fitted for any position of importance and responsibility is he is addicted, even to the slightest extent, to the drink habit.—Dr. Maus.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, APRIL 17, 1913

No. 3

## EDITORIAL

In your aim to be useful you will succeed to the extent that you spend your moments to the glory of God and the good of fellow men.

**Was He Educated?**—A government officer, in speaking of the man who assassinated the King of Greece said, "Schinas, as I have been told by his countrymen, was a much more intelligent type of a man than is indicated in the news dispatches. The man was well educated, a confirmed anarchist, and an atheist."

That last statement is self-contradictory, or the commonly accepted definition of education must be revised. If it is true that education is "a harmonious development of all man's powers," then no man can be well educated and an anarchist and atheist at the same time. He may be a giant in intellect and a prodigy in the amount of book knowledge he possesses, but unless he is otherwise well developed he is no more educated than is the illiterate man with excellent health and morals. This idea of regarding people of college training educated though they be deficient in morals and spirituality has been the cause of much mischief, because the most dangerous man is the man of commanding intelligence without moral sense. There is no such thing as an educated anarchist or atheist. A true education will take the anarchist and atheism out of him.

**The Greatest Living Issue.**—What we have to say is not new. You have heard it many times before. And it needs to be told many times again to keep people from forgetting it.

Just at this time the people of the United States have their eyes toward Washington and their minds are occupied with the tariff question. In Canada they are watching the struggle in Parliament over the greater navy

question. In Europe the eyes of the people are turned toward the Balkan nations, where a deathly struggle is going on in the fight for supremacy there. In Mexico it is a question whether Huerta and Diaz, or some other faction, will finally win. In other parts of the globe are struggles and issues which are absorbing the minds of the people.

Magnify the importance of these issues as much as you will, they can not equal in importance the question of the eternal salvation or eternal ruin of human souls. If it is true, and we believe it is, that each day the devil reaps a harvest of from 75,000 to 100,000 souls, it also true that this fact makes plain at once what is the greatest problem before us. It is because the mind of man is absorbed in questions pertaining to this life only that so little attention is paid to the great question that over-shadows all other questions combined.

Whatever may be our attitude as to other questions, let us not forget our calling and our duty with reference to the rescue of the lost and the spiritual uplift of the saved. Let us not forget that whatever else may press upon us our attention we should at all times be able to say as did Christ, "I must be about my Father's business." Soon the issues mentioned above will be a thing of the past; but salvation's glad song will be sung throughout eternity.

### **The Weakness of armed Peace.**—

There are two ways of securing peace. One is the Gospel way of overcoming evil with good, the other is the world way of securing it through compelling force. Applied to nations, this latter policy means, Build up such strong armies and navies that all other nations are compelled to behave themselves. Applied to individuals it means, Make yourself so terrible that everybody will be afraid of you. The Bible plan is looked upon as impractical, while the

world plan has the support of many who claim to be followers of the Prince of Peace. Yet this world policy, though spectacular and awe-inspiring, is proving itself much weaker than the Gospel plan which the world and most churches repudiate. Let us notice the events of the past few years.

For the purpose of settling all international difficulties by arbitration the Hague Peace Tribunal was called into existence. Yet none of the nations that called it into being will submit to it when their fighting blood is up. Peaceable America insists on arming the Panama Canal; peaceable Italy declares war against Mohammedan Turkey in such hot haste that no time was given even to attempt arbitration; peaceable England backs up her demand on China to admit opium shipments with threats of dire punishment in case China refuses; the peaceable Balkan nations declare a hasty war against Turkey, and say that they are winning a glorious victory, even though they are rapidly becoming bankrupt; peaceable Mexico is having her merry time of compelling peace at the point of the bayonet. Practically the whole civilized world is groaning under the heavy load of militarism—and that too while all nations are professing to be horrified at war to love peace dearly, and to be supporting their armies for the sole purpose of maintaining peace.

The whole thing is a farce. The man who is least safe is the man who goes armed. The nation that keeps up the strongest military force, is the first to fall under its own load. The modern peace movements will continue to be organized failures until they get on Gospel grounds and join the Prince of Peace in declaring against war under any and all circumstances. They who can testify that "the weapons of our warfare are not carnal" can also testify that their weapons are "mighty through God."



## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### A PRACTICAL DOCTRINE

By J. A. Ressler.

For the Gospel Herald.

The Sermon on the Mount contains the clearest statement of the principles of the kingdom of heaven found anywhere in any writings. In quite a few points it is in direct contradiction with the rules and practices of the nations of this world. The Sermon says that the meek shall inherit the earth; the world's practice has been for the mighty in physical strength or cunning to possess the earth. The Sermon says that the mourners are to be comforted and blessed; the world says that in pleasure and amusement are to be found blessing and happiness. The Sermon says that the persecuted are the ones who are blessed, while the world says those who escape persecution are to be accounted happy.

With such a contrast between the statements of the Sermon and the dicta of the world in the first few sentences of the three-chapter, priceless document, it is not to be wondered at if there should be other statements later on that would be called into question by the world.

And such statements there are.

"Resist not evil," says the Sermon, and the world stares in bewilderment. It cannot harmonize such a command with its standards of ethics. It cannot understand. Neither can it understand the command, "Love your enemies." The world says, "Shoot them down." And because it cannot understand, because it cannot harmonize the teachings of the Sermon with the practices of the world, and the way world-systems have worked out matters, the world says, "The Sermon is not practical in our day." But when our opinion and the Word of God differ, the safe plan is always to follow the Word.

Many honest and earnest Christians are puzzled by the conflict between the law of the Sermon and the law of the country. They honestly inquire, "How would it work out if all the Christians in the world took the Sermon literally, both in word and in practice?"

The following is a list of questions recently sent to the office of the Gospel Herald, by the teacher of a men's Bible class, a class that is after the truth, a class that has members who have had to meet the hard problems

of the world in a practical way. We believe that there are at least some of them who have not the slightest desire to quibble but ask their questions with a sincere desire to know the truth that they may follow it. Here are the questions:

1. Is it right for a Christian to fight the liquor traffic with his ballot?

2. There have been over two hundred murders in one Alabama county in 1912. There would be many more if it were not for the strong arm of the law. How would you protect the innocent, harmless people against such murderers, and at the same time adhere strictly to the doctrine of non-resistance?

3. If they can't do it and be Christians, how best enforce the law?

4. How would you protect American citizens along the Mexican border without soldiers?

5. Did it violate the Gospel principle to put the cities of Dayton and Columbus under martial law, during the flood, to prevent looting?

6. Pirates on the high seas have been put out of business by the men-of-war of Christian nations. Was that a good thing?

7. Suppose the officers of the law are all devout Christians and want to abide by the teachings of Christ on the question of non-resistance, what attitude should they take toward this principle?

8. Our country protected and freed Cuba from the oppression and misrule of Spain. Would it have been better to let the Cubans remain in the condition they were rather than shed blood?

9. During the Armenian massacres a number of refugees escaped to American and British vessels and were saved from slaughter. When the Turks demanded the surrender of the refugees they were told that they could not have them as long as there was a "jack-tar" left alive on board. The terrible Turk had too much respect for the stars and stripes and for the British flag to try to take them by force. What answer would you have given the Turk?

One principle runs through the answers that must be given to all these questions. We are in the world, using the things of the world for the life that now is, yet not of the world, for our "citizenship is in heaven." So long as our life in the world and our use of the things of the world do not require us to violate our duties to the country of which we are citizens, so long we may continue to work as we do. As soon, however, as our dealings with the world cause us to betray our own kingdom—the kingdom of heaven—so soon it becomes our duty to renounce every tie that binds us away from a perfect allegiance to our heavenly King.

When the rulers of the country in which I am sojourning for a time ask me whether I want the saloon evil in the land or not, I feel perfectly at liberty to say "No." If the ballot is the means of expressing my preference I use it. If the pen or the tongue is the means of expression, I feel free to use either. This will answer question 1.

In answer to questions 2, 3, 4, and 7, the same answer can be given. The only weapon of "offence or defense" for a citizen of heaven dwelling on

earth is prayer. In answer to his prayer, God may use any variety of means. If necessary for the carrying out of His will, He may work a special miracle in order to protect a loyal citizen from harm. He may see it best to allow wicked men to remove one of His faithful ones from earth to the better country. He may use ungodly men as the means of protection. The soldiers who defended Paul against the mob in Jerusalem were by no means Christians, yet they did God's will in protecting His servant. If an officer of the law becomes a Christian he will soon find that there are duties to the worldly government and duties to his heavenly citizenship that will conflict. He will have to choose between the two. He cannot serve two masters. Questions 5, 6, 8, and 9, are all answered by the same principle. From the standpoint of the citizen of the world it would undoubtedly be considered good to protect property and life against looters, pirates, cruel Spaniards, and unspeakable Turks. If my life is saved from these evils by any man or means, I can, as a Christian, thank God for the deliverance, and even express my gratitude toward the person or persons who have befriended me. But I may not raise my hand in my own defense, except in prayer. I may not raise it to revenge the cruelty heaped on Cubans or Armenians. God has thousands of means of avenging His elect. He is not put to the necessity of asking His citizens to violate their duties of allegiance to His kingdom in order to right all the wrongs of the world. God has a hand in the affairs of the world; yes, indeed. As He dealt with the Philistines and the Hittites, in the way that worked out best for His people, so He will deal with the Stars and Stripes and the British Union Jack in the way which will result best for the eternal welfare of those who love Him.

But as a citizen of heaven, and a subject of King Immanuel, I have no right to arm myself with carnal weapons under any earthly king or potentate. To do so would be disloyal to my King and make me a spy in another country's dominions.

Scottdale, Pa.

### A MODERN REBUKE

By G. J. Lapp.

For the Gospel Herald.

At a recent meeting held in honor of Ambassador Jas. Bryce, the members of the New York Federation of Churches were present. There were also Jewish Rabbis there and in deference to them it was decided that no reference would be made to Christ. After a number of speeches were made by different representatives present, Ambassador Bryce was called upon,



It was noticed that he was deeply touched. In his remarks he became more and more animated and approached nearer and nearer to the references to the Savior. This caused breathless silence to prevail in the great banquet hall. Then just before he was seated he said that the spiritual life of the people should be stimulated, vivified and intensified by that message which was stated and exemplified in the life and words and deeds of our Lord Jesus Christ.

The ministers of the Gospel (?) refrained from using the name of our blessed Lord or of even referring to His work and Word. If they had convictions they stifled them on this occasion. But a statesman, one who holds a political relation to the people which binds him to impartial judgment and legal administration, does not blush to speak the name of our Redeemer before a company in which are those who depreciate the value of the cross and the resurrection.

Every time the Church or any of her ministers intentionally and knowingly refrain from holding up Christ they are disloyal. No sort of intelligence or social function warrant our hiding the fact that we are united to Him. Such disloyalty in the presence of those who do not believe is nothing short of cowardice. When one is tempted to go anywhere where he will have to deny his Master the only scriptural course is to forego whatever pleasure there might be in store. (No child of God who "abhors that which is evil" can find pleasure in anything or any place where Christ is barred out.—Ed.)

Our faith is indeed weak if we allow deference to man's opinions and beliefs to keep us from letting our lights shine. It is in that Name that the Gospel is to be preached in all the earth, it is in His name that we pray the Father, it is in His name that we have the hope of eternal life.

The world knows what we believe and profess, and they look for true representation and not sham. They look for the possession of the Pearl of great price in our daily walk and life and not for mere profession. Many churches have lost their power because they have not tenaciously clung to Christ and His teachings.

This modern rebuke by such a great statesman as Ambassador Bryce ought to drive us nearer to Christ our Savior.

Goshen, Ind.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

Any feeling that takes a man away from his home is a traitor to the household.—H. W. Beecher.

## THE WONDROUS LOVE OF GOD

By J. B. Stoltzfus.

For the Gospel Herald.

God's love is unfolded and expressed in the person of His beloved Son toward a ruined creation and a lost race. Beloved, when one is enabled to realize in some small measure by God's wondrous grace the wonder of that love and mercy and the fathomless riches of that boundless grace (being unfolded and expressed in the person of God's beloved Son, our own dear Savior, toward us poor creatures, captivated and subjected to the prince of all darkness; alienated from our God, our Creator and Maker; made slaves bound with the fetters of sin, our wages being death, such is truly and indeed the most sad fallen state of humanity without a Christ); when our hearts are thus made to understand a little of this wonderful Savior and our deep need of Him, can we wonder at these gracious truths, these divine facts? If He seeks to add glory and praise and honor to that blessed name which is above every name, can we wonder why God has given Him this great name? At the name of Jesus "every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

This blessed and wonderful personage was here upon earth about nineteen hundred years ago, "who is the image of the invisible God" (Col. 1:15), "who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power" (Heb. 1:3), "for by him were all things created, that are in heaven, and that are in earth, visible and invisible" (Col. 1:16), "without him was not anything made that was made" (Jno. 1:3). "He was in the world, and the world was made by him, and the world knew him not" (Jno. 1:10). It was He who is referred to in the saying, "The Word was made flesh, and dwelt among us" (Jno. 1:14). "In him was life; and the life was the light of men" (Jno. 1:4). Yea, it was this wonderful person who came into this realm of darkness of which Satan is the prince. The darkness of this sphere or realm is so intense that "the light shineth in darkness; and the darkness comprehendeth it not" (Jno. 1:5). "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). It is marvelous (when we read of this wonderful person) that He was once here on earth as a man, yet Creator of this vast universe and Creator of all things. "He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him . . . he was oppressed, and he was afflicted, yet he

opened not his mouth . . . he was taken from prison and from judgment . . . and he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth" (Isa. 53:3, 7-9). "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:23), "For he hath made him to be sin for us who knew no sin" (I Cor. 5:21). "Who his own self bare our sins in his own body on the tree" (I Pet. 2:24). "For Christ also hath once suffered for our sins, the just for the unjust, that he might bring us to God" (I Pet. 3:18).

God was manifest in the flesh, a marvelous fact, when we see Him by whom all things are created, upheld by the word of His power, in the person of a man suffering in agony in the dark hour of Gethsemane, sweating as it were great drops of blood. The agony of our God expressed in the person of His Son, He alone could estimate the infinite value of that soul, both its value and the awfulness of its ruin. The weight and realization of this sad fact is thus expressed from the heart of the infinite God, so we might in some measure understand the great love and compassion of His heart. His suffering we doubt not was equal to the greatness of His being which is as incomprehensible by the finite mind of man as it is to know the greatness of His being.

God is love. His love for us is thus expressed in agony and in suffering and in view of the awfulness of the sins of the whole world which was to be placed upon Him, and meet the demands of justice which was due us all because of sin and satisfy the same in death, so that we might be made free from the awful consequences of sin and of Satan's power. Is it not a wonderful sight to behold God's beloved Son sink beneath the dark waves and billows of God's wrath and righteous judgment with our sins' heavy burden into death? when he cried, "My God, my God why hast thou forsaken me" (Matt. 27:46)?

"But God raised him from the dead: . . . Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:30, 38, 39). "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "And if Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17). "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life" (Rom.

(Continued on next page.)



## BIBLE DICTIONARY

### Definitions and Comments

By O. H. Zook.

For the Gospel Herald.

#### Cheerfulness

Cheerfulness means a state of gladness or joy—not mirth or jollity or gayety which is hardly becoming a child of God, not gloom or depression of spirits, which is the other extreme; but just the happy mean between the two. It is the condition one gets into when he gets full of the Love of God. It is an attribute that is admired by all good thinking people and has the power to lift and keep one above discouragements and gloom.

It is the manner in which God wants us to do all our work, both secular and spiritual. It keeps one in the optimistic side of life and makes submission to God sweet to the soul.

Cheerfulness helps drive away the clouds from others and makes life sweet and worth while. Cheerfulness should be cultivated for its real, sterling worth. Even our giving, whether to the Lord or our fellowmen, should be with cheerfulness (II Cor. 9:7). Paul says further that we shall also show mercy with cheerfulness (Rom. 12:8).

Cheerfulness is a mark of goodness and Christianity. It takes the love of God in the heart to be cheerful and it takes a special effort to keep cheerful under trial and persecution but God is able to give us the victory through our Lord Jesus Christ.

#### Entice

Entice, like provoke, has several uses or meanings; but in the bad sense, which is usually, if not always meant, it means to incite one to do evil, or to lead astray, or induce or cause one to sin. In this sense the devil is back of all enticement.

While he comes to us in a thousand ways, yet it should be remembered that all sin, no matter under what conditions it exists or is incited, is the direct result of the enticement of Satan.

The devil is shrewd. He knows our weaknesses as well, if not better, than we do ourselves. He knows our strongest passions. He comes as an angel of light and attacks us at our most unguarded point. He generally comes to us through some evil person.

Oh, if we could always close our eyes and ears to sin and sinful men! Never argue with the devil. Clothed with the whole armor of God meet him, and resist him in the name of the Lord. There is one argument he can not resist. That is God's divine Word. Wily as he is, he is a coward after all. And he can never enter our minds and hearts of we do not open them to him. The best and only way to keep from

being enticed is to keep from listening to his argument. Turn your back on him. He is your worst enemy. Trust God and press on.

#### Disappointment

Disappointment is something that every one experiences occasionally, in life. It simply means to have one's wish or hope or expectation or plan frustrated. There are many things which go to make up our disappointments. A farmer prepares his soil, intending to sow his seed; a heavy rain comes and he is disappointed. A minister prepares his sermon and delivers it in a forceful manner; the congregation fails to catch the inspiration, many fall asleep and he is disappointed. We plan to take a journey; something happens to prevent us from going and we are disappointed. And so it goes.

But why do disappointments so often come to us? Simply because we are not so careful as we should be about always taking God into consideration. With the child of God disappointments are invariably blessings in disguise. How often do we experience in our lives that God knows best! "Thy will be done," should form an important part in all our plans and all our prayers. We need not be disappointed if we trust our all to God. "He shall direct thy paths" is a most comforting promise to the child of God. Let us ever keep in mind our duty to God and then if we should be disappointed in anything we know that "all things work together for good to them who love God."

#### Blasphemy

To blaspheme is to utter contemptuous or reproachful words against man or God, but in the sense most generally used, it means to speak of God or the Holy Spirit, or of Jesus Christ in terms of impious irreverence. To blaspheme God is to speak evil or injuriously of Him by denying that which is due Him or attributing to Him that which is contrary to His nature. There is nothing so wonderful as the love of God. You can blaspheme His most holy name and He will forgive. You can blaspheme the precious name of Jesus, and God will forgive you, but if you blaspheme against the Holy Spirit, there is no more forgiveness of sin. But no one can commit this awful sin of blasphemy against the Holy Spirit without having full knowledge of the work and power of the Holy Spirit. No one can blaspheme against the Holy Spirit who has not been enlightened and saved by the power of God. Then if, after God has so mercifully and wonderfully saved us, we deny His power to save or the work of the Holy Spirit

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Rev. 13:10, especially the middle clause: "He that killeth with the sword must be killed with the sword."

S. L. C.

This is the conclusion of the revelation concerning the first beast mentioned in this chapter. Whether this beast has reference to pagan Rome, as held by some, or papal Rome, as suggested by others, the prophecy was fulfilled in the taking away in bloody war of the power of that once powerful empire, or the temporal power of the Pope. In the fate of the beast is verified the truth of Christ's language to Peter: "All they that take the sword shall perish with the sword" (Matt. 26:52).

to convict of sin and draw us to God, if we deny this after we have full knowledge and experience, we simply cut ourselves off from God forever. He will not send the Holy Spirit to one who openly and deliberately denies Him. There are few, indeed, thank God, who are guilty of this awful sin. God is able to keep all who trust Him.

Belleville, Pa.

(Continued from preceding page.)

5:10). He tells the believing one, "Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death" (Rev. 1:17, 18.)

"Our sins were laid on the Savior's head,  
The curse by our Lord was borne;  
For us a victim our Savior bled,  
And endured the death of scorn.

"Himself He gave our poor hearts to win,  
Lord, never was love like Thine;  
From the paths of folly and shame and sin,  
And fill them with joys divine.

"The gates of heaven are opened wide,  
At His name all the angels bow,  
The Son of man who was crucified,  
Is King of glory now.

"We love to look up and behold Him there,  
The Lamb for His chosen slain;  
And soon shall His saints His glories share  
With their Head and their Lord shall reign."  
Tuleta, Tex.

"Cheerfulness is what greases the axles of the world; some people go through life creaking."

"The sweetest type of heaven is home."



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.  
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.  
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

#### Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

Dear Herald Readers, Greeting in the Master's Name:—Perhaps all are interested as to the conditions of things at this place at this time.

Words can hardly express the real situation as it is, and yet we are made to see the hand of God in bringing upon the human race these calamities that we may realize that we have no continuing city here, but that we seek one to come; and such were the conditions when many in Ft. Wayne were awakened in the night by the water that had risen so high as to allow the occupants of the beds realize that they were lying in the water and that the only thing they could do was to escape for their lives and leave what few things they were fortunate to possess to the mercy of the water.

But after the water had gone down and the many thousands that been driven from their homes began to return, they began to realize their situation; that instead of a nice home to greet them, they were surprised with a few inches of mud on every thing, and instead of well cared for furniture practically nothing but a bunch of fire wood as the water had caused the furniture to fall to pieces and twisted out of shape that it could never be used any more. So many families lost everything they had. It was sad to enter the homes of many of these unfortunate ones and have them repeat their story with tears running down their cheeks. Gray-headed fathers that had worked hard for a livelihood and had a hard way of keeping soul and body together and then lost everything they had, sat down and cried like a child that perhaps had broken its first doll that it prized so highly. It made one's heart ache in sympathy for them. When they hardly knew how to start out in life again.

One can hardly describe the destitute conditions that some of these families were in, with mud on their beds, furniture fallen to pieces, carpets ruined with mud and mud everywhere and all they possessed were the few old clothing they had on, and nothing to eat.

But the Lord was gracious and moved upon the hearts of our brethren to give liberally of the abundance which they possessed so that in the

last week over two car loads of provisions were sent in and distributed by the workers here. We feel indebted especially to the following congregations for their liberality in this work: Middlebury, Salem, Shore, Yellow Creek, Holdeman, Clinton Amish, Topeka, congregations from Indiana; Elida, Ohio; Scottsdale, Pa.; Pleasant Grove Church at Tremont, Ill. It surely was a pleasure to see the many hearts that were made glad through these efforts, so that in a few days nearly 300 were helped with such things as were needed to preserve life. In answer to the questions that are asked quite frequently at present, as to whether we are compelled to burn the clothing that are sent in to prevent the spreading of disease, will say, No, we are not. We again thank the many congregations and individuals that have given to the worthy destitute at this place.

B. B. King.

#### Kansas City, Kans.

(200 S. 7th St.)

A very interesting meeting of the Board of Trustees of the Kansas City Mission was held here on Saturday, April 5. Bro. D. G. Lapp was elected president of the Board to succeed Bro. T. M. Erb, who had served faithfully in that capacity since the Mission was founded in 1905. This was the first meeting of the Board that Bro. Erb missed.

Bro. Joe C. Driver of Garden City and Bro. J. F. Brunk, former superintendent of the Mission, were also present at the meeting.

Bro. Daniel Graber of Noble, Iowa, preached at the Argentine Mission on Sunday morning, Bro. Driver conducted the communion services in the afternoon, and Bro. Lapp preached in the evening.

J. D. Mininger.

April 9, 1913.

### THE CHURCH OF THE BRETHREN AND MISSION WORK

By J. A. Ressler.

For the Gospel Herald.

The Church of the Brethren have a very successful and flourishing mission on the western coast of India, to the north from Bombay. They have been working in this field for about eighteen years. Bro. W. B. Stover and his wife were the first missionaries and they are still actively engaged in the work for the Gujaratis. With their family of five children they are in America at present, for a much needed rest. They expect to return to India in the latter part of the summer, leaving the older of their children in this country for up-bringing under

more favorable conditions than would be possible in India.

The Mission Board of the Brethren has just had a meeting at which four new missionaries were appointed for India, one of them a doctor. This is most encouraging. Without new recruits the work will, sooner or later, be sure to suffer. The old workers will be compelled to leave the field for various causes. If they are compelled to do so before new workers can be trained, the work will be in the hands of inexperienced hands and will suffer loss.

Seven new workers were appointed for the work in China, among them two men and one woman who are physicians. The good work that can be done by a medical missionary is only limited by his physical ability to get around to the work. Their Board also discussed the opening of work in South America, and in Syria or Palestine.

We are anxiously watching for news of new workers for our own needy fields, where the workers are sorely pressed, and will have to be relieved soon unless the work is to be made to suffer great loss.

God bless the work of the faithful missionaries.  
Scottsdale, Pa.

### A NOTE OF APPRECIATION

To the brethren in the congregations where I have visited during the last six months; I wish to express my deepest appreciation of the kindness and brotherly welcome which was manifested toward me in the cause of missions. I believe it is well pleasing to God that so many Christian people have opened their hearts in sympathy to the needs of our sister continent, South America. To those who have aided in the work with prayers and offerings, it will be of interest to know that the contributions are sufficient to at least assure the opening of a Mennonite Mission in South America, and that definite steps can now be taken by the Mission Board toward such a work. May the people of the Church pray for this work that the will of God may be performed.

Yours in the interests of the "Gospel to all the world,"

J. W. Shank,  
La Junta, Colo.

Six things are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.—Hamilton.



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### ENCOURAGING CHILDREN

By Susan Good.

For the Gospel Herald.

Do we as parents consider what a few words of encouragement might mean to children? When we look back over our own lives and consider the discouragements we met in many ways, even from childhood, and the mark it made in our feelings against trying to do our best, can we think this is the right way? I remember of hearing a man who was raising a family of children say, "Never praise children because of their work." I imagined I heard these words ringing in my ears a long time, for he said it in an unkind way. Children should not be flattered; there is a great difference in flattery and encouragement. When children are doing their best they know it, and the parents should know it too. Children cannot all learn to do things by only being told. They must be taught by example and shown how to do. If a little girl fails to wash dishes right, if you give her a smile she will willingly do better; but give her cross words and she will hardly ever love to wash dishes.

Some time ago, I took supper with a family where the grandmother, mother and oldest daughter had been helping a neighbor with sewing that day. At the supper table the mother remarked, "We had a fine, good dinner." The thoughtful father looked at the two little girls who had served their first meal at home that day and said, "We had a good dinner too, a splendid good dinner." The little girls looked at each other with graceful and grateful smiles. The three older brothers were also taught to respect the sisters and give them due consideration.

There are many homes, where the father is not thus thoughtful. With the father's help, it is easier for the mother to keep the children encouraged. The grandmother in our colony living with her son, who gives her little grandchildren a dinner once in a while for their kindness, and nice behavior towards her, seems to get good returns for her little acts of encouragement. Pity the children who get no encouragement to do good, even at home.

Wolftrap, Va.

### HOME PROBLEMS

Conducted by C. R. Strite.

For the Gospel Herald.

In a neighborhood where there is a mission Sunday school the children of unconverted parents are brought into the fold of Christ. They would like to convert their home into a house of prayer, but the godless parents stand in the way. How may the parents also be brought to Christ? In case the parents scorn the religion of the children and refuse to allow them to unite with the Church, what is the duty of the children?

The foundation of discipleship is laid in sacrifice or suffering; Christ told them at first they were not worthy of Him, if they were not willing to part with all for Him. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

All who believe the truth, will soon come up to the price of it. Whatever we leave, or lose for Christ, will be gain for heaven. Children must love their parents, and parents must love their children; but when our duty to our parents comes in competition with our evident duty to Christ, we must give Christ the preference.

These children to be hindered by godless parents is sad and discouraging, ladening their hearts with a burden, which only can be removed by Him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Children owe honor and respect to their parents in all meekness, and with the truth lodged in their hearts, they will continue to testify in their lives and conversation, that they have been with Christ; while the godless parents behold their chaste conversation, coupled with fear, they also may withhold the word he won for Christ.

If the parents object to their religion, the children should exercise patience, meekness and love. In the midst of trial "Christ opened not his mouth." With such profound silence comes a power, convincing that it is better to obey God than man. Sometimes parents become so persistent; the children must either quit their religion or leave home; in which case they had better leave and seek the associations of God's people. God careth for the birds, how much more for you; "Pray for them who persecute you." "Him that cometh unto me, I will in no wise cast out."

Hagerstown, Md.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

### A SOLEMN RESPONSIBILITY

By J. A. Ressler.

For the Gospel Herald.

Many Herald readers have, no doubt, been interested in the very instructive series of articles now being published in the Family Circle department on the subject of "Home Problems." The answers to the questions have shown a strong grasp of the vital problems of life, and a keen insight into the needs of the Church as well as of home life.

In the issue of March 27, 1913, on page 821, is, however, an answer that might call for question. It is the problem of what to do when the call of the Lord and the call of the family, the call of the Church and the call of the home, seem to be in direct conflict.

The answer places the call of the home and the family decidedly uppermost. Never for a moment would we urge the neglect of the family for what is not a clear call of God. But with reverently bowed heads, in submission to what God declares to be His Word, let us read Matt. 10:37 and Luke 14:26. Those passages show clearly who has the larger claim. Many a man has fought out the battle of the Great Decision on his knees, and both he and his family have had their souls enriched and made joyful because of the victory. That saintly old man of India, Johnston of Jabalpur, after walking life's way for nearly half a century together with his beloved companion, brought her to America sick of an incurable disease, left her in the hands of tender friends—left her to die—and went back to the work for the unsaved, took up her work as well as his, and rejoiced. Tears were in his eyes when he talked of the parting, but a year or two later he calmly told of how she went to heaven from America instead of from her beloved India. It was no question to Johnston.

Environment? Can't bring up the family in the city? If you are in the city to make money—like Lot—perhaps you can't. But if you are in the city in response to the call of God, if you are, like Joseph, doing God's work in God's way, in obedience to His Spirit, the responsibility rests with Him, and not with you, for the environment. The diamond remains pure in an ash heap. A lump of dirt would be filthy in a casket of gems.

The disciples began at Jerusalem—but they did not stop there!

Scottdale, Pa.

A cottage, if God be there, will hold as much happiness as might stock a palace.—J. Hamilton.



## Sunday School

For the Gospel Herald.

Lesson for April 27, 1913—Gen. 37:23-

36

### JOSEPH SOLD INTO EGYPT

**Golden Text.**—Charity envieth not.—I Cor. 13:4.

**Introductory.**—With this lesson we leave the life of Jacob and begin with his favorite son. Until near the close of the quarter Joseph is the character that is before us, although Jacob is remembered as we study the history of his son. We consider Joseph as one of the most remarkable characters in history, one from whose life we gather the qualities which all Christian people ought to possess. Possibly in no character in Old Testament history is the life of Christ more clearly foreshadowed than in the life of Joseph.

**Joseph the Favorite.**—Possibly because of his excellent disposition, possibly because he was the child of Jacob's favorite wife, probably because of both, Joseph was the favorite son of Jacob, who showed his favoritism by making for Joseph a coat of many colors. This aroused the spirit of jealousy in the minds and hearts of Joseph's brothers. To add to this feeling, Joseph related to them several of his dreams which he had had which indicated that some day both they and his parents should be in submission to him. The "straw which broke the camel's back" was the action of Jacob in sending Joseph out to his brothers, evidently to see how they were doing and report back to their father. "Behold, the dreamed cometh," said they as they saw him approaching. It was then that a resolution seized their hearts to destroy the object of their envy. Most of the brothers seemed to be in favor of killing him outright, but Reuben, the eldest, who probably felt his responsibility more keenly than did the rest and who had arrived at an age when the spirit of rivalry did not appeal to him as strongly as it did to those who were nearer of an age with Joseph, persuaded the rest to put their brother into a pit. His brothers had murder in their hearts; but Reuben, not feeling himself able to resist all his brothers, had planned the rescue of Joseph at a time where the rest were not around. Instead, at a time when Reuben was not there, his brothers did an act that was even more cruel than cold-blooded murder.

**Joseph Sold.**—The scene is at Dothan, twelve miles north of Shechem. The brothers are eating their noon meal while poor Joseph is down in the pit. Imagine his feelings, the anguish in his soul as down in the solitary pit he lay, facing starvation,

reflecting upon the cruel, heartless treatment which his brothers were according him, thinking how heart-rending it must be to his father when he learns that his favorite son is gone. Hear his pitiful cries, begging that his brothers might take pity on him and lift him out of the pit! That scene came up like a night-mare before those cruel brothers when they found themselves facing Joseph in Egypt but did not know who he was. Gen. 42:21.

But what did they care for his cries at this time? Their hearts were so steeped in selfishness that these cries fell dead on their ears. They thought only of their own selfish interests, and vainly thought that now since they had Joseph where they wanted him that all would go according to their liking. How like the delusion of the sinner today!

See! What is that? It is a company of Ishmaelites on their way down to Egypt. Now a brilliant idea strikes Judah. "Let us sell Joseph," he says. "All right," say the rest. The bargain is made. The poor boy is sold into slavery! His heartless brothers vainly imagine that now they have gotten rid of Joseph and with ghoulish glee they count over their money.

But how will they satisfy their father? what kind of a story will they tell him? That is easy. They have only to dip his coat in the blood of a kid, take it to their father, and with hypocritical tears in their eyes tell him what they found. Ah! they may deceive man—and they did in this instance—but their red-handed deed stood out before God—the voice of their brother's blood "crieth to him from the ground."

**Reuben's Grief.**—When Reuben returned to the pit he found the boy gone. He rent his clothes for grief, but the deed was done. What might have happened if he would have had the courage of his convictions and withstood his brethren when he had the opportunity, we can only guess. But many today are silent when their testimony should be clear and unmistakable for the Lord. Much has been lost because Christian professors have not the courage of their convictions.

**Jacob's Grief.**—Great was the grief of the father when he heard the story brought him by his sons. It is probably well for him that he did not get the real story. For once the sons seem to have been moved by this manifestation of real grief, and they "rose to comfort him." Whether the sting of a guilty conscience troubled them we are not told. In the meantime Joseph had reached Egypt, and as a slave in Potiphar's house began that remarkable career that was soon destined to make of him the most prominent man in Egypt.—K.

## Our Young People

WHERE ART THOU?—Gen. 3:9; Heb. 4:12, 13

Topic for May 4

### MOTTO

"Let us search and try our ways, and turn again to the Lord."

### OUTLINE OF TOPIC

#### I. Some of Your Surroundings.

1. The Omnipresent God.—Psa. 139:1-12.
2. The world which lieth in the wicked one.—I Jno. 5:19 (R. V.)
3. The Church, the witness bearing body.—I Tim. 3:15, 16; Phil. 2:15, 16.
4. The Bible, the inspired Word of God.—II Tim. 3:16, 17.
5. The Holy Ghost, the reprover and comforter.—Jno. 16:7-11.
6. Two ways.—Matt. 7:13, 14.

#### II. Where Art Thou?

1. Which way?—Jer. 6:16.
2. What think ye of Christ?—Matt. 22:42-45.
3. Are you saved?—Rom. 10:9, 10.
4. What are your relations toward the world?—I Jno. 2:15-17.
5. How are you standing with the Church?—Matt. 16:18, 19.

### STUDY OF THE TEXT

#### Gen. 3:9

God's question, "Where art thou?" is intended not so much for the information of God as for the awakening of Adam to his condition of lost friendship.

#### Heb. 4:12, 13

God's Word stands with the same purpose as God's query to Adam at the fall. To search man out and reveal his condition to himself and to make him know that he cannot hide from God.

### PERSONAL THOUGHT

Am I daily coming to the place of fellowship where God can "search me" and "try me" and "lead me?" If not I am sure to be on dangerous ground. There is no way to know our state without Him.

### SUGGESTIVE ASSIGNMENTS

#### For Children.—

1. Text word, **Where** or **Whence**.
2. Which Way Would You Go?

#### For Young People.—

1. How to Find Out where We are.
2. How to Get Where We Ought to Be.
3. The Way that Seemeth Right.

#### For Older People.—

1. Our Place.
  - a. In Relation to God.
  - b. In Relation to the Church.
  - c. In Relation to the World.

Many a heart is hungry, starving,  
For a little word of love;  
Speak it then, and as the sunshine  
Gilds the lofty peaks above,  
So the joy of those who hear it  
Sends its radiance down life's way,  
And the world is brighter, better,  
For the loving words we say.  
—Sel. by Rhoda R. Eby.

Habit is a cable; we spin a thread of it every day, and at last we cannot break it.—The Friend.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, APRIL 17, 1913

## Field Notes

Bro. Norman Lind of Wadsworth, Ohio, ministered to the congregation at Canton, Ohio, on Sunday morning, April 6.

An invitation has been extended to all Mennonites in America to attend a general convention of Mennonites at Berne, Ind., Aug. 19 and 20. The call is signed by a committee of eight members of different Mennonite bodies.

The brotherhood of the Middle District, Rockingham Co., Va., are raising funds looking to the erection of two more houses of worship.

Baptismal services at Springs, Pa., have been announced for Sunday, April 20. There are now three applicants for baptism at that place.

Council meetings were held at Weaver's, Bank, and Pike churches, Rockingham Co., Va., April 8-10. The spirit of love and good will prevailed.

**Change of Address.**—Bro. Ray Hackman, from Smithville, Ohio, to Marshallville, Ohio, R. F. D. No. 2. Those desiring to write him will please note the change.

Communion services have been announced for the Palmyra, Mo., district as follows:

Palmyra, May 4.

Pea Ridge, May 11.

Bro. Aaron Loucks of Scottsdale, Pa., was called to the Old People's Home near Marshallville, Ohio, one day last week to assist in the funeral services of Sister Mary Clauser, who died Apr. 8.

A Sunday school has again been organized at the Jenkins school house near Carver, Mo. The prayers of God's people are desired that the work there may redound to the glory of God and the salvation of souls.

Bro. Peter Ropp, formerly of Bay Port, Mich., but more recently of Zurich, Ont., has again returned to his former charge at Bay Port and letters addressed to him at Pigeon, Mich., will reach him hereafter.

Baptismal services were held at the Forks Church near Middlebury, Ind., on Sunday, April 6, at which time 21 precious souls were baptized and 2 reclaimed. Communion services were announced at the same place to be held two weeks later.

"Quite a few people sick," writes a brother from near Middlebury, Ind. Among those who succumbed was Bro. Christian Plank of near Sturgis, Mich., who was buried on Monday, April 7. Obituary notice later. May God comfort the bereaved.

Bro. J. F. Brunk and wife, who were detained in Cass Co., Mo., for some time on account of sickness, reached the Old People's Home near Marshallville, Ohio, March 9, and are now lending their aid to the work at that place.

Among those who worshiped with the Scottsdale Mennonite congregation last Sunday were Sister Mary Zook of

Sterling, Ohio, and Sister Laura Stout of Souderton, Pa., who accompanied Bro. and Sister R. W. Benner on their return trip home.

Bro. A. D. Snyder and wife of Breslau, Ont., who spent the winter at Garden City, Fla., are back again in their home. They speak very highly of the climate in Florida, and offer to answer any questions that may be asked with reference to it.

Baptismal services were announced for Sunday, April 13, to be held in the Mennonite Church near Selkirk, Ont., at which time six were to be baptized and one received by letter. May they all prove faithful until death and be bright and shining lights to the world.  
B.

**Change of Address.**—Bro. Jos. W. Coffman, from Dayton, Va., to Job, W. Va. Bro. Coffman has recently been put in charge of the work at Job, and many are the prayers that the Lord may bless his efforts to the salvation and spiritual upbuilding of many souls.

## Correspondence

### Weaverland, Pa.

Dear Herald Readers, Greeting:—On last Sunday a class of 37 precious souls were baptized and received into the Church, and 2 others that came over from other churches were received by Bish. Benj. Weaver. The large, spacious church was filled with attentive listeners. We were again reminded of our covenant with God. May they with us be shining lights for Jesus, and labor to the upbuilding of His kingdom.

On Sunday morning April 20, we expect to commemorate the suffering and death of Jesus at Weaverland.

D. S. Wenger.

### Newville, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—The Sunday school at the Diller Church was reorganized on March 30, with the following officers: Supts., Henry L. Burkholder, Frank B. Burkholder; Secys., Florence M. Burkholder, Catharine E. Burkholder; Treas., George Z. Burkholder.

April 6, 1913.

### Bardo, Alta.

A Friendly Greeting to all—We are glad to say that our little band has increased. Bro. M. M. Burkholder and family from Oregon arrived here on the 15th of March, also Bro. Jacob Brenneman and family and J. R. Stauffer and family from Milford, Nebr., arrived on the 20 of March, with the intention of making this their future



home. We give them a hearty welcome. The weather is very nice at present. We feel to praise God for the many blessings He is continually bestowing upon us. We have had the privilege of having Sunday school every Sunday so far this year. We ask an interest in your prayers for the work at this place that we may all hold fast to the profession of our faith until the end.

In His name,  
Lucinda Yoder.

April 1, 1913.

#### Upland, Calif.

A Greeting in Jesus' Name:—On March 1 Bro. J. P. Bontrager of Albany, Oreg., came to Upland and held 10 meetings while in our midst, which we enjoyed and appreciated very much, while there were no visible results, we trust and pray there may yet spring forth fruit to eternal life. The messages came in simplicity and truth. On the 9th the brother left to hold meetings in Pasadena and Los Angeles. On the 13th communion was held at the home of Bro. Erisman's in Los Angeles for the scattered members. There were 19 partook of the sacred emblems of our Lord and Savior Jesus Christ. Nine of the number were from Upland. We certainly enjoy ourselves on such occasions and in doing so we show forth the Lord's death and suffering. May God strengthen the brother and bless him and make him a blessing as he goes forth preaching the Gospel and so use him in His service to the salvation of many souls is our prayer.

Mary Swartzendruber.  
April 3, 1913.

#### Dinuba, Calif.

Dear Herald Readers, Greeting in Jesus' Name:—Just a few lines from Dinuba may be of interest to some. On March 24 Bro. J. P. Bontrager of Albany, Oreg., and Bro. B. P. Swartzendruber of Upland, Calif., came here and held services for us, which we all greatly enjoyed. But sorry to say the attendance was very small. On Tuesday evening, April 2, Bro. Bontrager held our communion services for us, all partaking. The number at this place is only eight. Bro. D. P. Lantz of Pasadena was also with us from Sunday morning until Thursday morning. We certainly enjoyed the brothers' visit as well as the services. May this not be the only visit they make us. On Wednesday noon Bro. Bontrager started on his homeward journey. The Lord bless the brethren for spreading the Gospel.

As a few of God's people we ask an interest in the prayers of all.

In Christian love,  
Orva Kilmer.

April 4, 1913.

#### Millersville, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, April 6, 13 precious souls were received into the Church here by water baptism, and one received from another denomination. May they commit themselves to God, increase in wisdom, so that they may be useful in the Master's service. To be a follower of Christ means more than church-membership. May God bless His work everywhere.

Yours in His service,  
Elizabeth Hoffmaster.

#### Goshen, Ind.

(Yellow Creek congregation.)

Dear Herald Readers, Greeting:—Saturday afternoon, April 5, preparatory service was held, when Bro. J. S. Hartzler preached an instructive sermon, and on April 6 the brother officiated at the communion service. The sermon was impressive and brought to our minds again the suffering of our Savior and that the only way to "show forth his death" is by true, consistent lives.

In the afternoon Bro. Hartzler, with Bro. and Sister Jacob Christophel and Bro. and Sister Jonas Loucks, visited at the home of Bro. Noah Hoover, who has been unable to attend church services for some time, at which time they also observed the communion with the brother.

In the evening Bro. Hartzler preached a convincing sermon on "The Mission of the Mennonite Church." He emphasized the need of the rural churches to be awake and do their part in extending the borders of the kingdom.

Our church services and Sunday school show good interest, especially since we have the privilege of worshipping in the house of God every Sabbath morning. We expect to have Sunday evening services also.

In His name,  
Cor.

April 7, 1913.

#### Stumptown, Pa.

Dear Readers:—We greet you in the worthy name of Jesus. Not having seen any correspondence from this place, I feel it my duty to send in a few words in behalf of the brethren and sisters. Our Sunday school has been real well attended during the winter, the school meeting every two weeks before church in the morning.

Once more we have been permitted to hold our communion service, also the ordinance of feet washing being observed on Sunday, April 6, when 223 partook of that sacred emblem, which brings to our minds the anguish of our Lord in the garden, also His suffering and death. Bro. C. M. Brackbill officiated, as he did also the day

previous, when a class of six precious souls were received into church membership by water baptism. May God in His infinite wisdom give them that sustaining grace that they may be bright and shining lights to all associated with them. Bro. John Landis was present also to help take part in the service, who not having been in good health, had not been with us for a time. We felt thankful for his presence and pray that he may be strengthened with that which comes from above. We feel to thank our heavenly Father for all the blessings bestowed and ask an interest in your prayers, for all His children everywhere.

Yours for the Master's service,  
A. L.

April 7, 1913.

#### Waynesboro, Va.

(Hildebrand congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We are glad to let you hear from this place again. Sunday, Mar. 30, Bro. Joseph Driver was with us and preached a very helpful and encouraging sermon. May the Lord bless the brother wherever he goes. Then in the afternoon we reorganized our Sunday school for the summer with the following officers elected: Supts., Bros. R. S. Burkholder, Martin Weaver; Sec.-Treas., Earnest Craig; Chor., J. A. Weaver. May the richest blessing of God rest upon them that their work may be upbuilding to the Church, and may we all take an interest in this work that our Sunday school may flourish.

Pray for the work at this place.  
M. F. W.

April 7, 1913.

#### Oak Grove, Md.

Greeting to all Herald Readers:—Our hearts were made glad that we can have Sunday school again. Bro. Noah Miller helped to organize on April 6. Officers elected: Supts., Bros. Irvin Miller of Springs, C. C. Wiseman; Treas., Clara Miller; Sec., Minnie Miller. We ask the prayers of God's people, that everything may be done to the glory of God.

Yours in His name,  
Cor.

April 8, 1913.

#### Elizabethtown, Pa.

The monthly meeting of the Elizabethtown Sunday school workers' meeting will be held at the Elizabethtown Church on April 2 at 7 P. M. The instructors are as follows:

April 27, Amos Eby, Mt. Joy, Pa.  
May 4, Amos Charles, Rohrerstown, Pa.

May 11, Jacob Grove, Bossler's.  
May 18, Martin Z. Miller, Stauffer's.  
Frank R. Sholtzberger, Sec.

April 8, 1913.



**Palmyra, Mo.**

May His blessings be upon all. Bro. J. W. Hess was with us today and preached two interesting sermons. Peace and a desire to commune were expressed by all present at our council meeting held also today.

This afternoon we had our regular monthly meeting at the County Infirmary. Poor mortals, indeed; but they love to have meeting. Let us remember the poor.

Quarterly Sunday school is to be held here April 20. Come and help us. Communion at Palmyra, first Sunday in May; Pearidge, second Sunday. Storms and floods not bad in this section. Pray for us.

J. H. H.

April 8, 1913.

**Denbigh, Va.**

Dear Herald Readers, Greeting:—On Wednesday evening, April 2, our examination meeting was held and on the following Sunday we held forth once more the dying love of Christ in the communion service. Bro. David Garber of Alexandria, this state, officiated at this service and also had charge of the preparatory service and the regular Sunday evening appointment. Bro. G. spoke the message clear and plain and we were edified.

The Sunday evening service was a touching appeal to the lost, and also to saints. Text, "When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege: Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued" (Deut. 20:19, 20). Leading thought: "Sacrificing a future good for present enjoyment." Moral: "Cherish good and destroy evil."

Johanen.

April 8, 1913.

**Minot, N. Dak.**

Dear Herald Readers, Greeting:—Much is said now of the flooded districts and our hearts feel sad for those who have been unfortunate in losing property and loved ones. May the God of all comfort be found as a "very present help in trouble."

Fellow laborers how do we feel about those who daily are lost, LOST?

In times like this we are quick to respond in helping what we can—it is right too—but when all is peaceful how then: Do we help what we can?

We here are fortunate enough in this line of not being flooded by wild streams, although I see more water

standing in the sloughs than I have before, not caused however by rains to any great extent, but by the snow melting rapidly and the ground being frozen to a good depth. However the frost is slowly giving way, ponds are beginning to lower, and under favorable conditions by April 15 farming may be in progress on the uplands.

Bro. R. E. Myers, who has had his home with us for nearly two years and has taken up a claim on the Berthold Indian Reservation 40 miles S. E. of Minot, to which place he had gone to make good, was unexpectedly called home on account of the illness of his mother near Elizabethtown, Pa. Sister Myers passed to her long home April 2. Bro. Robert has our sympathy. We look for him to return in the near future.

Our son Andrew, who was quite ill many readers know, is so he can be around in the house again. All praise to the great Physician.

In His name,

L. S. Glick.

April 8, 1913.

**Mount Joy, Pa.**

Dear Herald Readers, Greeting in Jesus' Precious Name:—Our Sunday school has again reorganized with the following officers: Supt., Bro. Peter R. Nissley; Asst. Supts., Bros. Elmer Strickler, Amos Nissley; Secy., Bro. Addison Flowers; Treas., Bro. Christian Nissley; Cor. Secy., Sister Bertha M. Stauffer; Supt. Primary Dept., Sister Ruth Nissley; Supt. Home Dept., Sister Rhoda R. Eby.

The past year we have had an average attendance of 99; the primary class being the largest with an average attendance of 14.

Think the work of the Sunday school an important one for the Master said to one of the disciples, "Feed my lambs." May we ever praise God and labor for the upbuilding of His kingdom.

In His service,

Bertha M. Stauffer.

April 9, 1913.

**Flanagan, Ill.**

Greetings in Jesus' worthy Name:—"O give thanks unto the Lord; for he is good: because his mercy endureth forever."

Bro. E. S. Hallman was with us on Sunday and spoke to the Sunday school and preached to us from I Cor. 3:11. May the Lord help us to build only on the true foundation. In the evening after young people's meeting he spoke to us from Heb. 13:8. We were glad that so many could attend services both morning and evening. There were eight more members added to the church by letter. There was also an appointment made for Monday evening but on account of rain

there was no meeting. May God add His blessing.

Lydia H. Smith.

April 9, 1913.

**Frazer, Pa.**

Dear Herald Readers:—The Sabbath school at this place was reorganized on Sunday, April 6, 1913. The officers elected are as follows: Supts., S. R. Eby, C. R. Haldeman; Sec.-Treas., Harry G. Brackbill; Chor., Sister Grace Haldeman. The teachers for this coming year are Bro. Edgar Taylor, Bro. Chas. Brackbill, Sister S. R. Eby, Bro. S. R. Eby, and Sister Ruth Haldeman. May the Lord guide and direct with His Divine Wisdom the workers that they may set an example to others.

We had a splendid meeting and can surely praise the Master for the encouragement the school received and also for His blessing we received in the first year's history of the Sunday school. There were several important matters brought up for discussion and decision. Among them was the decision to hold Sabbath school every Sunday afternoon. Prior to this time it was held every two weeks. Keep in mind our Sunday school meeting for May 11th. Programs can be secured by writing to the Sec. Address, Malvern, Pa.

Yours in the faith,

H. G. B.

April 9, 1913.

**Yerkes, Pa.**

(Providence congregation.)

Dear Readers of the Herald, Greeting in Jesus' Name:—On April 6 we again reorganized our Sunday school at this place, for another nine months, and our prayer is that it may be for the whole year. The old officers are again chosen: Supts., Elmer Mack, James Detweiler; Sec.-Treas., Andrew Mack; Chor., Cora Mack. May we have your prayers in our behalf at this place, as our congregation at this place is small indeed, and today again the death angel came and called one sister, namely Sister Genaria, from time to eternity. Again the question arises in our minds, Who shall be next? for the old must die and the young may die. May the Lord bless the work at this place to His glory.

Yours for the Master,

Andrew Mack.

April 10, 1913.

**Kulpsville, Pa.**

(Towamencin congregation.)

On Easter Sunday the Sunday school was reopened. The following officers were elected: Supts., Bros. Horace P. Nyce, A. K. Clemmer; Sec., Floyd B. Kulp; Treas., Bro. Jesse Keelor; Chors., Bros., Horace P. Nyce, A. K. Clemmer. The attend-



ance is very good, and the interest taken in the work is very promising. May each one of us brethren and sisters feel it our duty to help the good work along by praying, teaching, singing, and our attendance.

Teachers' meetings are held every Sunday evening at the different homes.

The Lord willing, our communion services will be held May 25, preparatory services Saturday afternoon previous. We will not all meet as we did a year ago. Some of the brothers and sisters have gone to the great beyond. May we all make our election sure.

Mary A. Clemmer.

April 11, 1913.

#### Dale Enterprise, Va.

Greeting:—Bro. and Sister Joseph W. Coffman and Sister Fannie Heatwole, started to Job, W. Va., on the third of April, where they expect to stay for an indefinite time, laboring for the upbuilding of the Master's cause and the ingathering of souls into God's family. May the prayers of God's children go to a throne of grace in their behalf, that Bro. Coffman may preach the Word with power, and in its simplicity, that he might sow seed that will yield an abundant crop, and that the sisters may labor in their sphere and lead such lives that they too might be the means through which souls might be brought from darkness to light. Deacon Henry Blosser and wife went on a visit to Pennsylvania and Maryland about two months ago. After being gone about a month and when near Hagerstown, Md., Sister Blosser became seriously ill with pneumonia. The family from here were called to her bedside and remained with her for several days, when she began to improve slowly, and they returned to their home; but Sister Blosser is not yet able to come home and may be there for some time yet. Bro. Blosser remained with her. Our spring council meetings were held this week with very satisfactory results. The Sunday school was organized at Bethany Church on the first Sunday in April, with the brethren, Henry Blosser and Leonard Jones superintendents, but as Bro. Blosser is not at home the work for the present is resting largely on Bro. Jones. This is the first Mennonite Sunday school that was ever conducted at this place, and of course we feel very anxious for its success.

The Sunday school at Gospel Hill was also organized on the same day with Bros. J. D. Hartman, F. B. Shwalter, and Martin Conly superintendents. We hope that this may be a prosperous year in the service of the Lord not only in Sabbath school work but in all the efforts put forth in Jesus' name.

S. M. Burkholder.

April 11, 1913.

## Miscellaneous

### OUR YOUNG PEOPLE

By J. S. Hartzler.

For the Gospel Herald.

#### III. Solution of the Country Church Problem

There can never be a decline in a church without a cause, and it is safe to say that the cause can usually be traced to a fault if not a sin. While this is matter for discussion in the next article it is necessary to give it a passing notice here. In most cases the ministers did not live with their congregations. They lived in the city or town and gave the most of their time to these churches while the country church was merely an outpost and services were usually held on Sunday afternoon or in some cases on Saturday evening. The sermons had been planned for, and preached to the city or town churches and repeated to the country congregations without reconstruction so as to apply directly to country life. The illustrations and incidents to be of much avail must be from the walks of life in which the people are interested. City illustrations avail but little for a country people unless the latter have been interested in the cry, "Back to the soil," in which case the illustration does not serve to make plain the truth but to give some information in a subject that is of special interest.

One great lack in many of our churches is good leadership. By this we do not mean good "bosses," but people who can direct the minds of the community to the best things and make it both interesting and instructive. This becomes very manifest in the Sunday school. In the day school the pupil is under the instruction of a teacher who has made a study of the latest and best methods of presenting the lesson and in the Sunday school very frequently the only qualification that the teacher has is that she is a good sister and stands by the Church. That is a splendid qualification and a necessary one, but how long would a teacher be retained in the common schools of our land whose only qualification was an ability to read, write and spell and had a great desire to promote education? It would be unreasonable to suppose that this condition can be changed at once but good leadership would work out some plan by which the teachers could be better prepared for their work and the importance of the position impressed more deeply.

In most of our churches there should be more activities. It is frequently the case that the only activities that there are is preaching service

and Sunday school and even the latter is often closed during the winter. Where are the young people at such times? Unless there is more tact used than there is found in the ordinary home the young people will be out indulging in things that may not be wicked in themselves but which have a tendency to occupy the mind. Parents and ministers frequently try to prevent this without giving the young mind something instead. This does not usually prove to be very successful. The surplus energy can not all be turned into manual labor or even study at home, and it would be unfortunate for any young man or woman if such a thing were possible. Young people's meetings, mission study classes and a number of other activities that are both interesting and edifying will go a great way toward supplying the spiritual and social wants of the young people. If this is not done they will often get the latter without the former, and many sad heartaches might have been avoided if this problem had received more consideration by the parents and pastors.

In a former article it was shown that the average country family of Missouri spent two hundred forty two times as much upon itself as it did for the church in most cases, if not all, these people paid the pastor. Remembering that we do not have a salaried ministry, would not the average Mennonite family have a record that is still worse? Can we expect that the Lord's work will prosper with such a proportion of expenditure? I suppose that most of us would say, "That is not me. I give more than that," but have you ever kept as close an account with God in this matter as you would with a neighbor? Figures will tell if they are given the opportunity. Giving needs to be a matter of consideration as well as prayer or reading or planning some work. Too much of the present day giving is done spontaneously and it depends on how much of an impression the speaker can make on the minds of his hearers as to how much money is given. Let us do even this "as unto the Lord."

These are important factors in the solution of this problem, but they are not the only one. One more will be discussed in the next issue.

Goshen, Ind.

#### THE LIFE TALKS

By P. Hostetler.

For the Gospel Herald.

"Actions speak louder than words," is an old and true saying that has Bible for its foundation. Of Jesus it is written, "The life was the light of men." He also said, "If ye believe me not for my words' sake, believe me for my works' sake." We are told to let



our light so shine that men may see our good works and glorify God. The Word tells us that we shall be rewarded according to our works and in Matt. 25 we have a plain picture of the coming judgment where we see that those on the right hand will hear the welcome words, "Come . . . inherit," but not because they had faith or felt just so or meant it well, etc., but because they had done the right thing and those on the left will be told to go away because they did it not.

On the other hand we see that in Christ's sermon He starts in by pronouncing blessings on nine different conditions and nearly all of these are feelings of conditions of the mind and heart and very little is said of good works. He closes that sermon by saying that those who do are building their house on the Rock. Paul in his letter to the Romans teaches us that we are not saved by works, and then in this same Bible James tells us very plainly that we are also not saved without works; and Paul again tells the Corinthians and us that even if we have faith and works and not charity we have nothing. At another place he sums it all up by saying we need a faith that worketh by love. So when we examine ourselves we need not only look to our works but to look deeper and see what the motive and constrainer of these works is, remembering that in the judgment day some who are lost will say, "Have we not done many wonderful works in thy name," and no doubt they thought they had, but were mistaken.

But when it comes to proving others the Word says, "By their fruits ye shall know them." We can only look at their works and cannot see into their hearts. When we attempt to prove their motives we begin to judge in a way that Jesus said, "Judge not." We may see two persons and see no difference in their lives—the one a true disciple and the other not, both having a wrong in their life, but the one not knowing any better and therefore a true disciple and the other knowing better but not willing to do, therefore not a true disciple. So when we say that the life talks there are also several things to be taken into consideration.

1. All men have faults and are imperfect. James says so in his letter, and Paul writes to the Philippians that he is not perfect but follows after and presses on. We also see that one of the leading apostles made quite a mistake in his life before Pentecost and also again after Pentecost.

2. We can not judge by reports and hear-say of people's lives. Sometimes people think this or that man is surely a good man, for every one speaks well of him and he has no enemies. But the Bible says differently. Those who are not well spoken of but all manner

of evil is said against them falsely (Mark that word "falsely." Read I Pet. 4:14-16.—Ed.) are the ones that the Bible pronounces true disciples. If all men speak well of us and like us it may be an evidence that our life is not a true witness for God and a testimony against sin and unrighteousness as it should be. Jesus said, "I have chosen you out of the world, therefore the world hates you. If they have persecuted me they shall also persecute you."

Jesus' life was alone a perfect life, yet the professed children of God about Him who studied and taught the Scriptures pronounced Him a sinful man because they were prejudiced against Him and had a hatred in their heart and a blindness of eyes, so they could not see what is right or wrong. Shelbyville, Ill.

### THOUGHTS ON THE RECENT FLOOD

By A. Metzler.

For the Gospel Herald.

When we learned of the fatal accident caused by the storm to one of our loved little wards; when we saw the damage done to our building by wind and water, we imagined we were hit rather hard. But after we saw the condition of things in town along the river—the many lives that were endangered by the raging flood along Mad River; the train that went down with the bridge, carrying away two and drowning one man; the many passengers who escaped only by a hair's breadth from being plunged into the mad stream; the damage to property from washouts, flooded cellars, etc., then we felt that we had every reason to be thankful and praise the Lord for His protecting care over us, and realized that "Surely the Lord is in this place."

And then with all these awful scenes before our eyes, when the messages began to pour in telling about the thousand-fold greater calamities that befell other cities and towns in Ohio, of scores of school children being imprisoned by the flood in school buildings for days without food or heat; of the thousands of buildings carried away and people drowned or made homeless and destitute; of the millions worth of property destroyed; of many people climbing into tree tops where, in the cold rain, they cried for help for 48 hours before they could be relieved; of one of these women dying while in this position and her husband fastening her lifeless body to the limbs of the tree to prevent it from dropping into the water and being swept away; of hundreds, yea, thousands of other similar heart-touching scenes, then the throng of people here seemed to forget their own misfortunes and turned their

attention to the aid of those suffering in other cities and towns of the neighborhood where many of their relatives were living—or perhaps dead—they knew not.

The young men who risked their lives here in their attempts to save the imperiled ones by means of small boats and rafts were upset and dumped into the mad stream, but finally succeeded in stretching a rope from shore to the bridge in midstream where the pilot of the wrecked train took refuge. Along this rope six young men waded through the roaring waters up to their shoulders and carried out on their shoulders the almost lifeless man after having been in the water and cold rain for 12 hours. The body also of the dead brakeman was carried out of the stream.

Next the attention of the people was directed to the unloading and transferring of 90 car loads of relief consisting of supplies and men that came in from the north and had to be taken with teams around the washouts and loaded on trains waiting for the freight south of the village, for the Dayton sufferers. On the second day 150 teams were in line, many of them beginning the day before at 2 o'clock in the morning; "for the people had a mind to work."

In this calamity the unlimited power of God and the utter helplessness of man is so evident that no one can fail to notice our absolute dependence upon Him. Man can plan and build and to fortify himself in hopes that his work can withstand the raging elements that may come, but in a moment all these hopes and fortifications are dashed to naught and the power of a Supreme Ruler is visible while our own nothingness stands bare before the world.

Entire resignation and submission of body and soul into His hand at all times is our only hope and safeguard; let come what will we are His and have a sure and safe retreat. These storms and floods are the voice of God speaking to a sin-cursed world in thunder tones. Happy is the man who hears and heeds the warnings. But think not that the people "upon whom the tower of Siloam fell, and slew . . . were sinners above all men; . . . except ye repent ye shall all likewise perish" (Luke 14:4, 5).

When we see the calamity that has fallen upon thousands of others it should inspire our hearts to thanksgiving and praise to God that we have been spared and are able to help to minister to their sore needs.

In spite of the truth that "the whole world lieth in wickedness," this fact was demonstrated that the people of this great nation are naturally a sympathetic people. No sacrifice seems too great **when conditions are actually known**, when it comes to relieving suf-



fering and distress. And the act of President Wilson in sending at once his Secretary of War into the flooded district with a view of giving all possible relief, and volunteered to come personally in case his presence should be of any benefit, is very commendable; also the messages of sympathy received from the rulers of foreign nations.

Should not much more the same tender ties of friendship and love and sympathy be touched and become responsive when we know the great need of spiritual food that prevails all over the world? When souls are perishing by the millions?

West Liberty, Ohio.

### NEARER HOME

One sweetly solemn thought  
Comes to me o'er and o'er;  
I am nearer my home today,  
Than I ever have been before.

Nearer my Father's house,  
Where the many mansions be;  
Nearer the great white throne,  
Nearer the crystal sea.

Nearer the bound of life,  
Where we lay our burdens down;  
Nearer leaving the cross,  
Nearer gaining the crown!

But lying darkly between,  
Winding down through the night,  
Is the silent, unknown stream  
That leads us at last to the light.

Oh, if my mortal feet  
Have almost gained the brink;  
If it be I am nearer  
Even today than I think.

Father, perfect my trust;  
Let my spirit feel in death,  
That her feet are firmly set  
On the rock of a living faith!

—By Phoebe Cary.

### WALK WORTHILY

Ask for the Guide Book, the Bible from  
heaven;  
For our salvation its pages were given:  
If of a truth you are seeking the way,  
Ask for the Guide Book, believe, and obey.

Heed not the voices that bid you remain,  
Heed not the false guides who seek only  
gain;  
Ask for the Guide Book—its teachings are  
true—  
Heeding it daily will carry you through.

Thousands are traveling in death's down-  
ward way;  
Few walk the path that is narrow today:  
One ends in darkness, and one ends in  
light—  
One is the wrong way, and one is the right.

Though you may teach that the Savior has  
died,  
Claim to be just and appear sanctified—  
Still, if the law of the Lord you deny,  
"Vain your profession," the Lord will re-  
ply.

—Selected by a sister.

Communion with the Lord differs from  
all other communion. He has told us all  
that is in His heart, and He knows all that  
is in ours.—Our Hope.

## A NEW CHURCH-SCHOOL PRO- POSITION

For the Gospel Herald.

It has been thought good by friends and advocates of the school project lately started in Warwick Co., Va., to submit to the readers of the Gospel Herald the text of the Constitution by which it is to be established and governed—the same with organization complete, is to be printed in pamphlet form at a later date for general distribution.

With the body of the Constitution appearing before the Church in general at this time, the underlying motives and good intentions of the committee that framed it, and of the congregation that accepted and ratified it, may be more clearly and definitely comprehended by the Church at large. Otherwise such of our people who might be prompted to lend a helping hand in the way of patronage and financial support, have so far had only the vague and speculative surface of things to draw conclusions from.

It should also be understood that the committee that drew up this Constitution was not confined to representation from Warwick county or the state of Virginia alone; and that the naming of the Warwick colony in Virginia for location, is based on the fact of the congregation there being unanimously in favor of such a school.

In the minds of the committee it was not thought probable that anywhere else in the East could a congregation be found where the prevailing sentiment in favor of a church school would be as near a unit as it is here.

Another reason for having the Constitution appear in the church paper is to give opportunity for individual members elsewhere than in Warwick Co., Va., as well as congregations and conferences, to sustain as far as they can, the action of the committee, in providing for the safeguarding of the student life of our young people, and for the strengthening of the cause of Christ throughout the Church.

Board of Trustees,  
per L. J. Heatwole.

### CONSTITUTION AND BY-LAWS OF WARWICK MENNONITE IN- STITUTE

#### NAME

Warwick Mennonite Institute

#### LOCATION

This school shall be located in the Warwick River Mennonite colony, Warwick Co., Va.

#### OBJECTS AND AIMS

**Sec. 1.**—The purpose of this school is to serve as a safeguard for the student life of our young people, and others who may be in sympathy with the institution in the acquirement of a practical education.

**Sec. 2.**—As a means of grace and spiritual incentive for developing more fully and completely the mind of the student along religious as well as in moral and intellectual lines.

**Sec. 3.**—For organizing a department of Bible study for further development of the Mission spirit among our people and the training of workers for the mission field.

**Sec. 4.**—For giving regular courses in Bible study with due attention devoted to the peculiar doctrines of the Church, together with special training in vocal music—looking to the strengthening of that feature of divine worship in our congregations.

**Sec. 5.**—To establish and put in operation such industrial features as may be consistent and conducive to the welfare of our young people temporally and spiritually.

#### RESTRICTIONS

**Sec. 1.**—Only such teachers and demonstrators who are themselves fully established in the faith of the Lord Jesus, and have the principles of the Mennonite Church deeply at heart, not barring such temporary outside helpers as might be needed in the industrial department—and who would not be antagonistic to the principles of the Mennonite Church—shall be employed in this school.

**Sec. 2.**—No official shall be chosen for the management of this school, who is not a communicant member in good standing with the Mennonite Church.

**Sec. 3.**—In view of the attitude of the Conference and the influence that is to go out from the school for the welfare of the Church, all members of the faculty shall be examples and advocates of the regular garb of the Church.

**Sec. 4.**—No form of theology shall be taught in this school that is prohibited by the Mennonite Confession of Faith, or by the General or local Conference.

**Sec. 5.**—Such literature and text-books only shall be used as will safeguard students against the errors of higher criticism, evolution, fiction or any other popular form of error.

**Sec. 6.**—Provisions shall be made for the necessary exercise of students, but all contest games with outsiders shall be prohibited.

**Sec. 7.**—The practice of hazing in any form will absolutely not be tolerated in this school.

**Sec. 8.**—In view of the fact that the use of tobacco and intoxicants in their various forms, as proven by indisputable tests, undermines the physical strength, dwarfs the mind and corrupts the morals, their use in any form by students of this school will not be tolerated.

**Sec. 9.**—Musical instruments shall not form any part of the equipment of this school.

#### MANAGEMENT

The management of this institution shall be under that of—

1st—**A Principal**, who presides at all meetings of the General Board and managing department, regulates the discipline of the school and superintends the operation of the school in general.

2nd—**A Managing Committee**:—consisting of five members, of which the Principal is one. The duty of this committee shall be to control the operation and extension of the school and in all respects maintain its moral and religious welfare.

3rd—**A Faculty Committee**:—five in number, whose duty it shall be to select, examine and employ suitable instructors for the various departments of the school in accordance with the Constitution. The Faculty Committee shall issue a list of questions for the examination of prospective teachers, relative to their qualifications and adaptability as instructors in this school.

4th—**A Board of Trustees**:—consisting of five members, whose duty is to purchase land, to secure and hold same by deed for the institution, to procure material, make plans and specifications for the construc-



tion of buildings and the equipment thereof, and to employ labor for the construction of same.

5th—**A Finance Committee:**—composed of five members whose duty it shall be to solicit for and receive donations, endowments and annuities for the benefit of the school.

6th—**An Auditing Committee:**—three in number, whose duty it shall be to examine the books of the General Secretary, and those of the General Treasurer, and make report of their correctness or otherwise to each annual meeting of the General Board.

7th—**A General Board:**—composed of members of all the permanent committees—two-thirds of said members to constitute a quorum, by presence and proxy. The duty of this Board shall be to fill vacancies in all the various committees, those of the Business Manager, General Secretary and General Treasurer; and transact all general business that may come before it for consideration.

8th—**A Business Manager:**—whose duty it shall be to have charge of all business features connected with the operation of the school—his term of office to expire with the end of each school year.

9th—**A General Secretary:**—whose duty it shall be to have charge of and conduct all correspondence relative to the school, keep a record of proceedings of General Board meetings and make order on the General Treasurer for settlement of all business accounts—his term of office to expire with the end of each school year.

10th—**A General Treasurer:**—who keeps a strict and accurate account of all receipts and expenditures necessary for the successful management and operation of the school—his term of office to expire with the end of each school year.

#### MISCELLANEOUS

The fiscal year of this school shall expire with the close of each annual session that is taught.

By virtue of his office, the Business Manager, the General Secretary and the General Treasurer each becomes respectively a member of the General Board.

Members of all committees shall serve in terms of various lengths—so that there will be a vacancy in each committee at the end of every school year.

All sections of this Constitution relative to underlying principles and safeguard features for the church and school, shall be unchangeable.

All sections of this Constitution pertaining to the organization and extension of the school are subject to improvement.

#### REPORT

Of Quarterly S. S. Meeting Held at the Roseland Mennonite Church, Mar. 30

For the Gospel Herald.

Moderator, Bro. Andrew Good.

Devotional by moderator.

**The Virtue of Truth.** Emanuel Schiffer. **Evils that Threaten Our Sunday School.** Geo. Hoylman, Krist Snyder.

**Pride, How Teach Against in Sunday School?** C. U. Snyder, Albert Zook.

**The Result of Proper and Improper Criticism.** Sarah Burkhard, D. G. Lapp.

Some of the thoughts gleaned:

In telling the truth of God's Word we should tell the whole truth as God reveals it to us. Tell the truth in business dealings. One great evil which is threatening our Sunday school is, becoming as fashionable Sunday schools. Each one should take an active part in the Sunday school and help build it up and keep those evils out that are apt to drift in. Pride is the greatest evil that can creep into the Sunday school. We find by studying God's Word that the proud haughty man is placed in the low-down class in the sight of God.

Frank Lapp, Sec.

#### REPORT

Of S. S. Meeting, Held in North Lima, Ohio, on Good Friday

For the Gospel Herald.

Devotional, David Lehman.

Organization: Mods., J. L. Yoder, I. B. Witmer; Chor., Mabel Rheil; Secys., W. M. Shank, Jacob Zeigler.

The following topics were discussed:

**Christ the First Fruits.** E. M. Detweiler. **Power and Beauty of a Pure Life.** Edith Witmer, Eli Blosser.

**Power of Little Things.** Esther Yoder, Vernon Shank.

**Children's Meeting** conducted by Margaret M. Nice.

**Effective and Defective Teaching.** Noah Metzler.

**Shall this Sunday School Support a Native Worker in India?** Mary Metzler, Henry Leinbach.

People are apt to forget the great events which occurred at Easter-time. It should be remembered above all other times on account of the atonement and resurrection. It is alone by the cleansing power of His death that we are saved.

A pure life is the only one worth living which is acceptable to Christ and can only be obtained through God's help.

"Actions speak louder than words."

Therefore it is very important that purity be shown in business and everyday life.

Sinners are often more consecrated to their evil way than Christians to their right way.

No one is so insignificant but that they can do little things. Great things are never accomplished without first doing the little things; therefore let us do the little things daily and ours will be a full life. Christ is a great example, but He also did little deeds of kindness.

Teach the child before the evil days come. Teach the true Gospel and live up to it or your teaching will be vain. Be not carried about with vain doctrines.

If we pity the Indian people, are we willing to show it by helping them? Why should we not support a native worker? They are more able to reach their own people. We should consider giving a grand privilege, not a duty.

Secretaries.

#### FINANCIAL REPORT

Of Welsh Mountain Industrial Mission for First Quarter, April 1, 1913

For the Gospel Herald.

##### Receipts—Contributions

Abraham Keagy	\$ 9.00
Joseph G. Kennel	1.00
Ephraim Hershey	1.00
Lancaster Mission Meeting	32.55
Landis Hershey	2.15
Tobias Moyer	1.00
Byerland Sunday School	10.00
David Hess	.20
Mrs. Reeser	2.00

Total	\$ 58.90
Recd. for Mdse	1570.52
Total for quarter	\$1629.42
Balance on hand Jan. 1	17.76
Total to April 1, 1913	\$1647.18

##### Expenditures

Paid for Mdse	\$ 985.41
Labor	237.34
General Expenses	238.30
Machinery and Fixtures	1.50
Total for quarter	\$1462.55

Gratefully acknowledged,

Noah H. Mack, Treas.,

Per A. M.

## Daily Record of Events

By O. H. Zook.

#### March, 1913

- Meetings begin at Carstairs, Alta.—Instruction meeting at Pond Bank, Pa.
- Meetings close at Elkhart, Ind., with 12 confessions.—S. S. reorganized at Point, Va.—Thirteen received into the Church by water baptism at Metamora, Ill., 1 at the Leetonia Church near Columbiana, O., and 3 by baptism and 1 reclaimed at Pond Bank, Pa.
- Evangelistic meetings begin at West Liberty, O.
- Seven received into the Church by baptism at Leo, Ind.—Meetings begin at Pennsylvania Church near Hesston, Kans.
- Meetings close at Lititz, Pa., with 39 confessions.—One aged grandfather received into the fold at Parnell, Ia.
- Meetings begin at Salunga, Pa.—Quarterly Mission Meeting at West Liberty, O.
- Five received by baptism at Tiskilwa, Ill., 5 at Columbiana, O., and 4 by baptism and 1 reclaimed at Parnell, Ia.—Meetings close at Parnell, Ia., with 15 confessions.
- Seven received by baptism and 3 reclaimed and 2 received from other denominations at Parnell, Ia.
- Meetings close at West Liberty, O., with 4 confessions and also at Rainham, Ont., with 5 confessions.
- Executive and Mission Committees of M. B. of M. & C. met at Goshen, Ind.—Meetings begin at Springs, Pa.
- Meetings close at Carstairs, Alta., with 8 confessions and at Preston, Ont., with 4 confessions.
- Meetings begin at Mummasburg, Pa.—Three received into the Church and preparatory services held at Paradise, Pa.
- Nine received at Roanoke, Ill.—Communion at Paradise, Pa.—Meetings begin at Martinsburg, Pa.
- Meetings begin at Portersville, Calif.
- Meetings in progress at Mummasburg, Pa.
- Twenty-one received by baptism at Dalton, O., and 18 by baptism and 5 reclaimed at Waterloo, Ont.—New church dedicated at Stony Brook, Pa.
- Instruction meetings at Middlebury, Ind.
- Special all-day Easter service at Scottsdale, Pa.—Fourteen received by baptism at Middlebury, Ind.—Meetings close at Portersville, Calif., and Martinsburg, Pa.—S. S. reorganized at Chambersburg, Pa.
- Sixteen received into the fold at Elkhart, Ind.—S. S. reorganized at Inter-course, Pa., and Washington Boro, Pa.
- Meetings close at Mummasburg, Pa., with 10 confessions.
- Council Meetings at Middlebury, Ind.—Bro. S. K. Yoder, a faithful minister at Mattawana, Pa., passed to his eternal reward.
- Twenty-fourth Quarterly Mission Meeting held at Roanoke, Ill.—Baptismal services at Rohrerstown, Pa.—Council meeting at Belleville, Pa.—Last meeting in the old church at Hammer Creek, near Lititz, Pa., previous to rebuilding.—Kansas City Mission opened to public services after being closed for two weeks on account of measles.
- Spring term of Goshen College opens.



## Married

**Slagell-Schantz.**—Bro. Joseph H. Slagell and Sister Emma Schantz, both of the Pleasant View congregation, Blaine Co., Okla., were united in marriage by Joseph Slagell at the Mennonite Church, March 9, 1913.

## Obituary

**Kurtz.**—Amanda L., daughter of Henry and Eva Kurtz of Elverson, Pa., was born Nov. 12, 1910; died of pneumonia, Mar. 21, 1913; aged 2 y. 4 m. 9 d.

**Getz.**—New Danville, Pa., Bro. Daniel H., son of Bro. Benj. and Sister Julia Getz, was born Sept. 15, 1870; died April 4, 1913; aged 42 y. 6 m. 19 d. His sickness was complicated, of nearly six weeks duration. Daniel's life was an example, so patient, always cheerful. He was almost entirely helpless. In his many years he never walked but his mind was bright. Funeral April 7, services conducted by Bros. Jacob Thomas, Abram Herr, and Aaron Harnish. Text, Job 7:13. A Neighbor.

**Kauffman.**—Ida Belle, infant daughter of Bro. and Sister L. C. Kauffman, was born Feb. 27, 1913; died April 4, 1913; aged 1 m. 8 d. The little one was afflicted from birth with pemphigus neoutoum and her short life was one of suffering. She leaves to mourn her early departure, father, mother, 2 sisters, 5 brothers; 1 sister having gone on before. Funeral April 5 at Mennonite Spring Valley Church near Baden, N. Dak., conducted by Bro. Mikels, of the Brethren Church. Text, Luke 18:15-17.

**Bechtel.**—Sister Emma Bechtel died at her home on Abbottstown St., Hanover, Pa., April 3, being an invalid for 7 years. Her life here was mingled with much sorrow and pain. How comforting and how much it should help to draw her loved remaining ones' affections to heaven and eternal things. May the Lord bless the dear young folks as they tread this world without parental counsel, that they may open the door of their hearts to the counsel of a heavenly Father, who is able to guide them through the darkest hours. She was aged 47 years. Six children survive her: Viola, Carrie, Edna, Emma, Chester and Alvin.

**Evers.**—Sister Jane A., wife of Bro. Perry F. Evers, died at their home near Mt. Clinton, Va., Mar. 13, aged 64 y. 1 m. 27 d. She had not enjoyed robust health for many years. Some time before her death she had a severe attack of grippe which left her in a weak condition. Other troubles made inroads upon her condition and for several weeks she was critically ill. She had been a faithful and consistent member of the Mennonite Church for about twenty years. She leaves besides her husband, a son and a daughter. Funeral services were held at Mt. Clinton Church on the 15th, conducted by S. H. Rhodes and J. S. Martin, from Heb. 13:8, after which she was laid to rest in the cemetery nearby.

**Troyer.**—Ralph Ervin, only child of Bro. Menno N. and Sister Katie Troyer, was born in Miami Co., Ind., Feb. 26, 1912; died Mar. 24, 1913; aged 1 y. 28 d. On March 6 little Ralph took sick with the measles. Soon afterwards he also took pneumonia fever which caused his death. He leaves father, mother, 3 grandfathers, 1 grandmother, 1 step-grandmother, 1 great-grandfather, 6 uncles, 6 aunts, and a number of other relatives and friends to mourn his early departure. Funeral on the 26th at

the A. M. Church, preaching by Bros. J. S. Horner and E. A. Mast, from Job 1:21. May God bless Bro. and Sister Troyer in their bereavement.

"Budded on earth to bloom in heaven."

**Cockley.**—Fannie (Bomberger) Cockley, widow of the late Noah Cockley, was born May 14, 1844; died at her home at Pinola, Pa., Mar. 31, 1913; aged 68 y. 10 m. 17 d. She was sick nine weeks of a complication of diseases but bore her sickness in great patience, being fully resigned to the will of God. It is so hard to part with our loved ones, but we mourn not as those who have no hope. She united with the Mennonite Church in her girlhood and remained a faithful member until death. She is survived by 4 sisters, 1 brother, 4 step-children, 25 step-grandchildren, and 10 great-grandchildren. Funeral at Rowe Church, where services were conducted by J. S. Burkholder and Jos. Martin from a very appropriate text: "Here is the patience of the saints" (Rev. 14:12). May we all prepare to meet her in heaven.

A Granddaughter.

**Hooks.**—Lela Tressa Hooks was born near East Lynne, Mo., Feb. 4, 1895; died at Minot, N. Dak., Mar. 27, 1913; aged 18 y. 1 m. 23 d. She united with the Mennonite Church near Baden, N. D., when but 10 years old, remained a faithful worker until death and we believe was the means of leading others to Christ. To know her was to love her. At the time of her death she was taking a three year course of nursing at St. Joseph Hospital in Minot to prepare for mission work. The remains were brought to Baden and laid to rest in the Spring Valley Cemetery. Funeral services were conducted by D. B. Kauffman. Text, Luke 23:28: "Weep not for me."

She leaves a sorrowing mother, father, 2 brothers, 5 sisters, aged grandparents and a host of friends to mourn her loss. But we mourn not as those "which have no hope," "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

**Snyder.**—Anna G. Stauffer was born in Lancaster Co., Pa., Aug. 25, 1841. On Jan. 8, 1867, she was united in marriage with Martin Snyder at Massillon, O. To this union were born 6 children, 3 of whom preceded her. Those surviving her are, Mrs. Aber Ganger, Girard, Ill.; Amos, of Middlebury, Ind.; Cora Buttrick of Elkhart, Ind. Her husband died May 1, 1909, at Elkhart, Ind. In March of 1887 they moved to Elkhart Co., Ind., where they lived until death. About 20 years ago she with her husband united with the Mennonite Church of which they were members until death. As a mother she was kind and loving, always forbearing and patient. Especially was her patience manifested during the last four years of her life. She bore all her trials and afflictions with grace and submission until she was called home on April 2, 1913, from the effects of a stroke of paralysis. Buried April 5 in the Yellow Creek Cemetery. Services by J. W. Christophel and Jonas Loucks. Text, Jno. 8:51.

**Mast.**—Bro. Jacob E. Mast was born in Lancaster Co., Pa., Sept. 20, 1883; died at his residence in Elverson, Pa., April 2, 1913; aged 29 y. 6 m. 12 d. He was married to Sister Barbara Kurtz, Dec. 5, 1911. The deceased had become stricken with consumption in the beginning of his matrimonial life. The first six months indicated a rapid decline in health. He was taken to the Grand View Sanitarium at Wernersville, Pa., where he remained about five weeks, receiving all the latest treatment for the dreaded disease, but a cure was unavailable. Yet his physical condition be-

came much better. He finally longed to return to his own home, where he spent his last days in pitiable suffering and died on the date beginning his housekeeping one year ago. He bore his afflictions with great patience and always exclaimed that the period of his suffering does not seem long and weary. He united with the A. M. Church in his sixteenth year and has left true evidence of meeting his Savior. He leaves a sorrowful wife, parents, 3 brothers and 3 sisters to mourn his early departure. Funeral services by Gideon Stoltzfus and John S. Mast. Text, II Cor. 4:17.

**Rich.**—Mary, daughter of Ben and Saloma (Slagell) Rich, was born at Emporia, Kans., Dec. 3, 1898; died at her home in Weeping Water, Nebr., Mar. 12, 1913; aged 14 y. 3 m. 9 d. She died of throat trouble and heart failure. In September, 1910, she united with the Church of the Mennonite Brethren in Christ at Weeping Water, Nebr., and remained a faithful and consistent member until Jesus took her to heaven. She leaves to mourn, a father, mother, 1 sister, and 3 brothers. On Tuesday, Mar. 11, she became very much worse and it was seen that the end was not far off. The pastor and friends were sent for. During Tuesday afternoon after she bade them all good-bye, she presently began to hum a sweet tune, and as it grew louder we could recognize some of the words and toward the last nearly all of them. Her singing lasted fourteen minutes. After this she began to talk again and said, "Aren't the angels pretty?" "Look at the golden streets over there." "Jesus has built me that mansion over there." "There we will live side by side." The funeral was held from the Mennonite Church in Weeping Water and was attended by a host of friends and neighbors.

The relatives present from a distance were: her mother, wife of Bishop Joseph Slagell of Hydro, Okla., and her sister, Mrs. V. D. Detweiler, husband and daughter of Milford, Nebr.

**Denlinger.**—After a brief illness of pneumonia Fannie K., wife of D. H. Denlinger, died at her home in Gap, Pa., where she had lived for 3 years; aged 54 y. 10 m. 9 d. She was a kind and faithful wife as well as mother. During her sickness she was a patient sufferer. She was also a sufferer from the dread disease asthma for many years. But with all she was always cheerful and greeted everybody with a smile. She often remarked that she was willing to endure all the suffering here in this world, for without suffering and sorrow we can never inherit an eternal home in heaven.

The deceased was a daughter of the late Pre. John B. Landis of Petersburg, Pa., and was a member of the Mennonite Church for 37 years. In her early life she was an active worker in the Sunday school, her aim being to influence all for good. Her husband and the following children survive: Annie, wife of Landis Brackbill, Kinzer; John K., Gap; Lillie, wife of Silas Hershey, Gap; Daniel, Stockton, Calif.; Fannie, wife of David Kauffman, Gap; Ruth and Landis, at home. One sister, Mrs. Christian Charles, Landisville, and 1 brother, Jacob K. Landis, San Francisco, Calif., also survive. The funeral was held at Hershey's Mennonite Church; interment in adjoining cemetery.

"We miss thee from our home, dear mother,

We miss thee from thy place,  
A shadow o'er our life is cast,  
We miss the sunshine of thy face.  
We miss thy kind and willing hand,  
Thy fond and earnest care,  
Our home is dark without thee—  
We miss thee everywhere."

The Family.



## Items and Comments

A mothers' pension bill, for the relief of dependent mothers, has just been passed by the Ohio legislature.

For some time the Pope of Rome has been in a critical condition and fears were entertained that his present sickness may be fatal.

Thus far the year 1913 is said to be the most disastrous of any year on record for ships at sea, the losses in shipwrecks caused by storms, collisions, etc., being estimated at over \$7,000,000.

William W. Borden, the young Chicago millionaire who decided to forego the privileges of wealth and spend his life as a missionary, died Jan. 9 at Cairo, Egypt, being on his way to China which he had chosen as his field of labor.

It is announced that because of the drastic anti-trust law recently passed by the Missouri State Legislature about twenty insurance companies will cease doing business in that state. The objectionable feature of the new law is that it makes law violation a criminal offence.

The "order of fleas" is said to have been organized at a recent meeting of Woodmen at Butler, Pa. That is reducing things to a fine point. In studying the catalogue of secret orders we run across such things as owls, elks, eagles, etc., but this to our knowledge is the first order of insects ever admitted into the select circle of secret orders. Next in line for organization is the "order of microbes."

At the call of the President the sixty-third Congress of the United States was convened in special session at Washington, D. C., on Monday, April 7. One notable feature of the meeting was the act of the President in reading his message to Congress, something that had not been done since the presidency of John Adams. The principle question now before Congress is the revision of the tariff.

The Illinois Commission which has been studying the problem of marriage and divorce, reports that in 1900 there were granted in the United States 5,600 divorces, whilst in the same year, only 2,700 were granted in the twenty countries of Europe with Australia and New Zealand added. The commission recommends federal control of marriage and divorce as the only adequate solution of this vexed problem. The divorce evil, it declares, has become one of the most deadly dangers of this country.—Ex.

By action of the Connecticut legislature favorable to the election of U. S. senators by direct vote of the people the seventeenth amendment to the United States Constitution has been adopted. As it has only been a few months since this amendment was submitted by Congress for ratification by the several state legislatures, it is shown that it is not hard to amend the Constitution when there is an overwhelming public sentiment in favor of a change. Whether this change will do away with scandals in connection with the election of senators remains to be seen.

### NOTICE

Of the Annual Meeting of the Mennonite Board of Missions and Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Mis-

sions and Charities will be held at the Oak Grove Church near Smithville, O., May 26-28. The Executive and Mission Committees will meet at the same place on May 24, at 9 A. M., sun time, to arrange their work for the Annual Meeting. At 8 A. M. May 26, said Committees with the superintendents of the various mission stations and charitable institutions will meet in private session.

We trust that all the members of the Board will be represented either in person or by proxy.

Those coming from the West over either the Pennsylvania or the Wheeling & Lake Erie Railways, stop off at Smithville. Those coming from the East stop off at Orrville.

The Ohio Conference convenes just preceding the Board Meeting, and the Eastern A. M. Conference follows immediately after. All these special meetings can be attended conveniently by those who may so desire.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President  
J. S. Shoemaker, Secretary  
D. J. Johns, Ch'r'n Mis. Com.

### COMBINATION OFFER

By arrangement with the publishers of *Herold der Wahrheit* we are authorized to make the following offers:

*Herold der Wahrheit* and *Gospel Herald*, both papers to new subscribers, for \$1.00. Renewals to *Gospel Herald* and *Herold der Wahrheit* to one address for \$1.50.

*Herold der Wahrheit* and *Mennonitische Rundschau*, both papers to new subscribers for \$1.25. Renewals, both papers to one address, for \$1.50.

Sample copies of either paper named, sent free upon application.

Mennonite Publishing House,  
Scottsdale, Pa.

### CONFERENCE ANNOUNCEMENTS

#### Ohio

The annual Mennonite Church Conference of Ohio will be held, the Lord willing, at the Bethel Church near Wadsworth, Medina Co., Ohio, May 22 and 23, 1913. Those coming to Wadsworth via Erie R. R. or N. O. T. & L. Co. Electric, notify H. R. Newcomer, Wadsworth, Ohio. Those coming to Seville via B. & O. R. R. or P. Ft. & C. R. R. and Cleveland S. W. Electric, notify J. B. Detweiler, Seville, Ohio. We heartily urge and cordially invite all who can to attend this conference.

I. J. Buchwalter, Mod.,  
N. O. Blosser, Secy.

#### Eastern A. M.

The Lord willing the Eastern A. M. Conference will be held this year at the Oak Grove Church near Smithville, Ohio, on May 29 and 30. All are cordially invited to attend.

E. L. Frey, Moderator.  
C. Z. Yoder, Secretary.

#### Indiana-Michigan A. M.

The Indiana-Michigan A. M. Conference will meet, D. V., with the Forks congregation near Middlebury, Ind., on the first Thursday and Friday in June. Those coming on the train should come to Middlebury and notify either D. D. Miller or S. E. Weaver of their coming. Everybody is invited to attend, especially ministering brethren from surrounding districts.

Ira S. Johns, Sec.

### MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.  
D. D. Miller, Vice Pres., Middlebury, Ind.  
J. S. Shoemaker, Sec., Freeport, Ill.  
I. R. Detweiler, Field Sec., Goshen, Ind.  
G. L. Bender, Gen. Treas., Elkhart, Ind.  
J. E. Hartzler, Asst. Treas., Elkhart, Ind.  
S. H. Musselman, E. Treas., New Holland, Pa.  
J. R. Stauffer, W. Treas., Milford, Nebr.  
M. C. Cressman, Can. Treas., Berlin, Ont.

#### OUR MISSIONS

##### Foreign

India.—(\*1899) American Mennonite Mission, Dhantari, C. P., India, M. C. Lapp, Supt.  
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

##### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

#### BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias F. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., I. M. Hershey, Supt.

\*Date of organization.

Immoralities will increase as men and women turn away from God's revelation. The constantly increasing immoralities are the result of the rejection of the Word of God.—Our Hope.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, APRIL 24, 1913

No. 4

## EDITORIAL

"Confess your faults one to another, and pray one for another."

With our next Sunday's Sunday school lesson we begin the study of the life of Joseph. Not only is Joseph a type of Christ in so many points, but there are so many practical lessons to be drawn from the study of his life that we suggest a careful preparation of each lesson, not neglecting the connecting links between lessons.

With this number Bro. Strite closes his series of discussions on "Home Problems." In the current article, "Christian Homes, Their Ideals," he gives a summary of thoughts well worth our attention. In the name of our readers we thank our brother for his services in giving us this series of articles, and trust that the thoughts therein presented may be a means of blessing in many homes.

The editor of the "Christian Advocate," New York, undertakes to defend higher criticism on the ground that it is not causing half as much mischief as the "lower life" of the present day religion. He should have completed the point by admitting that higher criticism is in part responsible for this low grade Christianity of which he complains. Indifference, lack of reverence, and self-indulgence always follow in the wake of liberalism.

**Sin's Stronghold.**—This from Collier's Weekly strikes a vital spot in the fight against sin: "The first step in the elimination of sin (in a community) is to get after the man who makes money out of it." Substitute the word "Church" for "community," and the same rule holds good. It is

the man who converts evil into cash that is the hardest to convert from the evil of his ways. All people oppose sins—of which they are not guilty. When self is attacked there is a struggle, especially where there is a money consideration in it. The saloon, the gambling den, the white slave traffic, the modern sporting craze, the theater, and every known evil carried on extensively, owes its life principally to the fact that somebody is making money out of it. "The love of money is the root of all evil."

One way of weakening the cause of Christ is to belittle some plain Bible command by declaring it of so much less importance than other doctrines that it is not worth while spending much time on it. How different this is from the attitude of our Savior who in making comparisons between weightier and minor things says of the minor things which were over-emphasized, "These things ought ye to have done;" and of the weightier which were ignored, "and not to have left the other undone." Every commandment which God thought of sufficient importance to put in His Book is of sufficient importance for us to obey and to teach. By the way, the "little things" of the Bible are usually the things which we despise. Those things which we admire are usually held to be of great importance.

**A Timely Command.**—One of our valued exchanges, "The Mennonite," files exceptions to the conclusions of a writer who criticizes the preachers of today for taking up so much time in preaching against sin when there are so few sinners in the congregations to hear it. We also file a few objections. In the first place we are taught that "repentance and remission of sins should be preached among all nations." If it is a fact that sinners as a rule do not attend religious ser-

vices, then we should by all means go where they are and bring them the message. But we suspect that there are enough in any ordinary congregation who are not absolutely free from sin to warrant us in preaching to sinner as well as saint; that if all the church-goers would be soundly converted to Christ and the sinless life the same would be a powerful incentive to get the rest of the world interested and converted. Until the whole world has heard of and accepted Christ it is in order to obey the Savior's command to preach "repentance and remission of sins."

A and B are neighbors, members of the same church. A is kind, cheerful, neighborly, looks on the bright side of life, meets a frown with a smile, suffers wrong rather than to resent an insult or to quarrel, lives for the good of others, taking it for granted that others will do likewise as far as they have the light. B is suspicious, quick to think that some one is trying to take the advantage of him, sees to it that his own interests are taken care of, demands that his rights be respected, hasty in letting people know when things do not go to suit him. His suspicious nature and attitude of defiance bring him into many a war of words, if not more serious difficulties. Looking for trouble, he finds plenty to accommodate him. A is seldom in difficulty, never involved in carnal strife, for he never takes up a quarrel, hence it is hard for any one to quarrel with him. His sacrifice in suffering wrongfully is more than paid in the satisfaction of a peaceable and happy disposition and seeing the fruit of this in the lives of others.

"A soft answer turneth away wrath; but grievous words stir up anger." "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." "Be not overcome of evil, but overcome evil with good."



## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE LAST TRUMPET CALL

The world shall not suspect nor hope to know,

The day which of all others shall be the last.

People shall sow and reap, and shall reap and sow,

Until the earth is shaken by that fatal blast.

And when that trumpet has loudly pealed, Time on earth shall forever be sealed.

Yes o'er what scenes shall that last call resound

Where will the world's terrified inhabitants be?

In what state shall their lives' doings be found

The hope of salvation that they failed to see?

Shall it be too late to repent for it all, When over them echoes the last trumpet call?

The call shall re-echo o'er vast fields of grain,

Shall lift itself over the cities of man;

O'er mountain and valley, forest and plain,

Ocean and river, these all it shall span.

No one shall ignore that warning from high,

For it shall shake the heavens, and lighten the sky.

What scenes shall to Gabriel's eyes be unfurled?

What sights shall greet his proclamation from high?

How shall be found all nations of the world

When all their pomp and their glory must die?

Woe be to them that are blind to this day

Let them open their eyes, let them see while they may.

Shall that blast sound over grim fields of war,

Where nations are fighting each other to kill?

Shall it drown the crash of artillery roar?

Shall it cause the groaning wounded to be still?

Shall it cleave the smoke that from battle will rise

And all the horrors beneath it despise?

The field that is stained with red human gore,

Shall shake at the call from the heavens on high.

Men in their terror shall slaughter no more;

The vilest amongst them for mercy shall cry;

The fiercest of all shall buckle his sword,

And tremble in fright at the call of the Lord.

And so shall end all the world on that day

The Judge will then sit on His heavenly throne,

The world shall be judged; but sad the delay,

Too late will it be for our sins to atone,

Shall we through His mercy be able to rise To that eternal kingdom beyond the skies?

This is the world which has as its destiny a Judgment. When that day dawns all nations of the earth shall be convened, not only all present nations,

but all nations that have ever inhabited the earth. The graves shall open and the thousands that have slept the long sleep shall come forth to be judged. The deep voiced ocean, that has provided a watery grave for many, shall be hushed, and from its depths shall rise the forms of those from the briny graves. Enemy and friend, brethren and kinsmen shall be assembled to be judged each according to his works. Then shall be revealed all the glories of the heavens. No more shall Christ be persecuted through His humbleness, but in His power and glory all mankind shall not fail to know Him, for no false prophet that may wish to mislead the world, can command such a bright host, as shall attend the Savior, when He descends once more upon the world, of His trials and persecutions. Disappointment shall be written on the faces of many that will gaze upon the scene in terror. Many will have lived solely to accomplish that which will serve them only in this world, and then they will see their hope, their all, will rise in fire and smoke, and they will have but little which will be in favor of their souls. What will be the destiny of the many that will find themselves in such sorry straits. Let us not pain our hearts with the thought, but let us strive to keep ourselves aright, by being prepared day by day for the inevitable, which our Savior has foretold; let our hearts and minds be united in a ceaseless effort to follow in His footsteps so that when the Judgment is passed we may find ourselves in His flock and pass with Him into eternal peace and glory.—Selected by Lydia Ann Bauman.

### HOW GOD REVEALS HIMSELF TO MAN

By J. W. Shank.

For the Gospel Herald.

God is the Creator of a great world with all of its varieties of life and elements. When we seek to know Him we find Him revealing Himself to us in a variety of ways too wonderful for our full comprehension. We see His infinite wisdom and everlasting strength in every part of His creation, and it is only when we learn to love and adore Him that we can understand the deepest revelations of His character.

#### God Revealed Through Nature

The human soul that could live in the presence of God's physical creation—the heavens, the seas, the forests, the living creatures—and fail to see back of it all a supreme Almighty Being, must be blind to the real character of God. A trusting soul cannot think of the greatness and goodness of God without attributing to Him the glory of the created world.

When we see the powerful seas and hear the tempest's roar, our thoughts turn to our God of power who controls them and who can similarly be our protector and guide. When we hear the music of the brooks, the songs of the birds, the murmuring of the wind in the forests, the laugh of a happy child, there comes to us the thought of our Father's joy in making for us a world of beauty. When we see the desolate mountain peaks, the lofty crags and deep gorges, and hear the destroying tornado crash through the forest, we think of God's providence that out of the fire comes tried gold, out of sorrow comes purification of soul and from the cross comes a glorified Christ. When we see a bright flower half hidden by a mossy stone, or a tender mother bird hovering over her young within the thick branches of a tree, or a contented child playing among the flowers of a garden, we think of our tender, loving Father who keeps us "in the hollow of his hand" or "under the shadow of his wing." When we observe the regular changing of the seasons, the order of the stars in their courses, the regular courses of life through birth, growth, maturity and death, we are reminded of our Father's infinite wisdom and all seeing providence.

Where we have minds to comprehend and eyes to see and ears to hear of the things about us, we should not fail to appreciate the revelations of God through Nature. Comprehending these things, we can say with David, "The earth is the Lord's, and the fulness thereof;" "The heavens declare the glory of God, and the firmament sheweth his handiwork."

#### God Revealed Through Humanity

The human mind needs something tangible in order to fully comprehend something spiritual. In conformity with this idea God sent His Son into the world in the form of man. The best way for God to convince men of His wisdom was to put His Spirit into Jesus who lived among men and taught the wisdom of His Father. The best way to show His love was to let it shine through Jesus in the very midst of all classes of people. Jesus testified that He was from God and that He and the Father were one. The only way for the people to comprehend the truth of such statements was for them to see the actual Spirit of God breathing through every word Jesus spoke and through every act of His life. It was thus necessary that they take their eyes from the outward form of the Master and see the Divine in His soul.

In like manner God intends that every human soul who becomes a believer should shine forth His character. Jesus said of the disciples: "As Thou hast sent me into the world, even so have I also sent them into the



world." Of all Christians He said: "Neither pray I for these alone, but for all them which believe on me through thy word." Jesus was sent to reveal the Father. He sent His disciples that they might reveal the Father, and "all them which believe" are to reveal the Father.

A missionary may try to teach a heathen in Africa of our Father's love, but, unless that missionary is an example of such love, his hearer cannot understand. A minister may say that by the grace of God a holy life is possible, but unless his life is an example of holiness his teaching will have no weight upon the hearers. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." When a real Christian is admired for his Godly life, the Father is glorified; for it is His character that is being revealed through His child.

This is a wonderful thought for every Christian. We are His children and every true child has some characteristics of its parent. By trusting Him, loving Him, obeying Him and serving Him always, we "show forth His praises" and men will see God revealed through us.

#### God Revealed Through the Word

The Bible is a record of God's dealings with humanity and a treasure house of revelations for the people of all ages. As a book of revelation it is not to be compared with any other in the world. Its truths are more lofty in conception, more universal in application and more powerful to conquer the human heart than those of any other book—because they are eternal and divine. When we read in the Bible the record of how God dealt with humanity, we can understand through this what God is. We know God by what He says and by what He does.

The writers of the Word were men of prayer and consecration. Their spirits were in tune with the Spirit of God. If they had not sought God and walked with Him, they would have been unfit instruments to proclaim His will among men. It was undoubtedly in their moments of deepest yearning and prayer to God that He brought to them the messages for their deliverance among the people. They were divinely inspired to write and the written Word is God's message to the human soul.

The authority of the Bible lies in this, that it not only **claims** to be the inspired Word of God but it also bears evidence internally that this claim is well founded—its truths are superior; its prophecies are fulfilled; its power over men is matchless and beyond human understanding. It is a "rock of ages" which stands always true and unassailable through the changing

periods of time. A weak mortal may fancy that he has found something better than the principles of God's Word, but time comes when the superiority of the inspired truth is shown in an unmistakable way, and he must confess in humility that the **Word is infinitely above human thoughts, for itself is God revealed.**

We can best understand the meaning of God's revelations of Himself in the Word by also observing His revelations through Nature and humanity. We can understand the Bible record because its story is repeated in terms of our own life when we see His working among the people of today. Surely, God is "the same yesterday, and today, and forever!" How reverent should be our feelings toward one who can be, to all people of all ages and circumstances, a Father!

God revealed through the Word! How? Ponder the pages of Old Testament history and see the spirit of God working—drawing a chosen people into a way of His own, pleading with them when they faltered and did not understand, protecting them jealously from the snares of their enemies. Read carefully the prophetic messages and observe the Spirit of God moving in the thoughts, words, and actions of the holy prophets. Read the epistles—the noblest letters ever penned—and see in them the voice of God speaking to the human soul. Read often the Gospel story that portrays the God-Spirit moving among men—the Christ of God whose thought life, prayer life, and every act bore evidence to His divinity.

#### God Revealed Through the Spirit

It is through the Spirit that man can know God most perfectly. The Christian in his quiet hours of meditation and prayer receives an unmistakable assurance of God's presence. If his heart is burdened with sorrow, he can feel the soothing sympathy of a true Father; if his life is harrowed with turmoil, God's Spirit brings calm and childlike confidence that all is well; if his soul yearns for communion and sympathy in the midst of life's complexity, God understands and reveals His holy presence which to the soul is a companion and friend.

God pity the professing Christian who has not found and enjoyed such hours of communion with the divine Spirit! Such an individual can never know the deepest things of God; he can never understand the beauty and joy of religion; he can never comprehend the final purpose of life—the preparation to live eternally in a heaven of communion with God.

We may go to the Word and find a record of God's revelations in Spirit to the holy men of old. How desolate would have been the lives of the prophets and apostles in their hours of danger and persecution if the Spirit of

God had not come as their Comforter! All through the Bible we find their ringing testimony that a divine Presence was their Teacher and Guide.

When we read the Word and ponder its truths, the Spirit teaches the meaning. When we find complex problems in our study of the Bible, it is the Spirit that helps to their solution. When in our life we do not understand God's dealings with us or our friends, His Spirit will make us understand that His way is best.

And now, with all that has been said, the conclusion of the whole matter is this: **That nothing in all the world is more important than to know God, to understand His revelations of Himself to men.** Nature and the whole world about us would be a sad mystery if it were not for our knowledge of God. The Bible with all of its messages would sink away into nothingness if, through it, we could not comprehend God. Human life would be a pitiful failure if we could not know God and see the quiet workings of His power among men.

**"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."**

La Junta, Colo.

#### HOLINESS

By A. K. Kurtz.

For the Gospel Herald.

There is no plainer command in the Bible than the command that we should be holy. So positively is it expressed that without it we cannot see God. This then makes it the more incumbent upon us to be sure that we have attained to this state of grace if heaven is to be our future home. Jude writes about this as "the common salvation!" therefore there is nothing complicated about it. Isaiah writes about a way that is the way of holiness so plain that the "wayfaring man, though a fool shall not err therein."

The way of holiness is **plainly outlined** in I Jno. 1:7: "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth us from all sin," which is sanctification or holiness. Here is walking in the light and fellowship given as a condition to be met prior to cleansing. The light here referred to is not natural or intellectual light, but the spiritual that Christ gives; that light that floods the soul at the new birth and reveals to us sinful mortals our true condition and we can see ourselves as God sees us. Then we cry out with David, "Create in me a clean heart, O God, and renew a right spirit within me."

The reason why so little effort is made on the part of many Christian

(Continued on next page.)



## BIBLE DICTIONARY

### Definitions and Comments

For the Gospel Herald.

#### Negligence

Negligence is a habitual omission of doing things which should be done, either from carelessness or design. Webster says, "It is the child of sloth or laziness and the parent of disorders in business, often of poverty."

Negligence is a very bad habit. Any one is liable to forget, and occasionally circumstances happen that render the carrying out of certain promises or engagements absolutely impossible; but no one but a sluggard will become habitually negligent. It is a mark of pure, deliberate, laziness, and laziness is a twin sister to idleness, both of which are sin, and wilful sin puts the devil on the throne of your heart.

If you have ever formed the detestable habit of making promises with no intention of ever trying to fulfill them, or neglecting your whole duty along any line of useful employment, think the matter over prayerfully and carefully and try by God's grace to overcome it. No one can put much dependence in a careless, negligent person. You can never tell when they will not disappoint you. They make undesirable company.

God's Word emphatically forbids it because it is wrong. Especially in our Christian work we must never tire of our duty. Hope on, work on, press on, pray on, and trust results with God.

#### Reproach

Reproach means to censure with contempt or derision, or to speak against in shameful or disgraceful language.

Of course this is wrong. No matter how wickedly or vilely or contemptibly one may act we are never justified to speak of him in reproachful language.

It is always fair and right to tell the truth, even when it exposes sin and lust and vice; but we should be careful to do it with as much kindness as we can command, and never for the purpose of injuring the guilty person. But people sometimes make themselves a reproach to good society. By living a foul, disgraceful life, people make themselves a reproach.

Decent people hate disgraceful deeds and language. Infamous, degraded acts of any kind make any one a reproach. But children of God sometimes make themselves a reproach to the world by drifting away from God, as the children of Israel did when God permitted them to be carried away into captivity. But strong-hearted Nehemiah prayed and worked for them and said, "Come, and let us build up the wall of Jerusalem, that

we may be no more a reproach."

The Church today has abundant reason to "watch and pray" lest they also find themselves reproached for their neglect and apostasy.

#### Purity

Purity means freedom from guilt or the defilement of sin; having purity of motive, purity of life, purity of heart. It also means freedom from dirt or filth, as purity of garments, purity of water, etc.

These are days of shams, counterfeits, humbugs, and impurities in almost everything. Adulterated drugs, foodstuffs, and everything else that is needful to mankind floods the markets today. So far have unscrupulous manufacturers carried this abominable adulteration that national law had to be called into service, in which the government assumes the authority of inspecting all drugs, foodstuffs, drinks, etc., before they are allowed to be offered to the public for sale.

But there are forms of impurity which are far more dangerous even than those just mentioned. They are social, business, political and religious impurities. Anything that affects the soul and deals with our preparation for our future destiny is of much more vital importance.

While we are guarding against being swindled on the one hand, let us by all means keep pure at heart that our fellowship with God be not broken for a single minute of time. Pure thoughts spring from pure hearts, and pure deeds are the result of pure thoughts. Prayer: "Create in me a pure heart, O God!" Amen.

Belleville, Pa.

(Continued from preceding page.)

professors for a deeper work of grace in the heart is because they have never seen themselves as God sees them, and they constantly see no necessity for a full surrender and the price that must be paid before the Holy Spirit can enter and have His way in our hearts. After this has taken place the change is apparent and the love of the world that manifests itself in so many ways in the wilderness state drop out of the lips as the leaves down from the trees in autumn.

The importance of definite teaching on holiness cannot be over-estimated because the Scripture teaches that "without holiness no man can see the Lord." The carnal mind is enmity against God and cannot please Him. Therefore he must be overpowered in some way and this can only be done by the Holy Spirit. When it once enters it will cleanse our heart as Christ cleansed the temple at Jerusalem. Then prayer and praise, joy and peace will dwell there in place of self, the world and all these things that lead us away from God.

Smithville, O.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Youngstown, Ohio  
(950 W. Federal St.)

Greeting in Jesus' Name:—We feel to praise the Lord for His wonderful works to the children of men. Surely His goodness and mercy shall follow us all the days of our lives. Therefore will we dwell in the house of the Lord forever, and continue to ask of Him who said, "Ask of me and I will show you great and marvelous things." We have come to realize more and more, since we are here at the mission, that God does hear and answer prayer.

When we came here in September, 1911, we learned that a new mission building was needed, and that the brethren in the country were praying to this end. We joined them in prayer and all helped to answer our prayers by doing with our might what our hands found to do.

Because of their faith and works we are able at this writing to state that if the Lord is willing, His building will be dedicated in the early part of June. (A fuller announcement will appear later.) Again we can say with the one of old, all this was brought about because "the people had a mind to work."

The work at the Mission is doing nicely. The Sunday school is well attended, as are also the other services. We have of course the same experience here that they have elsewhere in the city. We find there are some not so spiritual as we would like to see. Others are growing in grace, and helping in the work of the Lord.

This next week Sunday, April 20, there will be baptismal services at the Mission. Bro. A. J. Steiner will be with us at that time. In two weeks from that, the Lord willing, we will have communion.

The Kindergarten which was started here in the mission last fall is doing nicely. We have about 70 enrolled, with an average attendance of about 48. There are at present nineteen nationalities registered. Thus one is able to help the little children of many nations to get the first principles of right living through the Kindergarten, children's meeting and Sunday school.

Sister Devitt is at present in Canada for her health. Sister Nice was called to her home on account of the sickness of her nephew, thus leaving



us short of help, leaving Sisters Ella Shoup and Lizzie Yoder and Supt. and wife to remain by the stuff.

Through the kindness of the Youngstown and Southern St. Railway Co. we were able to get a pass for Sister Mabel Riehl of Leetonia, who comes up every day to help teach in the Kindergarten.

We are looking for a brother to assist at the Mission to do janitor work and help along in the meetings that are being held from time to time. If God lays it on your heart to do mission work, my brother, and you wish, the writer would be glad to open correspondence with you.

The flood is over but has left its devastated conditions. While it was not so bad here as some other towns, yet thousands were homeless for a few days, and many lost all they had; others, much of this world's goods. When God speaks all man can do is to look on, for He will have His way in the storm and on the sea and rideth on the floods.

Pray for the work at Youngstown that we may keep humble and at the foot of the cross. Of the things we so much crave for is power with God, and power with man. May the Lord abundantly bless our dear brethren and sisters in the country who are remembering us with this world's goods, is our prayer.

Your brother in His name,  
T. K. Hershey.

April 15, 1913.

Altoona, Pa.  
(1721 11th Ave.)

Dear Herald Readers, A Greeting in Jesus' Precious Name:—It has been some time since we have written for the Herald, but in the meantime we have been endeavoring to testify for Christ and teach His Word.

The work here continues much the same. Our Sunday school is quite well attended and since we have moved into a larger building with better facilities for more sufficient teaching, we believe that more may possibly be gathered in. Our church services are real well attended. We often think, however, of the parable given by Jesus when He said, "Go out into the highways and hedges, and compel them to come in, that my house may be full." One every hand we see that souls are after the loaves and fishes and husks of the world, rather than the Bread of Life.

Last week Bro. Enos F. Hartzler and family arrived at the mission to assist in the work. Sister Ella Smucker who has labored faithfully with us since last summer returned to her home in Ohio this week. The Lord willing, on Sunday, April 20, we will start with a series of meetings. We ask the prayers of God's people that the work might be owned of the Lord

and many souls convicted of sin and saved from its power.

In His name,  
John L. Stauffer.

April 18, 1913.

Dhamtari, C. P., India

Dear Herald Readers:—We are again made to rejoice that our prayer has been answered in behalf of Bro. Sidh Gopal who had been away from the church for some years and had joined the "Brahma Samaj." He was a very promising young man from a high caste family, but was led away by Satan. He has been coming nearer gradually for the last two years and finally came back and confessed his wrongs and in spite of great opposition from his wife (who had never united with the Church) he has been taken back into fellowship with the believers again. He says that no one can tell how much he has suffered since he left the Church. "The way of the transgressor is hard." Surely God hears the prayers of His anointed, if we only had more faith in our God and would pray more earnestly and frequently.

Two others were baptized at the Bethel (Balodgahan) Church on last Sunday, March 23. There are a few others that will be baptized soon if all is well. Communion was held at the above place on the same date. Similar services will be held at Dhamtari and at the Leper Asylum congregations on the coming Sunday, March 30, and at Marodev and Sankra the Sunday following. May the Lord richly bless all these services to His glory and to the good of those who partake.

According to the decision of the last annual Conference, action is now being taken to ordain deacons in the Sunderganj and Bethel congregations. The services of such brethren have been needed for some time, but we have never felt the time for such action had come until the present. Pray that only God's will may be done in this work and that these men may be used of him to the upbuilding of His Church upon earth.

We are reminded daily that the hot season is at hand, which is the most dreaded of all the seasons here, but every season has its blessings. And one of the blessings of this year is the promise of a large crop of mangoes. In our opinion the best of tropical fruit.

Brethren pray for us.

C. D. Esch.

March 27, 1913.

MAL. 3:10

William P. Hartley, manufacturer and Primitive Methodist layman of England, says:

"Probably the greatest event of my

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please harmonize Luke 14:26 with Luke 18:20 (latter clause) and Col. 3:20.

S. E.

The apparent contradiction noted is found in the fact that the first reference named virtually commands children to hate their parents while the other two command them to honor their parents. Any thing, being, or person that we prefer before Christ becomes our idol. They who allow parents or friends to keep them away from Christ thereby make them their idols. No man can have his heart filled with the love of God without hating idols. Christian children have this attitude toward parents: they love them as parents, they hate them as idols. No man can be right before God until he comes to the point where he would forsake houses, lands, parents, brothers, sisters, friends, and everything else which man holds dear, if need be, to become a Christian. Opposition from parents is no excuse for refusing to accept Christ and unite with the Church. Yet it matters not what may be the attitude of parents, Christian children owe them respect, love, submission, doing with religious zeal everything commanded by parents, except in such things where obedience would mean disobedience to God.

life occurred on Jan. 1, 1877. On that day my wife and I made a written vow that we would devote a definite share of our income for religious and humanitarian work, and that this would be a first charge. Since that date we have often increased the proportion, so that the original percentage is left far behind. As our income has increased we have felt that religious and humanitarian work had a greater claim upon us. The distribution of the Lord's portion has been the greatest joy of my life and a real means of grace. It has kept me in constant touch with the promotion of Christ-like work of all kinds, and anything I have been able to do for Christ and humanity (including profit-sharing with my workpeople for over twenty years) has grown out of the vow made thirty-three years ago."

When a great Church conference rose to do this man reverence he simply said: "Of Thine own have I given Thee, Lord." His proportion has increased in these years from one-tenth to one-third.—Selected.



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1

Children, obey your parents in the Lord: for this is right.—Eph. 6:1.

Honor thy father, and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### NO PLACE FOR BOYS

What can a boy do, and where can a boy stay,

If he is always told to get out of the way? He cannot sit here and he must not stand there;

The cushions that cover that fine rocking-chair

Were put there, of course, to be seen and admired.

A boy has no business to ever be tired, The beautiful roses and flowers that bloom On the floor of the darkened and delicate room

Are not made to walk on—at least not by boys;

The house is no place, anyway, for their noise.

Yet boys must walk somewhere; and what if their feet,

Sent out of our homes, sent into the street, Should step around the corner and pause at the door

Where other boys' feet have paused often before;

Should pass through the gateway of glittering light,

Where jokes that are merry and songs that that are bright

Ring out a warm welcome with flattering voice,

And temptingly say, "Here's a place for the boys!"

Ah what if they should? What if your boy or mine

Should cross o'er the threshold which marks out the line

'Twixt virtue and vice, 'twixt pureness and sin,

And leaves all his innocent boyhood within?

O, what if they should, because you and I, While the days and the months and the years hurry by,

Are too busy with cares and with life's fleeting joys

To make our round heartstone a place for the boys?

There's a place for the boys. They will find it somewhere;

And if our homes are too daintily fair For the touch of their fingers, the tread of their feet,

They'll find it, and find it, alas! in the street,

'Mid the gildings of sin and the glitter of vice;

And with heartaches and longings we pay a dear price

For the getting of gain that our lifetime employs,

If we fail to provide a place for the boys.

A place for the boys—dear mother, I pray, As cares settle down round our short earthly way,

Don't let us forget, by our kind, loving deeds,

To show we remember their pleasures and needs.

Though our souls may be vexed with problems of life,

And worn with besetments and toilings and strife,

Our hearts will keep younger—your tired heart and mine—

If we give them a place in their innermost shrine;

And to our life's latest hour 'twill be one of our joys

That we keep a small corner—a place for the boys.

—Selected.

### CHRISTIAN HOMES, THEIR IDEALS

By C. R. Strite.

For the Gospel Herald.

In this busy world of crowding cares and multiplied labor, we miss many of the beautiful things that make up the ideals of a Christian home. An ideal home must first have a government, but love must be the dictator. It matters not whether home is furnished with all the luxuries of life, it needs heaven's pure, transparent light to fill it with love, smiles and gladness.

Home is not only where we eat, sleep, and work, but where we share the joys and sorrows of life; where our boys and girls are fitted for the many problems in life. How important they receive early and right impressions, preparing them for an inheritance among all them that are sanctified.

Our homes should have their Sabbaths in all its sacredness (not so much visiting and traffic) but worship, Sunday school, and speaking of heaven, the future dwelling place of the soul.

No matter how humble the abode, if it is garnished with grace and sweetened with kindness and smiles, hearts will turn lovingly toward it, from all the tumults of the world, it will be the dearest spot on earth.

"How dear to this heart are the scenes of my childhood, When fond recollections present them to view."

As long as a boy is anchored to a happy Christian home, to the experience of it in his youth, and the remembrance of it in mankind, he is reasonably safe for this life and the next. A father's kindness, and his Christian attitude finds its hold in the nobility and courtesy of his sons who come to wear his mantle and fill his place. The gentle grace of the mother lives in the daughter long after the mother's head is pillowed in the grave. How is it that when we cannot be to each other as we wish, that we cannot do for each other what we try, there is such a sorrow in our affection, such a trembling in our joy? If Christ is not in our hearts, His virtues will not be found in our homes, the true idea of home will not be realized. The higher ideals

so attract the affections of husbands and fathers that they will not think of forsaking their families and spend their evenings loafing at stores, in the club room, and in worldly associations, all of which lessen their hope for a happy home in eternity.

"I have chosen you out of this world."

"Ye are bought with a price."

"Lay aside every weight."

"Ye are the light of the world."

"Ye are witnesses of these things."

An ideal Christian home is one where parents agree upon the perplexing problems that come up, and who have grace in their hearts to submit to that which is in harmony with God's divine plan; where children become impressed with the trust and confidence parents enjoy in the truth of their Bibles, and leads them to honor and obey them in all things.

Home! Oh, how sweet is that word! What beautiful and tender associations cluster thickly around it. With all its influences and attractions, it presents but a cold and heartless scene compared with the beauty and joy of the home in eternity; grace sanctifies these lovely affections, and imparts a sacredness to the home of earth by making them types of heaven, where associations will never be broken up, there will be no darkness there, and tears will all be wiped away. "When a few years are come, then I shall go the way, whence I shall not return."

The journey of death may be dark, but we may go forth, fearlessly knowing that God is with us as we walk through the gloomy valley, and therefore we need fear no evil. "Because I live ye shall live also."

The higher ideal of every Christian home is to set their affection on things above, and have their life hid with Christ in God. "He that hath the Son hath life." "The body is dead because of sin, the Spirit is life because of righteousness." Christ sanctified the grave, He took the sting out of death, He is our victory. "Ye believe in God," He says, "believe also in me." "He that hath this hope in him purifieth himself." "Wherefore comfort one another with these words."

Hagerstown, Md.

"One thousand Moslem boys and girls are attending Christian schools in Persia. It is estimated that this is twice the number of five years ago. These pupils are required to take the Bible as a regular study which is enjoyed by the Mohammedan children. Such study of the Word by the young is a most effective missionary work of the nation."

"He who 'knows it all' knows little. He doesn't even know that he knows nothing to boast of."



## Sunday School

For the Gospel Herald.

Lesson for May 4, 1913—Gen. 40:1-23

### JOSEPH INTERPRETS DREAMS

**Golden Text.**—The inspiration of the Almighty giveth them understanding.—Job 32:8.

**Introductory.**—"Behold, the dreamer cometh," said Joseph's brothers as they beheld him coming in obedience to his father's command. This dreamer was despised, cruelly let down into a pit, lifted out and sold to the Ishmaelites who carried him to Egypt and sold him as a slave. But his power as a dreamer was not to be despised. Though still a slave—yet, worse than a slave, a prisoner—the grace of God was with him. In Potiphar's house he had proven his worth and was rapidly promoted to positions of great authority until the iniquity of a wicked woman caused him to be sent to prison. There his worth became known, and he was again entrusted with great responsibility. Undaunted by sorrow and persecution, unaffected by the confidence and flattery of man, incorruptible and uncorrupted by temptation, he stood as God's representative in a strange and wicked country. We shall soon see how that the hand of God was in it all and how that God can overrule even wicked things to the good of the cause.

**Two Troubled Prisoners.**—Among the prisoners over whom Joseph had the oversight were the chief butler and the chief baker. Joseph saw that something was troubling them; they were of an unusually sad countenance. The sympathetic nature of Joseph was manifest as he inquired the cause. His interest in fellow men was such that he could not bear to see any one bowed down with sadness if he could prevent it. So he asked the men what was the matter. They freely told him of their troubles; that they each dreamed a dream and were unable to interpret the meaning. Then it was that Joseph proved himself not only a dreamer himself, but also an interpreter of other men's dreams.

**The Butler's Dream.**—First to speak was the chief butler. He said: "In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

Joseph's reply was quite cheering. He said: "The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou

shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler." He then went on to tell the chief butler his history and asked that he might intercede for him after he was restored into favor and friendship with the king. Although Joseph was resigned to his lot and enjoyed the confidence of those in authority, he was under the yoke of bondage from which he longed to be delivered.

**The Baker's Dream.**—The hardest ordeal for Joseph was yet to come. When the chief baker saw what Joseph's interpretation of the chief butler's dream meant he was anxious to hear what Joseph would say with reference to his own, no doubt expecting cheering news. But Joseph had his visions from God, and could therefore not speak to please men. He had to speak the truth, no matter how painful the telling might be to him or the chief baker. This is the baker's dream: "I also was in my dream, and, behold, I had three white baskets on my head: and in the uppermost basket there was all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head."

Joseph told him what the dream meant. In three days his head was to be taken off, he himself hanged on a tree, and the birds should eat the flesh from his body. Did the chief baker believe Joseph? The Word does not say; but events proved that Joseph had interpreted the dream correctly.

**Pharaoh's Birthday Feast.**—In three days was Pharaoh's birthday and there was a great feast. It was then that Pharaoh restored the chief butler to his place, and hanged the chief baker, just as Joseph had said. Joseph had given the correct interpretation of the dreams, and both came into fulfillment on the third day after the dreams were interpreted.

**The Butler's Ingratitude.**—One would think that after regaining his freedom the chief butler would at once tell Pharaoh of the remarkable prisoner. But the butler was human. He was so glad to have his liberty that he forgot all about Joseph. "Yet did not the chief butler remember Joseph, but forgot him." It was not until another danger confronted him that self-interest prompted him to confess his fault and tell Pharaoh about Joseph. One of the surest evidences of a nobility of soul is gratitude for favors received. The chief butler, like many other people, was so completely wrapped up in self that he forgot his benefactors so long as he felt no further use for them.—K.

"Truth is the fulcrum on which the lever of the Spirit rests His mighty effort to lift the world up to God. It is the trunnion on which He balances His gun to get the true range of the heart and conscience."

## Our Young People

### KEEPING THE LORD'S DAY HOLY

Ex. 20:8; Acts 20:7

Topic for May 11

#### MOTTO

"The Sabbath was made for man."

#### OUTLINE OF TOPIC

##### I. What Is the Lord's Day?

1. The day of the resurrection.—Mark 16:9.
2. A day observed by Christians as a Sabbath to the Lord.—Jno. 20:19, 26; Acts 20:7; 1 Cor. 16:2.

##### II. What Is the Sabbath?

1. A day set apart for the Lord.—Ex. 16:23; Lev. 26:2.
2. A sign to Israel of their relation to God.—Ezek. 20:12.
3. A memorial of the rest from creation.—Gen. 2:2, 3.

##### III. How Was the Sabbath to be Kept?

1. The law from Sinai.—Ex. 20:8-11.
2. Concrete examples of its violation.
  - a. Gathering manna.—Ex. 16:27.
  - b. Gathering sticks.—Num. 15:32.
  - c. Conducting business.—Neh. 13:15-17; 10:31; Jer. 17:21-23.
3. It was to be a delight.—Psa. 118:24; Isa. 58:13, 14.
4. The Spirit of its observance interpreted by Jesus:—
  - a. Not restricting mercy and goodness.—Luke 13:16; 14: 4, 5; Matt. 12:1-8, 10-13.
  - b. Used as an occasion for teaching.—Luke 4:16, 31; 6:6.
5. How they were prepared to observe it:—
  - a. By remembering it.—Ex. 20:8.
  - b. By preparing on the preceding day. Matt. 26:42; Ex. 16:29.

##### IV. How Keep the Lord's Day Holy?

1. By keeping it as a Sabbath to the Lord.—(Div. 11).
2. By keeping it in the spirit of Jesus.—(Div. III).
3. Not in the bondage of the spirit of those under the law.—Gal. 7:6.

#### PERSONAL THOUGHT

One day in seven to devote wholly to the interests of our spiritual relation to God. How we should delight in devoting this day, especially and without grudging, in meditation and prayer and exercise for the feeding of the spiritual life.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, Sabbath.
2. What the Lord's Day Means to Me.

##### For Young People.—

1. Practical Preparation for the Lord's Day.
2. Spending the Lord's Day in the True Spirit.
3. A Misspent Lord's Day.

##### For Older People.—

1. The Jewish Sabbath Compared with the Christian's Day.
2. The Sabbath Interpreted by Christ.

"The true source of all that frets and irritates, and wears away our lives, is not in external things, but in the resistance of our wills to the will of God expressed by external things."



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, APRIL 24, 1913

## Field Notes

The workers' meeting at Elizabethtown, Pa., is to be held April 24, instead of April 2, as announced last week.

Communion services have been appointed for Carver, Mo., to be held the third Sunday in May, at which time Bro. J. C. Driver of Garden City, Mo., expects to be with the Carver congregation.

The brotherhood of Newville, Pa., are arranging for another Bible meeting to be held some time during the latter part of this year.

A Bible conference is being arranged for in the congregation worshipping at Springs, Pa., to be held some time in November.

If previous arrangements were carried out baptismal services were held at Lititz, Pa., last Sunday. Communion services are announced for that place to be held May 18.

A letter from Kulpville, Pa., brings the information that at present there are two applicants for baptism in the Towamencin congregation near that place. May there be many more before the time for baptismal services arrives.

A letter from Harvey county, Kans., dated April 15, says: "A warm, helpful communion service at the Pennsylvania Church last Sunday. About 75 or 80 communed. About 20 members assembled at the home of Bro. Erb in the afternoon and with him partook of the emblems.

Communion services have been announced in several of the congregations under the bishop oversight of Bro. A. J. Steiner, North Lima, Ohio, as follows:

North Lima, April 27.

Leetonia, May 11.

Youngstown, May 18.

We are in receipt of a well arranged program of the Mission Board meeting to be held at the Oak Grove Church near Smithville, Ohio, May 26-28, as announced elsewhere in this issue. A number of important subjects are listed for consideration, and we look forward for a profitable meeting.

**Bible Conference Announcement.**—Arrangements have been made for a Bible conference to be held at Rockton, Clearfield Co., Pa., May 20-25, 1913. Abram Metzler and J. A. Ressler instructors. Communion services on Sunday, May 25. All are invited. Announce your coming to E. J. Blough, Rockton, Pa.

**Ministers' Meeting.**—We are in possession of a well arranged program of the second ministerial meeting to be held at the Zion Church near Broadway, Va., May 15 and 16. A number of live questions pertaining to the work of the ministry and the Church are proposed for discussion,

and we hope to hear of a very profitable meeting.

A glance at the financial report of the Mennonite Board of Missions and Charities, printed elsewhere in this issue, reminds us that in our next month's collections we might remember India Mission a little more definitely.

We are grateful for the ready response to the recent statement concerning subscriptions by Bro. Aaron Loucks. The annual invoice will be made the last of this month and it is our desire to have the subscription lists brought as nearly up-to-date by that time as possible. We trust that there may be continued responses until all the labels show some future date.

A spiritual feast is in store for the brotherhood worshipping at the East Petersburg, Pa., Mennonite Church on Ascension day. A program has been arranged for an all day Sunday school meeting at that time and place. On the program are the names of some of the most active workers and church leaders in Lancaster Co., and we hope to hear of an inspiring meeting.

Bro. Stanley M. Carr of Oakside, Mo., is deeply interested in the cause of Christ and the Church in his home (Shannon) county. As one of the needs for more aggressive work he says, "There are people in parts of this county who have never heard of the Mennonite Church." With burdened souls praying for the revival of the work in that community, and with some active minister to volunteer his services for that field, it may yet be that a flourishing church may be established there.

## Correspondence

Scottsdale, Pa.

To all Readers of the Gospel Herald, Greeting:—Our regular spring council meeting was held on Sunday, April 20, when peace was unanimously expressed. We expect to hold our communion services, the Lord willing, on Sunday, May 4. Brethren and sisters from other congregations are cordially invited to be with us on that occasion.

Bro. Aaron Loucks was with the congregation at Schellsburg, Pa., over Sunday, April 13. He returned Monday, and made a short trip to Sugar Creek, Ohio, later in the week.

Bro. J. A. Brillhart worshiped with the congregation at Masontown, Pa., last Sunday.

K.



**Plainview, Tex.**

A friendly Greeting to all Gospel Herald Readers:—Bro. Camp and family from Illinois have located with us for at least one year. Their daughter, who is afflicted with asthma, is improving nicely. We appreciate their presence with us.

Grandpa, who had been unwell for several weeks, is able to attend church again.

Bro. Jonas Hartzler, who has been suffering with a sore limb for several years, went up to the sanitarium a few weeks, and had an operation performed on his limb. He is getting along nicely.

Our quarterly business meeting was held on Tuesday evening, April 1. Among other things considered was that of planting another mission crop. It was decided to plant 200 acres.

Bro. J. M. Kreider preached at the regular services on Sunday morning from the text, "Whatsoever a man soweth, that shall he also reap." Many good thoughts were presented, and the young people especially warned against sowing the wrong kind of seed.

Counsel meeting is announced for next Sunday; communion later. We were recently blessed with a shower of rain which was much appreciated.

Yours in His name,  
Andrew Brenneman.

April 10, 1913.

**Kalona, Iowa**

Dear Brethren and Friends:—I left Riverside, Calif., Mar. 19, on my way to Iowa. I took a side trip south to Texas and was much surprised to find such a nice climate. The folks were plowing corn, cotton was up and everything growing nicely. On account of the Gulf breeze it does not get so extremely hot in summer. Land can be purchased at very reasonable rates. I was also much pleased with the progress of our church in Tuleta, in care of the brethren Unzicker, Hooley, and others. While I was there I heard an inspiring sermon and the young people's meeting in the evening was one in which much interest was manifested. All had a mind to work, both old and young, and when such is the case God's cause is most sure to prosper. They have about 80 members there. After spending several weeks there I came to Iowa where I had the pleasure of meeting with God's children at the Liberty Church near South English, Iowa. Here I again met with my own dear loved ones, whom I had not seen for six months. I thank God for His loving kindness and tender mercy, for He is the dwelling-place of His people in all generations, and His mercy endureth forever. May the love and peace of God dwell in us abundantly.

H. H. Wenger.

April 10, 1913.

**Telford, Pa.**

(Rockhill congregation.)

Dear Herald Readers, Greeting in the blessed Name of Jesus:—By His grace I will endeavor to write a few lines. Communion will be observed at this place on April 27. Preparatory services on the day previous, if the Lord will.

Bro. Samuel Detweiler and Bro. M. D. Souder conducted services here on April 13. Text, Psalms 37:37: "Mark the perfect man, and behold the upright; for the end of that man is peace."

Bro. Wm. Landis of this place conducted services in the Swamp meeting house on the same day.

The Sunday school was reorganized at this place on April 6. The following officers were elected: Supts., Bros. Edwin A. Souder, Isaac F. Detweiler; Sec., Bro. Samuel D. Landes; Treas., Bro. Mahlon D. Detweiler; leaders in singing, Bros. Jas. B. Derstine, Jonas M. Detweiler. Let us pray for each other, for "we shall reap in due season, if we faint not."

Cor.

April 14, 1913.

**Low Point, Ill.**

Greeting to all Herald Readers:—On March 30 Bro. E. S. Hallman of Goshen, Ind., filled the pulpit at the regular Sunday morning service at the Roanoke M. H. In the afternoon of the same day he was with us in our quarterly Sunday school meeting (at Roanoke) taking active part. Owing to the bad condition of the roads, and the distance which many of our people have to the churches, there was no evening meeting at any of our places of worship.

Communion services were held yesterday (April 13) at the Roanoke Church, and in two weeks (April 27) the Metamora congregation expects to partake of the sacred emblems.

Lydia Oyer.

April 14, 1913.

**Hubbard, Oreg.**

Dear Herald Readers, Greeting:—On Easter Sunday we held our communion at the Hopewell Mennonite Church. Nearly all members were present and took part. We are glad to say that things here at present are in a growing condition, and also glad that Bro. S. G. Shetler has finally decided to come to this western field the latter part of this year to labor for a season. He will bring his family and stay a year, which we hope will be a help to the cause in this western field. We pray that God may bless the brother and his family that when the time comes, after General Conference

in Iowa, when they are to be with us, that their work may be blessed to the strengthening of the Church at this place.

We are also glad that Bro. Charles Hamilton and family, together with Bro. Hamilton's mother, came to make this their future home; also two families from Alberta, Canada: Brethren Wisseman and Sidener and their families. We trust they may enjoy this Oregon climate.

We have nice spring weather. We trust that some more good workers will come in the near future. Pray for us that we may hold out faithful unto the end.

J. D. Mishler.

April 14, 1913.

**Calverton, Va.**

Dear Herald Readers, Greeting:—Bro. David Garber of Alexandria, Va., was to visit us recently, but as usual we had no appointment for him, as we have no house fit for worship in winter and we therefore have no regular appointments during winter months. To those coming, will you kindly let us know a few days ahead of your coming, that we may arrange. It makes us feel sad not to hear the message God may have for us in sending His messengers to us.

Sunday school was organized April 6. Pray for the work here.

In love,  
Elam Horst.

April 14, 1913.

**Hagerstown, Md.**

Greeting to all Herald Readers:—We rejoice to let you know that on Saturday, April 12, we had baptismal services, at which time 3 precious souls were received into the fold, and one reinstated. May the Good Shepherd watch over them. On Sunday, April 13, we held communion and all communed. Bro. Levi Shank of Warwick, Va., was with us over Sunday. We ask an interest in the prayers of God's people.

Adam B. Eshleman.

April 15, 1913.

**Stumptown, Pa.**

Dear Herald Readers, Greeting in Jesus' Name:—Saturday, April 5, we held our preparatory and baptismal services, when six precious young souls were, by our bishop, Bro. C. M. Brackbill, received into the Church by water baptism. We wish them God's richest blessing. May they ever remain faithful and be a light to those around them. Hope others will join in with them and receive peace in their souls which the world knows not



of. Communion was held the day following. About 220 partook of the emblems. A number of these were visited in their homes.

May we ever remain faithful,  
M. B. L.

April 17, 1913.

#### Jet, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—I will write a few lines from this place again. Health is fair. We are having nice weather at present. We have reorganized our Bible reading with Bro. S. C. Miller as leader and Elsie Miller chorister. We held our council meeting Sunday, April 13, and all present expressed peace. Communion services will be held here May 18. Our quarterly Sunday school was held March 30, which was very helpful and beneficial.

Bro. S. C. Miller will now be busy holding communion services at the different churches from now on till the 18th of May.

Will close with best wishes to all,  
Ella Miller.

April 17, 1913.

#### Goshen, Ind.

Dear Readers:—It is almost ten years since our first members moved to this place and organized a congregation. It was the year when our first church school was moved from Elkhart and established at Goshen College. Since that year many have come and gone, and the whole work has had a steady growth. Not counting those who have left without taking church letters, we now have a membership of about 187.

Last Sunday 7 persons were received by baptism, 3 were reinstated and 8 were accepted by church letter; making 18 in all. Four of those who made open confession during our evangelistic meetings were, or will be, received elsewhere, being here only temporarily as students.

The average attendance of our Sunday school for the first quarter was 206, never falling below 200 on any one Sunday. Last Sunday it was 210. Many of the late comers are not counted, for our records are made at the beginning of the recitation. People who are habitually tardy seldom figure very seriously in any forward movement. So why count them in Sunday school?

The enrollment for the Spring term of the College is, to date, 172, a few more than the corresponding date a year ago. This will be increased soon as there are a number who expect to enter soon.

The Sunday school meeting for the Goshen District will meet here tomorrow.

Rudy Senger.

April 17, 1913.

## Miscellaneous

### OUR YOUNG PEOPLE

By J. S. Hartzler.

For the Gospel Herald.

#### IV. Their Training

The training of the young is a very important problem. As home training is so frequently discussed in these columns that will be largely omitted here. This article will deal principally with the training in institutions of higher learning and the way in which such training should affect the solution of the country church.

Training of any kind is of value if it does not lead away from God. It is mind development and that is necessary in proportion to the work that is to be done and the intellectual ability of those with whom the worker becomes associated. The time in which "readin, writing and cypherin" sufficed for the ordinary school teacher is a thing of the past. There are too many teachers who are better qualified and the pupil wants something far beyond that in the teacher, for he who knows nothing more than that can not teach even that right.

We are largely a rural people and past experience has taught us that our work is more successful in the country than in the city: that much more pastoral work is needed in the city than in the country if the work is to succeed; that the boy raised on the farm is more likely to succeed there than the city boy who tries to be a farmer. Then, too, when land was fifty to seventy dollars per acre the farmer could make a fair interest without a scientific knowledge of farming: (1) because the soil was fertile and the land cheap; (2) because few if any knew more about farming than he did and our success is measured somewhat by the success of our neighbors.

Now keeping in mind the thoughts of the former articles, what should be the training of our young people? While the love of money is deeply rooted there is after all in the minds of many one thought that surmounts even that of money. It is, "Where can I be of the greatest use to my fellow man?" The question of training should be greatly considered from this point. As the country boy makes the most successful city man so he will also become the most successful country man. But he is thirsting for knowledge, the parents will not aid him and he feels that if he must fight his own way through it is but right that he choose his own course of study. There are so few schools which offer a course of agriculture or something that will be of special benefit on the farm, that it is little wonder that

the city gets the student after school days are over.

Investments are supposed to bring a reasonable percent of income and the person who has money wants to invest it so as to bring the best returns. This is right provided that the "get-rich-quick" idea does not become prominent. With present prices of land and former methods of farming the young man sees no opportunity on the farm and having no scientific knowledge of farming he looks for other fields. In this way the best talent is taken from the farm and from the rural work of the Church. Having these noble young people in the Church means that we should be interested in them so as to give them the training that they need to entice them back to the farm after they are through school (for they will go to school). With trained minds and the field held out before them with the splendid opportunities for service, many could be induced to become active workers in the rural districts. Here again leadership becomes a great necessity. Find one of those "abandoned" churches several miles away from the home church in an unchurched community, get the exclusive use of it, and with a good force from the home church begin a Sunday school and for a time conduct it at a time when it will not conflict with the time of service at the home church. This should not be carried on in this way indefinitely. When the interest is well aroused find the best time of day regardless of the time of service at the home church and push the work until the need for preaching service becomes apparent. That will be the beginning of a new organization.

Here is a point in the work where in many cases the trial begins. When the work at the new place demands the entire time so that the persons who have begun the work can no longer take an active part in the work of the home church, many of the members will find fault with the new work because it takes several of their best workers away. This is sheer selfishness. Let these fault-finders supply the vacancy made by those who are engaged at the new place, either by laying hold of the work themselves or by getting some of the latent talent to work, for there is such in nearly every church.

There are very few Mennonite churches so located that there is not one of these unchurched localities within reach that needs attention, and having the young people with which to do the work these places should be filled up as fast as they are vacated by others. The simple fact that a church is abandoned is no reason why the work be taken up, for there may be other churches very close, but the fact that the locality is without the



Gospel is as much a reason for beginning a work there as in heart of India or darkest Africa.

An agricultural training is by no means the only point in the solution of this question, but it is one of them. Give the country boy an education that fits him for country life, show that you have confidence in him and are glad for his help, and in many cases he will prove a power for good and we will not be held responsible for driving him from the Church and the work.

Goshen, Ind.

### THE TENTH

By D. S. Troyer.

For the Gospel Herald.

The Mennonite brotherhood undoubtedly do not think alike on the subject of tithing. And it may be well to consider a few reasons. In the law the tenth was commanded and they thought nothing else but that is was just. The same law forbade the taking of usury or increase and also commanded that every seventh year should be a year of release in which every debt was canceled. Under such circumstances nothing could be more fair than tithing, and it is quite easy to see that God would have His people prosper equally.

Under the present-day system of getting wealth by interest or increase there is such great difference of possessions and no year of release that we think tithing will not apply nor fulfill the mission of present day Christians.

For instance, the banker (and they are the limit) by short loans and interest in advance easily gains a large per cent. Under the law the tenth was sufficient, but all had an equal chance; consequently all were taxed alike. In our day unless a man is born wealthy his chances are to be a laborer, tenant, or interest payer. In any case this fellow in blue denims furnishes the other money for summer resorts, winter quarters, rest homes, theater seats, etc., etc. These parasites which live from the actual producers and creators of wealth, if they do not give more than the tenth—woe to them. The new command is to give as the Lord prospers you. Then they prefer the old command because it is cheaper overlooking the truth that God does not prosper anyone at the expense of others and justifying themselves by the law of the tenth when the same law forbids loaning for increase.

Again the system of tithing involves book-keeping and if I mistake not Matthew writes (Matt. 25) very definitely of some people that had kept account and after Jesus heard their nice doings declared he knew them not. On the other hand those that had no record of their tithes, good

works, etc., were accorded a welcome and praised for what they had done.

Jesus well knew that His people would soon not be content with having all things common, as the first church had, and was therefore careful not to teach His followers to give the tenth, but a heart religion that would move men to give not in fractional numbers but a peculiar people from which He might draw to the extent of our possessions. "The earth is the Lord's and the fulness thereof," not only the tenth. If one-tenth were law now, then would I rejoice as by complying (and that is easy) I would be free and stand justified before God and God could not deny me on the point of giving.

There is another phase of life very apparent and that is location. Throughout the Eastern states farmers count very little on general or many crops to live on. These crops generally can be applied to debts or investments while in the West this is quite different and plays an important factor in figuring out the tenth of our income.

I do not mean to discourage tithing or rather giving, as that is one tenth better than nothing; but "verily verily I say unto you" that are increasing at the expense of others; if you do not give more than one tenth you have not only given nothing, but have kept back from the Lord only to be deceived by your good works with a favorable chance of getting the same answer as those in Matt. 25. We are happy only in proportion as we make others happy. Then let us make use of all opportunities by giving freely as the Lord prospers us.

Protection, Kans.

### BIBLE EXAMPLES OF OPPORTUNITIES NEGLECTED

By Mary M. C. Moyer.

For the Gospel Herald.

There are many examples given in the Bible of people who neglected their opportunities. When Paul was so earnestly speaking before Agrippa, the king said, "Almost thou persuadest me to be a Christian." Here is an instance where a grand opportunity of accepting the Savior was neglected and we have no record in the Bible of the king ever repenting.

Then we think of the ten virgins five of whom were foolish. These had neglected to furnish oil for their lamps and when the bridegroom came they that were wise went in with Him, but the foolish could not and when they called to the Lord to let them in, He did not permit them. How often when we neglect opportunities we afterward regret it.

In the parable we have the account of the man who went into a far country who called his servants and gave

them talents, giving to one of them but one talent. When the lord of that servant returned he found that two of them had doubled their talents but the servant who had only one had hid it and returned it again to his lord. He could then not share the joy of the obedient servants. This is another example of an opportunity neglected.

The story is also told of a certain man who made a great supper and bade many. Those that were bidden were called, but they all with one consent began to make excuse.

As we pass along life's journey we have many golden opportunities which will be either neglected or improved. Let us pray for grace that we may improve them. There may be some kind words which should be spoken to some lost soul or an encouragement to be given to some one. May we as followers of Jesus Christ try to improve every opportunity of doing good that is presented to us and we shall receive a blessing.

As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith.—Gal. 6:10.

Elkhart, Ind.

### HOW IS GOD GLORIFIED IN THE SUNDAY SCHOOL

By R. J. Heatwole.

For the Gospel Herald.

During the week, study the lessons well; not only read them, but study them, giving the same attention each day to the daily readings. Then during the school hour be friendly to every one you meet there, and though you cannot give each one the friendly grasp of your hand as a pledge of brotherhood, yet you may be privileged to give a friendly look, that will not be so soon forgotten and will always touch the tender cords (chords) of affection between co-workers who have the fire of God's love burning on the altar of their hearts. In this way we believe the glowing sparks of holy fire may sometimes be shining and give a light that will glorify the Father when each one is thus alive to the work, singing, praying, teaching, or taking heed how they hear as taught in Luke 8:18.

Then, if we all have mind to work as all did when Nehemiah rebuilt the wall of Jerusalem, we may also have the zeal and courage they had. When the enemy wanted Nehemiah to come down from the wall and see about his reputation, he told them his work was too great, he couldn't come down. I think he knew the Lord would take care of his reputation, and also those were only desiring to deceive and hinder the work. All the people were willing to work as Nehemiah direct-



ed and just so in Neh. 8, we see that all the people would say Amen to what Ezra, the superintendent did. So Ezra and his twenty-six teachers read in the book of the law of God distinctly and gave the sense and caused the people to understand the reading and God received honor most assuredly.

Is there any reason why we cannot today have a Nehemiah and Ezra as superintendent of our Sunday school work, and all of similar faith be willing to work as they direct? Would not the Spirit bring to our remembrance the things that we know, and guide us, so that God, even our God, could bless us, and His name be glorified in happy results that would follow the work as given in the Sunday school, as directed by the Holy Spirit who is in every school to convict, and convince, the sinners as well as to guide and comfort the saints, that can be laborers together with God (I Cor. 3: 91) as well as Paul and the brethren at Corinth? If every Sunday school teacher were willing to be made as Paul (I Cor. 9:22), "All things to all men, that they might by all means save some," then would follow a glory to the Father in our Sunday schools far beyond what we can imagine.

Windom, Kans.

### INFLUENCE OF THE SUNDAY SCHOOL ON ITS SURROUNDINGS

By Matilda Steckley.

For the Gospel Herald.

That the Sunday school is a great help in the advancement of the cause of Christ and the deepening of the spiritual life of the Church can be seen by all. It is recognized as a great factor in accomplishing a desired end; that is, the teaching of the Bible to the children and young people and to the old people as well. It has not only been the means of helping men and women to accomplish their aims, but has also been the means of shaping their individual character.

The power of the Sunday school is manifested in the growth of its influence in world wide work. No field of labor, no field of Christian benevolence has yielded a greater harvest to our country than this great institution. It has given us our great Bible societies which have made it possible for every man, however poor, to own a Bible. It has also given us our great tract societies which are sowing the earth with religious literature. It has built up an enormous literature which sheds light on the Bible.

The Sunday school has furnished the Church with more work to do than any other agency of the Church. It is giving the Church most of its members and many of its ministers. We

believe that many souls have been convicted and inspired to a higher and nobler life through the influence of the Sunday school, and that we would lose many of our young people if this line of work were neglected.

In all that we do our object should be the uplifting of our fellowmen. All around us we see people who need directing and how can we direct them better than through this avenue? How can we show Christ to the world better than in the Sunday school?

We should put forth more effort to gather the disinterested ones into the Sunday school. There are those in nearly every community who are not interested because they have not received any hearty invitations. They have not felt that anyone was specially interested in them. Undoubtedly many of these could be gathered into the school and eventually into the Church if the Sunday school would make an effort to arouse their interest by convincing them that they have an interest in them.

The Sunday school often has a great influence in a home where the parents are not Christians. An incident is told of a mother who was not a Christian but who allowed her little boy to go to Sunday school. There he was taught something about Jesus. When he returned home he said, "Mamma, do you know Jesus?" The mother at once said to herself, "I see that I ought to know Jesus, if I am to rear my boy as I should." She soon sought to know her Savior and became a happy Christian. Here we can see the influence of the Sunday school.

It is to present heart to heart talks and discussions to the minds of all who are reached by it either directly or indirectly. We should always find an ever increasing delight in this work and in all of God's services. If all Sunday school workers would make a complete surrender to God and be ready to do just what He wants us to do, it would be a great help in making this institution a lighthouse of truth and religion for the world.

The Bible says, "Son, go work today in my vineyard." Now the vineyard of God is a field of labor for everyone of us. Everything that is good and that helps to make people better belongs to this vineyard. The Church is a part of it and the Sunday school is in it. There is work for all herein and our prayer should be to be made willing to do our part of the work.

Much of our treasure of happiness should come to us through the Sunday school. Its songs should bring us joy, its prayers peace, its lessons light and all its gracious influences should help to draw us nearer to Him who has promised to give us eternal life if we obey Him.

Beaver Crossing, Nebr.

### SPIRITUAL LIFE—HOW ATTAINED, HOW LOST

By Alice Yoder.

For the Gospel Herald.

We cannot earn this spiritual life, we cannot purchase it, we can do nothing but ask for it and receive it. After we have received it we can work. It is the gift of God through Jesus Christ and it is not to those who do great things but to those who receive abundance of grace and of the gift of righteousness that the richest promises are made. In order to enter into a real experience of this spiritual life the soul must be in a receptive attitude, fully recognizing the fact that it is to be God's gift in Christ Jesus and that it cannot be gained by any efforts or works of our own.

The only thing left to be considered then will be to discover upon whom God bestows this gift and how they are to receive it. To this I would answer in short that He bestows it only upon the fully consecrated soul and that it is to be received by faith. Consecration is the first thing. We must give ourselves to God and be willing to say, "Thy will be done," in all things. The only way to obtain spiritual life in the Sunday school is to be filled with it ourselves. If men and women would not have this life, what would our Sunday school be?

To keep this life in ourselves and in the Sunday school we must watch and pray and keep ourselves unspotted from the world. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12, 13). If we are not careful and walk daily with God Satan is going to make us lose this life. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). He is always busy so if we do not watch and pray to stay close to Jesus he will soon be filling our lives with earthly things and make us lose our spiritual life as he did Judas, one of Christ's chosen disciples. See how Satan destroyed him. What is a Sunday school without spiritual life?

Albany, Oreg.

There is only one source of rest in the midst of pain. It is the doing of duty. There is only one source of joy in the midst of pain. It is more than doing of duty; it is the doing of love. Brooke.



## ARE YOU READY?

By Lena Fetter.

For the Gospel Herald.

"Meets Death as Bridge Collapses," is the heading in a column of the paper before me; this is only one of the many deaths that occurred by reason of the flood. But what I wish to bring to our minds is the thought, Are we ready to meet death when it comes? "Be ye therefore ready, for ye know not the day nor the hour when the Son of man cometh." We have no promise of tomorrow, or even in a moment of time we may be called to eternity. Our spirit will take its flight, but the question is, Where? Down to hell prepared for the devil and his angels to burn forever and ever, where the fire is not quenched, and the worm dieth not? or to be at rest with Jesus, to enjoy the fulness of eternity? Oh sinner, take time to think of what the word eternity means! The world with its pleasures may seem charming to you, but it is nothing compared to the glory of Jesus within the soul. Only seek Him and find for yourself the joy of salvation.

Oh, sinner, come to Jesus now,  
Give Him your heart, before Him bow,  
For you He maketh now His plea,  
He gave His life to make you free.

Oh, come to Jesus ere too late,  
Tomorrow morn may be too late,  
For just before the rising sun,  
Your knell may toll and life be done.

Dalton, Ohio.

## ADHERENCE TO DUTY

By W. H. Kramer.

For the Gospel Herald.

We all have duties. Let us face them like men, and perform them as we see them, and as God directs.

Our duties may not always be of the most pleasant kind. Their performance according to scriptural dictation may be irksome; but let us be up and doing. How many of us can stand before an audience and very easily tell them how and what to do; but some actual case arises and we shirk. We hope things may come right without our intervention. Yet all the time duty points to the fray; but inclination whispers, "No, let others bear the brunt." We are as soldiers fighting a good fight. Christ our Captain is leading on against the foe. Are we going to shirk, or will we press on and in the end be able to say with Paul, "I have fought a good fight?" Brethren, let us do our duty, irksome though it may be, and God will help us through. Let us be worthy of our Captain, do our duty manfully, fulfill the purpose of our calling, and make our election sure.

Milford, Nebr.

## NOW

If you have hard work to do,  
Do it now.

Today the skies are clear and blue,  
Tomorrow clouds may come in view.  
Yesterday is not for you;  
Do it now.

If you have a song to sing,  
Sing it now.

Let the notes of gladness ring  
Clear as song of bird in spring,  
Let every day some music bring;  
Sing it now.

If you have kind words to say,  
Say them now.

Tomorrow may not come your way,  
Do a kindness while you may,  
Loved ones will not always stay;  
Say them now.

If you have a smile to show,  
Show it now.

Make hearts happy, roses grow,  
Let the friends around you know  
The love you have before they go;  
Show it now.

—Charles R. Skinner.

## "WHOSE NEIGHBOR AM I?"

A lawyer once on mischief bent  
When cornered in an argument,  
About the greatness of the law,  
And sure defeat already saw;  
Wanting time to whet his saber,  
Ask'd Jesus, "Who, **was** his neighbor?"

To show the brotherhood of man,  
And that it was the Father's plan,  
Conceived in truth, before the fall,  
To benefit them one and all;  
A parable of purest gold,  
The Master then this story told.

"In olden time there chanced to go,  
A certain man to Jericho,  
And fell among thieves—as you have read—  
"Who robbed and left him there for dead;  
And there beneath the burnished skies  
An object of pity he lies."

"A Priest and Levite pass him by  
And leave him there to live or die,  
Long prayers the Priest had said that day,  
The Levite sang his sweetest lay;  
But—still beneath the burnished skies  
An object of pity he lies."

"But a certain Samaritan  
Whose heart with pity over-ran,  
Bound his wounds and unbound his purse  
To pay the landlord for his nurse;  
No more, beneath the burnished skies  
An object of pity he lies."

"Now which of these thinkest thou done  
The neighborly act this one,"  
The Lawyer answered—"I know—  
He who shewed mercy to his foe."  
And Jesus said, "I would advise  
That thou go and do likewise."

So let us bear it well in mind,  
Another truth we all may find,  
Without a great deal of labor,  
Not so much **who** is **my** neighbor?  
But this is good and equally true,  
Who indeed am I—neighbor to?

How then will we our business plan  
If we are neighbor to a man?—  
Why we will not then grab for all,  
Nor push him to the outer wall,  
But do to him without a fuss  
All we would wish him do to us.

—T. C. Waite.

## REPORT

Of the 24th Quarterly S. S. Meeting Held  
at Roanoke M. H., Mar. 30, 1913

For the Gospel Herald.

Mod., Henry R. Schertz; Chor., Arthur Schertz; Sec., Lydia Oyer.

Devotional, J. J. Smith.

Sunday School Vision. Emma Oyer.

The Teacher. Anna Yordy, J. J. Camp.  
Lesson Planning and Analyzing. Laura Smith, C. K. Brenneman.

The Need of Special Music in Religious Services. L. C. Schertz.

Class Collections—Round table discussion, led by E. S. Hallman.

Following are a few thoughts gleaned from the discussions:

We cannot be too earnest and enthusiastic in Sunday school work. A vision of the work implies a looking and planning ahead, seeing the possibilities of deepening the spiritual life of the Sunday school.

The success of the Sunday school depends mostly upon the teacher, because teacher and pupil come in closest contact with each other.

It is necessary that there be a co-operation between minister, superintendent, teacher, and pupil. Teachers should be sure to practice what they teach.

Planning and analyzing the lesson is too much neglected. Read lesson carefully, repeatedly. Meditate upon it prayerfully. When we have familiarized ourselves with the text, the lesson will unfold itself.

Plan to have the lesson presented within one half hour, leaving time to impress the lesson truths. Variation of needs of different classes call for different plans and presentations of the lesson study both pupil and lesson, then plan accordingly.

Avoid telling children harrowing tales of murder, etc., that come in the lesson story.

Musical talent is a valuable asset to the Church and should be cultivated.

Class collections tend to cultivate the business side of the Sunday school, as well as the spiritual.

Let pupils help decide where their class offering should be placed. It will help them to realize their responsibility toward others, as well as to create in them a spirit of unselfishness, and interest in mission work.

Secretary.

## REPORT

Of Sewing Circle Held at S. D. Miller's,  
April 4

For the Gospel Herald.

The sisters sewed for the Old People's Home. Number present 33; amount of collection, \$7.87. New officers elected: Pres., Mrs. Gilbert Miller; Vice Pres., Mrs. Joe Miller; Sec.-Treas., Alice Miller. The next sewing will be held May 7.

Somebody did a golden deed;  
Somebody proved a friend indeed;  
Somebody sang a beautiful song;  
Somebody smiled the whole day long;  
Somebody thought, "Tis sweet to live;"  
Somebody said, "I'm glad to give;"  
Somebody fought a valiant fight;  
Somebody lived to shield the right;  
Was that "Somebody" you?

—Selected.

"When a strong brain is weighed with a true heart it seems to me like balancing a bubble against a wedge of gold."



## FINANCIAL REPORT

## Mennonite Board of Missions and Charities

February, 1913

For the Gospel Herald.

## March, 1913

## General Fund

West Union Cong., Ia.	\$ 27.00
Waldo Cong., Ill.	50.75
A. M. Fairview S. S., Ore.	6.00
Lower Deer Creek S. S., Ia.	24.10
A. M. Cong., Metamora, Ill.	30.00
East Union Cong., Ia.	9.20
Warwick, Va., S. S.	10.62
Lydia M. Hartman	3.00
Pike S. S., Va.	1.55
Freeport Cong., Ill.	20.00
Mission Meeting Logan & Champaign Co's., O.	209.05
West Union Cong., Ia.	18.60
Interest	103.16

Total \$513.13

## India Missions

Martinsburg S. S., Pa.	\$ 3.55
Noah & Clara Bontrager	15.00
Annie Brillinger	.60
A Sister, Md.	5.00
Gerhard Enns	15.00
Sugar Creek S. S., Ia.	20.78
A Sister, Pa.	5.00
Ephraim Brubacher	50.00
Bro. & Sister, Flanagan, Ill.	50.00
A. M. Cong., Metamora, Ill.	30.00
Sterling Cong., Ill.	11.80
East Fairview S. S., Neb.	13.10
Mr & Mrs. D. Kornhaus	11.66
S S., Manson, Ia.	5.00
A Sister, N. D.	1.30
A. M. S. S., Allensville, Pa.	16.62
Schertz Bros.	40.00
From Souderton, Pa.	21.00
Zion Cong., Ore.	27.00

Total \$342.41

## India Hospital

Friends of Howard Co., Ind.	\$ 1.89
Church Building Fund, India	\$ 25.00
A Sister	

## Special Support

J. T. Hamilton	\$ 2.00
W. J. Eigsti	60.00
A Bro.	6.00
Clinton A. M. S. S., Ind.	2.00
Sr. Sisters' S. S. Class, Salem S. S., Wayne Co., O.	1.50

Total \$ 71.50

## Missionary Special Support Fund

Walnut Grove and South Union Y. P. M., O.	\$ 30.00
Y. P. C. A., Goshen College	75.00

Total \$105.00

## Chicago Missions

G. F. Geisbrecht	\$ 6.75
Hein. Gerbrandt	3.75
Willow Springs Cong., Ill.	7.21
A. M. Cong., Metamora, Ill.	27.50
Sterling Cong., Ill.	2.00
Mennonite Cong., Goodfield, Ill.	12.07
Roanoke Cong., Ill.	21.05
Schertz Bros.	10.00

Total \$ 90.33

## Chicago 26th St. Building Fund

Anda Schertz	\$ 10.00
Amos Schertz	5.00
Jona Schertz	5.00
Fred Schertz	15.00
Chris Studer	5.00
Kate Naffziger	5.00
Pete Smith	5.00
C. H. Schertz	5.00
Chris Yordy	2.00

Total \$ 57.00

## Canton Mission

Mennonite Mission Church	
O.	\$ 5.60

## Ft. Wayne Mission

Miami & Howard Co's. Cong., Ind.	\$ 18.00
Forks Cong., Ind.	23.80
Middlebury Cong., Ind.	8.50

Total \$ 50.30

## Bowery Mission

H. C. Jantz	\$ 1.00
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## Old People's Home

Interest	\$312.50
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## Annuity Fund

Interest	\$400.00
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## China

Wilhelm F. Rempel	\$ 2.00
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## EASTERN TREASURER

## India

Byerland Cong.	\$ 50.00
Primary S. S. Class, Mennonite Home, Pa.	1.55
Y. P. B. M., Mt. Joy	5.25
Lititz & Hess' Congs.	8.50
Kinzer S. S.	5.64
Salunga S. S.	20.00

Total \$ 90.94

## India Orphans

H. E. Metzler	\$ 15.00
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## General Fund

Clear Spring Cong.	\$ 5.64
Brethren in Md.	9.00

Total -- 14.64

## Philadelphia Mission

Susan Ressler	\$ 1.00
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## Welsh Mt. Mission

Susan Ressler	\$ 1.00
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## CANADIAN TREASURER

## India

Enos Shantz	\$ 8.00
Berlin Y. P. M.	10.00
C. E.	5.00
In His Name	15.00

Total \$ 38.00

## Toronto Mission

Enos Shantz	\$ 5.00
Berlin Y. P. M.	10.00
Latscher's Cong.	5.58

Total \$ 20.58

## LOCAL INSTITUTIONS

## Canton Mission

## G. M. Hostetler, Supt.

A Bro.	\$ 20.00
A Sister	1.00
Trinity Missionary Society	1.00
J. Y. Smucker	3.00
A Friend of the Poor	1.00
Martin's Y. P. B. M.	3.25
J. M. Smucker	2.00

Total \$ 31.25

## Ft. Wayne Mission

## B. B. King, Supt.

Shore Cong.	\$ 25.00
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## Youngstown Mission

## T. K. Hershey, Supt.

Bro. Naffziger	\$ .50
Jonathan Lantz	1.00
Henry Linebach	1.00
Amos Weaver	10.00
Rent	18.00
S. S. Conference, North Lima	30.27
Leetonia S. S.	28.64
Midway S. S.	21.25

Total \$110.66

## Chicago Missions

## A. H. Leaman, Supt.

Bro. Slabaugh	\$ 9.00
Bro. Kelley	1.00
Laura Smith's S. S. Class	5.25

Total \$ 15.25

## Kansas City Mission

## J. D. Mininger, Supt.

Isaac Miller	\$ 2.50
A Friend	.50
Lydia Oyer	2.00
Grace King	1.00
John Koppenhaver	1.00
Rent	10.00
Aldus Brackbill	1.25
S. M. Buckwalter	1.00
Henry Taylor	.35
W. Edwards	24.00
Minnie Campbell	.90
C. E. Johnson	8.00
Mildred Koppenhaver	3.00
John Detweiler	5.00
D. S. Weaver	100.00
Mrs. E. O. Gilmore	1.00
Isaac L. Kulp	20.00
S. S. Hersherberger	5.00

Total \$188.50

## Toronto Mission

## J. I. Byler, Supt.

S. S. Collections	\$ 8.63
Evening Offerings	8.47

Total \$ 17.10

## Lima Mission

## B. B. Stoltzfus, Supt.

J. Y. Smucker	\$ 3.00
Rose Stoltzfus	.26
Dan & Alice Augsburgers	2.00
Eli Stoltzfus	1.50
Friends	10.00
Lilly Wilkins	2.09

Total \$ 18.76

## Old People's Home

## E. F. Hartzler, Supt.

Special Support	\$128.00
Bro. & Sister, Mal. 3:8	20.00
North Lima S. S.	7.25
Mary Grove (deceased)	100.00

Total \$255.25

## Orphans' Home

## A. Metzler, Supt.

Special Support	\$160.50
Rent	3.25
A Friend, Goshen, Ind.	2.00
I. W. Royer	1.00
Ben Gearing	5.00
Milton Neff	1.00
E. A. Hostetler	10.00
S. S. Collection, Stuttgart, Ark.	13.40
Ada Beery's & Katharine Stalter's S. S. Classes	15.85

Total \$212.00

## Sanatorium

## J. M. Hershey, Supt.

Hospital Fees	\$446.73
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J. A. Heatwole 1.00

Total \$447.73

## India

## M. C. Lapp, Supt.

(January)	
Bucks Co., Pa.	\$ 35.00
(February)	
Mt. Lake, Minn.	\$ 48.00
August Nafziger	15.00
Doylestown, Pa., S. S. & Cong.	21.00

Total \$ 84.00

## KANS.-NEBR. MISSION BOARD

## C. W. Miller for caring for Bro. &amp; Sister Egleson

Catlin Cong.	\$ 3.50
East Holbrook Cong.	4.25

Total \$ 7.25

## Evangelizing

Hesston Cong.	\$ 40.41
Plainview Cong.	5.00
Catlin Cong.	23.75
Spring Valley S. S.	31.26
Spring Valley Cong.	6.00
Pennsylvania Cong.	10.00
West Liberty Cong.	16.25
Pleasant Valley Cong.	8.15
Roseland Cong.	14.50

Total \$155.32

## India Missions

La Junta S. S.	\$ 23.77
Pleasant Valley S. S.	13.22
West Liberty S. S.	.50
East Holbrook S. S.	24.98
Effie Shupe's S. S. Class	16.80
Lizzie Leatherman's S. S. Class	16.06
Catlin Cong.	23.00
Spring Valley Cong.	37.85
Pennsylvania Cong.	10.00
West Liberty Cong.	12.50
Pleasant Valley Cong.	4.00
Roseland Cong.	8.00

Total \$190.68

## India Missionaries' Support

West Liberty India Missionary Support Band	\$ 28.60
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## Native Bible Teachers, India Mission

Catlin S. S.	\$ 15.00
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## Incidentals

Catlin Cong.	\$ 1.00
Pleasant Valley Cong.	.25
Roseland Cong.	.50

Total \$ 1.75

## Kansas City Mission (workers individual use)

Roseland Cong.	\$ 1.00
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## Chicago Missions

Catlin Cong.	\$ 8.00
Spring Valley Cong.	5.25
Pennsylvania Cong.	1.00
West Liberty Cong.	3.25
Roseland Cong.	.25

Total \$ 17.75

## Kansas City Missions

Catlin Cong.	\$ 14.00
Spring Valley Cong.	6.25
Pennsylvania Cong.	7.00
West Liberty Cong.	3.50
Pleasant Valley	1.50
Roseland Cong.	7.50

Total \$ 39.75

## Home Mission

Spring Valley Cong.	\$ 1.50
West Liberty Cong.	1.25
Pleasant Valley Cong.	.75



Roseland Cong.	.25
Total	\$ 3.75
<b>Orphans' Home</b>	
Catlin Cong.	\$ 1.00
Spring Valley Cong.	3.25
West Liberty Cong.	2.90
Pleasant Valley Cong.	1.75
Roseland Cong.	6.25
Total	\$ 15.15
<b>Orphanage Work</b>	
Catlin Cong.	\$ 8.50
<b>Old People's Home</b>	
Spring Valley Cong.	\$ 1.50
Pennsylvania Cong.	1.00
West Liberty Cong.	3.10
Pleasant Valley	.25
Roseland Cong.	2.75
Total	\$ 8.60
<b>Miscellaneous</b>	
Spring Valley Cong.	\$ 6.85
Pennsylvania Cong.	1.00
Pleasant Valley Cong.	2.72
Roseland Cong.	3.00
Total	\$ 12.57
<b>India Hospital</b>	
Roseland S. S.	\$ 48.08
Pleasant Valley Cong.	1.00
Roseland Cong.	7.50
Lillie Hoylman's' S. S. Class	5.10
Total	\$ 61.68
<b>IND.-MICH. CONFERENCE MISSION BOARD</b>	
<b>Ft. Wayne Mission</b>	
Olive Cong.	\$ 25.75
Salem Cong.	10.00
Nappanee A. M. S. S. Adult Classes	7.50
A. R. Miller	1.00
Total	\$ 44.25
<b>Ministerial Supply</b>	
Elkhart Cong.	\$ 30.25
Goshen Cong.	27.91
Salem Cong.	26.50
Total	\$ 84.66
<b>General Fund</b>	
Bowne S. S.	\$ 11.00
<b>Special Support Fund</b>	
C. A. Shantz & wife	\$ 5.00
Sister's Class, Elkhart S. S.	1.50
Ft. Wayne Cong.	3.00
Total	\$ 9.50
<b>Chicago Mission</b>	
A. R. Miller	\$ 1.00
Total receipts for Mar.	\$4317.08
Gratefully acknowledged, G. L. Bender, Gen. Treas. Elkhart, Ind.	

## Obituary

**Miller.**—Edward son of Eli D., Jr., and Savilla Miller, was born in Holmes Co., O., June 11, 1910; died Mar. 10, 1913; aged 2 y. 9 m. 19 d. Edward was seriously ill only a few days, but was never a healthy child. He leaves father, mother, 2 brothers and 2 sisters. Funeral services at the Martin's Creek Church conducted by Calvin Mast and Fred Mast.

**Miller.**—Eli D. Miller was born in Holmes Co., O., Nov. 8, 1835; died Mar. 22, 1913; aged 77 y. 4 m. 14 d. He was married to Mary Mast who preceded him to the spirit world. He had been almost helpless since July, 1911, when he was stricken with paralysis. He leaves to mourn his de-

parture 2 sons, 2 daughters, 3 brothers, 1 sister, grandchildren and great-grandchildren, besides many friends.

Funeral services Mar. 25, conducted by Jacob Stutzman, Solomon Schlabach and S. H. Miller. He was buried Mar. 27, at the Miller Cemetery.

**Ream.**—Mary Powl was born in Lancaster Co., Pa., June 5, 1837; died Mar. 23, 1913; aged 75 y. 8 m. 25 d. She was united in marriage to James Ream, to which union were born 7 sons and 3 daughters. One daughter preceded her to the spirit world in infancy. She is survived by her husband, 9 children, 3 sisters, and a brother. She was a member of the Evangelical Methodist Church. She served her Master at home when she could not go to church on account of feeble health. She was a kind and loving mother and neighbor. We will miss her here. Funeral services were conducted by Pre. Eaby from II Cor. 5:1. Funeral services were held Mar. 28 at Voganville.

**Rich.**—Fanny Widmer was born in Berne, Switzerland, Dec. 18, 1857; died at her home near Noble, Ia., Apr. 7, 1913; aged 55 y. 3 m. 19 d. In the year 1879 she came with her mother to this country. On May 22, 1890, she was married to Joseph K. Rich, who preceded her to the other side Oct. 10, 1910. To this union were born 3 daughters. In her early life she accepted Christ as her Savior, was received into Church, and remained a faithful member until the Lord called her home. She leaves 3 daughters, 2 brothers, 2 sisters, a grandchild, and many friends to mourn their loss. Services by Daniel Graber and S. Musselman in German and Simon Gingerich in English. Texts, II Tim. 4:7; Phil. 1:21.

**Hershey.**—Elizabeth (Leaman), wife of Henry H. Hershey died Feb. 21, 1913, at her home in Lancaster Co., Pa., with complication of diseases; aged 73 y. 8 d. She had been a member of the Mennonite Church for many years. She leaves a sorrowing husband, 1 daughter, Naomi Ressler, 3 sons, Ephraim L., Aaron R., and Reuben B., and 16 grandchildren are left behind to mourn the loss of a kind and loving mother. Services at the house by Bro. David Landis, and at Mellinger's' Church by Bros. Sanford Landis and Christian M. Brackbill. Text, Rev. 14:12, 13. Interment in the cemetery near the church. May we all lead such a life that when the journey of life is ended we may then meet in that heavenly home.

Mother has crossed the river of death,  
She is with the angels now,  
She has laid aside earth's crosses,  
And the crown is on her brow.

**Ames.**—Emma Florence Ames was born Aug. 10, 1899; died near Morgantown, Pa., Apr. 7, 1913; aged 13 y. 7 m. 27 d. Her father died in her early childhood and thus she was provided a good home at the residence of Pre. C. U. Stoltzfus. She was a regular attendant at the Sabbath school, having always manifested a lively interest in quoting scripture verses. She was received as a member of the Conestoga A. M. Church by baptism Feb. 2, 1913. The last six months of her life was severely afflicted with consumption. She had often prayed in her many painful moments, which we hope to have impressed her young associates to open the door of their hearts to the counsel of a heavenly Father. "Our faith in God is not buried with our bones," nor do our characters die when our hearts cease to beat. The good that we do lives after us. Funeral Apr. 9, at the Conestoga A. M. Church, conducted by J. S. Mast. Text, Ruth 1:16, 17. Interment in Pine Grove Cemetery.

**Bless.**—A little son of Charles and Katie Bless died April 12, 1913, of consumption. Since a little infant he was a sickly, tender plant and about a month ago took pneumonia, which left the little one very weak and it lingered since. It was so weak and bony that the nurse could scarcely carry him and care for him. The little jewel finished his mission at the age of — y. 11 m. 22 d. He leaves sorrowing parents and grandparents on both sides, nevertheless they are comforted that the child has gone to a supremely better clime. Funeral services held at Good's Mennonite Church conducted by Bros. S. E. Garber, John Landis, and Levi Ebersole from Luke 18: 16, 17. Interment in cemetery nearby.

"Go to thy rest, fair child,  
Go to thy dreamless bed;  
Before thy feet have ever trod,  
The dark and downward way."

**Marron.**—Mary, widow of Samuel Marron, died at an early hour last Sunday morning at the home of her daughter and son-in-law, George Uhrlich, a short distance west of Strasburg borough, from the infirmities incident to old age. Grandmother was 85 y. 5 m. 22 d. old. She was an estimable woman, greatly endeared to a large family of children and grandchildren and a wide circle of relatives and friends. She is survived by 8 children. Her maiden name was Wade and there are 2 surviving sisters, Mrs. Daniel Hess and Mrs. Thomas McMichael. The deceased is also survived by 37 grandchildren and 20 great-grandchildren. She was a member of the Mennonite Church for many years. During her sickness of 8 weeks, she expressed a desire every day to go home. The funeral was held Wednesday. Services conducted at the house by Elias Groff and at New Providence Mennonite Church by Abraham Brubaker. Text, Isa. 35:10.

"A precious one from us has gone  
A voice we loved is stilled,  
A place is vacant in our home  
That never can be filled."

By a granddaughter.

**Landis.**—Mary Landis, widow of Levi L. Landis, was born May 27, 1825; died Mar. 18, 1913, at her home near Ledger, Lancaster Co., Pa.; aged 87 y. 9 m. 21 d. She was sick 11 days of erysipelas and suffered much pain. She was conscious to the last, as she often expressed the wish that she might keep her mind and not make any unnecessary trouble. She said she was ready to go, but was satisfied to wait till the summons came. She was a faithful member of the Mennonite Church. Sister Landis was the mother of 1 son and 5 daughters. She leaves 5 children, 18 grandchildren, 39 great-grandchildren and 1 brother, John Buckwalter, 85 years old. Pre. John L. Landis is the only brother-in-law living. They are both in feeble health but were able to attend the funeral on Mar. 21 at Hershey's Church where she was the oldest member. Services by J. Senger, A. Hoover, and C. M. Brackbill. Text, II Cor. 4:17. The subject of this notice had a fall on Dec. 19, 1910, dislocating her knee cap, but to the surprise of the doctor and all her friends it healed and she was able to go along to meeting as long as her health permitted. Could walk without the use of a cane. Was able to read without glasses for some time.

"Earth has lost its look of gladness,  
Heaven seems to us more bright;  
Since the spirits of our dear ones,  
Took their happy, homeward flight;  
And we long to cross the river,  
Long to rest upon that shore,  
There to see, and know, and love them.  
With the Savior evermore."



## Items and Comments

The fourth American Peace Conference is to be held in St. Louis, May 1-3. A commendable step by this conference, one which would make it a real peace conference, would be a declaration against war under any and all circumstances.

China has now formally been organized as a republic, and is being formally recognized as such by a number of nations. The firmness with which the young republic takes hold of the opium problem makes many lovers of righteousness wish that other nations, especially those labeled "Christian," would manifest as sincere a determination to work against the evils of rum and other vices.

The bill now before the legislature of California prohibiting aliens who fail to declare their intention of becoming citizens to acquire land in California is stirring the Japanese people to the quick and threats of war are freely indulged in by them. The fact that past flurries and talk of war between these two countries have been straightened out makes people hopeful that present difficulties will be peacefully settled.

For some time Great Britain has had its strike of suffragettes violently demanding the ballot. Now Belgium has its strike of men demanding equal ballot for men. On April 14 over 200,000 laborers walked out declaring a strike until the government should grant equal rights of franchise to men regardless of property qualifications. This is another of the signs of unrest brought on largely because the people got into a habit of complaining. In some cases there is just cause for complaint, in others the force of habit keeps it up. But one thing is certain: Violence is not the proper method for promoting the general welfare of man.

Now we have the New Testament in Esperanto, the international language, published jointly by the British and Foreign Bible Society and the National Bible Society of Scotland. The Old Testament is being translated from the original Hebrew by the author of Esperanto, Dr. Zamenhof, of Warsaw, Russia, and when completed it will be published by the two Bible Societies named. The books Genesis, Exodus, Leviticus, Psalms, Proverbs and Ecclesiastes are so far available in separate editions, having been printed by a French firm as each was finished. They may be obtained in this country from the Esperanto office, Washington, D. C.—Reformed Church Messenger.

Fears have been expressed, again and again, that the nation's coal supply might not prove equal to the heavy drain, which annually disposes of 400,000,000 tons. Recent estimates of the approximate amount of coal, still remaining in the mines now being operated, show a grand total of 2,500,000,000 tons still remaining—enough to furnish an abundant supply for at least 5,000 years. Not included in this estimate are the rich coal deposits of Alaska, in which are stored not less than 1,500,000,000,000 tons, as the latest investigations seem to indicate. As we note how, by the providence of the Great Creator, boundless supplies—treasures beyond compare—have been stored in the bowels of the earth for man's special benefit, we are impressed more and more by the loving care of the Father. Well may the apostle say, "Every

good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." A real appreciation of this fact should materially influence our lives, and seek expression in deeds of loving consecration.—Gospel Messenger.

### NOTICE

#### Of the Annual Meeting of the Mennonite Board of Missions and Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Oak Grove Church near Smithville, O., May 26-28. The Executive and Mission Committees will meet at the same place on May 24, at 9 A. M., sun time, to arrange their work for the Annual Meeting. At 8 A. M. May 26, said Committees with the superintendents of the various mission stations and charitable institutions will meet in private session.

We trust that all the members of the Board will be represented either in person or by proxy.

Those coming from the West over either the Pennsylvania or the Wheeling & Lake Erie Railways, stop off at Smithville. Those coming from the East stop off at Orrville.

The Ohio Conference convenes just preceding the Board Meeting, and the Eastern A. M. Conference follows immediately after. All these special meetings can be attended conveniently by those who may so desire.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President  
J. S. Shoemaker, Secretary  
D. J. Johns, Ch'r'n Mis. Com.

### CONFERENCE ANNOUNCEMENTS

#### Ohio

The annual Mennonite Church Conference of Ohio will be held, the Lord willing, at the Bethel Church near Wadsworth, Medina Co., Ohio, May 22 and 23, 1913. Those coming to Wadsworth via Erie R. R. or N. O. T. & L. Co. Electric, notify H. R. Newcomer, Wadsworth, Ohio. Those coming to Seville via B. & O. R. R. or P. Ft. & C. R. R. and Cleveland S. W. Electric, notify J. B. Detweiler, Seville, Ohio. We heartily urge and cordially invite all who can to attend this conference.

I. J. Buchwalter, Mod.,  
N. O. Blosser, Secy.

#### Eastern A. M.

The Lord willing the Eastern A. M. Conference will be held this year at the Oak Grove Church near Smithville, Ohio, on May 29 and 30. All are cordially invited to attend.

E. L. Frey, Moderator.  
C. Z. Yoder, Secretary.

#### Indiana-Michigan A. M.

The Indiana-Michigan A. M. Conference will meet, D. V., with the Forks congregation near Middlebury, Ind., on the first Thursday and Friday in June. Those coming on the train should come to Middlebury and notify either D. D. Miller or S. E. Weaver of their coming. Everybody is invited to attend, especially ministering brethren from surrounding districts.

Ira S. Johns, Sec.

### MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.  
D. D. Miller, Vice Pres., Middlebury, Ind.  
J. S. Shoemaker, Sec., Freeport, Ill.  
I. R. Detweiler, Field Sec., Goshen, Ind.  
G. L. Bender, Gen. Treas., Elkhart, Ind.  
J. E. Hartzler, Asst. Treas., Elkhart, Ind.  
S. H. Musselman, E. Treas., New Holland, Pa.  
J. R. Stauffer, W. Treas., Milford, Nebr.  
M. C. Cressman, Can. Treas., Berlin, Ont.

#### OUR MISSIONS

##### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

##### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt. Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt. Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt. Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt. Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt. Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt. Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt. Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt. Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt. Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt. Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt. Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt. Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt. Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt. Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

#### BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt. Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt. Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt. Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt. Mennonite Sanitarium (\*1907) La Junta, Colo., I. M. Hershey, Supt.

\*Date of organization.

"Behold, how great a matter a little fire kindleth!"

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, MAY 1, 1913

No. 5

## EDITORIAL

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

For a picture of what every life should be, read the article on "Purity," found elsewhere in this issue. With pure ideals and an honest effort to reach them, we can not fail to grow more and more like Him who is the perfect pattern in purity and true holiness.

**Bible Dictionary.**—After an absence of nearly a year and a half Bro. O. H. Zook has again taken up his work of favoring us with a series of definitions and comments on Bible topics which are very helpful and appreciated by many readers. We gladly give him room, and trust that he may favor us with a long list of them, as he did before.

One of the latest attempts at dress regulation which came to our notice is a bill introduced into the Ohio legislature outlawing some of the indecent features connected with woman's attire. This may be considered a reflection upon the fashionable woman, but it is much more a reflection upon churches which, against plain Scripture, deny their power to say what shall or shall not be worn, while their members wear such immodest apparel that even the state feels called upon to step in and put a stop to it.

Is the Christian life a life of sacrifice? Undoubtedly. Hear the Lord's expressed condition of discipleship: "If any man will come after me, let him deny himself, take up his cross daily, and follow me." We begin our Christian life with a crucifixion of self, and ever afterwards the self-denying, suffering life is essential to the grow-

ing life. In religion, as in all other things, that which costs little or nothing is worth little or nothing.

But Christianity means more than sacrifice. If the Christian life is a life of sacrifice, it is also a life of triumph. In the death of the old man the new and perfect man takes his place. Every sacrifice made enriches the soul, sweetens the life, strengthens the inner man. The world looks with pity upon those who deny themselves of things which seem to give so much pleasure to the carnal man; but really they who most need pity are those who sacrifice the nobility and salvation of their souls in a life of self-indulgence. The Christian life, complete in Christ, is a succession of victories over self, the world, the devil, and finally results in a glorious eternal reign in the realms of the blest.

**Decision Day.**—Many churches have a day known as "Decision Day," a day on which the unsaved are especially invited to decide for Christ. As a church we have rather stood against the idea, holding that every day should be a decision day; that the Bible fixes the time when it says, "Today, if ye will hear his voice, harden not your hearts." Since every day is "today," it follows that every day is decision day. But if our church has no special "decision day," the tendency is, in places, to have a **decision time**. That is, no special effort is made to gather in the lost except during series of meetings. The result is that the question of salvation is so far removed from the thoughts of people in the long intervals between special meetings that by the time the church has come to the real decision to work a little the meetings close and decision time often passes without very many deciding for Christ. Whatever you may decide as to "decision day" or "decision time," don't forget the two words which the Church is commissioned to bring before all the world.

They are "REPENT" and "TODAY." Put the two words together, preach them earnestly and constantly, live so that the world will get the idea that you mean what you say, and the blessing of the Almighty will make your efforts fruitful.

**Ascension Day.**—We hear less about this day than about Easter. Comparing the two events for which these two days are supposed to stand, we are not able to say which is the more inspiring. The triumph over every foe as Christ arose from the tomb and broke the fetters of death was a thrilling event. But how much less inspiring was that other triumph when in majestic power He took His departure from earth and ascended into glory?

As the bewildered disciples were gazing heavenward they heard a message which ever since has sent a thrill of joy throughout the Christian Church. There stood beside them two men in white apparel who informed them that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Ever since that day the Church has looked for the return of the Lord. No longer do we look to the tomb, or even to the "many infallible proofs" of Christ's resurrection, but to the right hand of God, when we want to look to Christ. And looking to Him exalted at the Father's right hand, we look forward to the time when He will come again as "King of kings and Lord of lords," to receive to Himself the elect of all the ages. It is our glorious hope that then we shall share in the triumph of the resurrection and the ascension, and forever afterwards will dwell in triumph and glory in the realms of the blest. Let us join in the prayer of the revelator: "Even so come, Lord Jesus."

Ascension day is a reminder of the Christian's triumph, the Christian's hope.



## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE EXALTATION OF CHRIST

By H. Frank Reist.

For the Gospel Herald.

For forty days the risen Christ sojourned upon the earth. During this time He frequently met with His disciples and followers and taught them concerning the things of God. While in the midst of His disciples He ascended triumphantly heavenward and disappeared from their view. The Christ had left the earth and entered upon another phase of His redemptive work. The mission of His first advent was finished; His work in heaven for us begun. What relation, if any, does His ascension sustain to the plan of salvation and what bearing has it upon the present life of the Christian? In the allotted space only a few points can be mentioned and that only briefly.

His exaltation was of the highest degree. When He ascended He was "set" by the Father "at his own right hand in the heavenly places," and "far above" every name "in this world" and "in that which is to come." "All things" were put "under his feet" and was made "to be the head over all things to the church." Christ exalted from a plane "a little lower than the angels" to a plane next to God—equal with God.

Hebrews tells us that Christ is our High Priest not after the Aaronic order, but after that of Melchisedec. The work of the High Priest on the Day of Atonement under the Law is typical of the redemptive work of Christ. On the Day of Atonement the High Priest sacrificed and took the blood into the holy of holies, presented it before God and interceded for the congregation while the people waited outside for his return and receive the sign of the acceptance of the atonement. The High Priest entered robed in the garment of humiliation but returned robed in the garment of beauty and glory. The services of the Day of Atonement were not complete without the pronouncement of the benediction. Christ at His ascension entered the "holy place" which was "not made with hands," entering not "by the blood of goats and calves," but by "his own blood," there to make intercession for us. He is there now engaged in the ministry of intercession. We, like the congregation awaiting the return of the High Priest,

await and watch for His return. His priestly office will not be completed until His second advent.

However we notice that when He entered the place of intercession He opened the way for the believer to also enter and intercede at a throne of grace. We are a "royal priesthood" having the privilege of a direct approach to God through the redemptive work of Christ, our great High Priest.

God exalted Christ "to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of their sins are assured only by the exaltation of the Christ. The offering for sin must be presented to God at the mercy seat and intercession made to satisfy the justice of God. Likewise the pardon of our sins is dependent upon this ministry of intercession.

His exaltation assures a prepared place for the believer. "I go to prepare a place for you." As to the nature of this preparation we may perhaps find a suggestion in Heb. 9:21-24.

Again, we notice that the coming of the Comforter was dependent upon the departure of Christ. The Holy Spirit, the Representative of Christ on earth, could not enter upon His mission of convincing the world of sin, righteousness and judgment so long as Christ had not ascended to His seat of power.

His ascension is a strong anchor of our hope (Heb. 6:18-20) and an encouragement and strong incentive to "hold fast our profession." The fact that Christ triumphed over death and again entered heaven is proof positive that all the faithful shall likewise triumph through His glorious power. Righteousness shall triumph. Regardless of the "perilous times" of the "last days" (II Tim. 3), the spread of apostasy and unbelief and the apparent triumph of error, we have the assurance that the believer shall through Christ overcome all these and reign supreme with Him.

Peter tells us that Christ has ascended for a season only, "until the times of restitution of all things." When He departed God gave the disciples heavenly witness that Christ should again return "in like manner." His second advent shall not be in humiliation, but in glory and power. For this advent, only possible through His ascension, we are waiting and praying. While at this time we are meditating upon His departure, let us rejoice in the glorious hope and assurance it brings to our view. While He is now performing a ministry of intercession for us and that we too thereby may have access to a throne of grace is a thought that should fill our hearts with praise and gratitude towards a loving Father and God. May we earnestly watch and pray for

the coming of our Great High Priest to receive us unto Himself.

Scottdale, Pa.

### EASTER SERMON

By C. J. Garber.

For the Gospel Herald.

Opening lesson, I Thes. 4; subject, the Resurrection; text, I Pet. 1:3.

The thought of the resurrection is not new. This Easter Day as we celebrate it should convey to our minds afresh the lively hope which we are given of God by the resurrection of Jesus Christ. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

The resurrection is not only a doctrine of the New Testament. Indeed we may look way back through the Old Testament and see men of God having the happy conviction of resurrection from the grave. Even in Abraham's time we see a man that had the faith that God was able to raise him (Abraham's son) from the dead and truly the Scriptures say from whence he also received him in a figure. Abraham knew God and no doubt knew something in regard to the resurrection scheme. A little farther on we see another character whom God trusted and allowed him to have a severe test. This same looking through the ages said, "And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:26). And again that man after God's own heart to whom God said there should not fail Him one to sit on the throne, the one who anticipated some of the sorrow and joy mingled in our Savior said, "Thou wilt not leave my soul in hell" (Psa. 16:10). To another God gave a vision of the work of redemption who portrayed the suffering of our Savior hundreds of years before he was born into the world. Hear his conviction, speaking to God's people, "Thy dead men shall live . . . for thy dew is as the dew of herbs" (Isa. 26:19). We take a look at nature and find after the cold, long winter the green shoots coming, yielding to light and heat of the sun. Still another prophet of God who denied himself anything he thought wrong had a vision of God in regard to the last times and said, "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). Also, "I will ransom them from the power of the grave" (Hosea 13:14). Oh glorious ransom, a Savior, Christ our Lord!

Again we listen to Job, "I know that my redeemer liveth, and that he



shall stand at the latter day upon the earth;" the Christian's glorious lively hope.

1. The first principles of the Gospel are based on the resurrection. Read I Cor. 15:13, 14.

2. The resurrection is not incredible. Note Christ's answer to the Sadducees, "He is not the God of the dead, but the God of the living" (Mark 12:27).

3. Paul who got into trouble because of preaching resurrection asks why it should be thought incredible (Acts 26).

4. The resurrection is very reasonable. "Except a corn of wheat fall into the ground and die, it abideth alone" (Jno. 12:24). Read also I Cor. 15:35-49.

5. Assented to and proved by Christ. See Luke 14:14 and Jno. 5:28, 29.

6. Its credibility is shown when different ones are brought to life.

a. The damsel (Matt. 9:25).

b. Many come forth and appear in the holy city (Matt. 27:53).

c. The centurion's servant (Luke 7:14).

d. Lazarus (Jno. 11:44).

In Christ's time and Paul's also the question was, Is there a resurrection? and it concerns us also today. On it rests our preaching and Sunday school teaching.

The resurrection was foretold by the prophets, taught by Christ and effected by the power of God through Christ. "I am he that liveth, and was dead; and, behold, I am alive forevermore" (Rev. 1:18). It is our lively hope. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." The one who expresses this hope had lost hope (desired Christ) as also the other had given up all hopes (Luke 24:20, 21). No wonder then at the exclamation of this lively hope that this poor fallen Peter gives because of Christ's triumph over death and the grave. What a lively hope this affords us! Thanks be to God.

Now there are plenty of evidences given in the Word of His resurrection. Note that He appeared (1) to Mary Magdalene, (2) to the women, (3) to Simon Peter, (4) to the two disciples walking to Emmaus, (5) to the apostles except Thomas, (6) to the apostles when Thomas was present, and he cried out, "My Lord and my God," although he had been skeptical, (7) to the apostles at the Sea of Tiberias, (8) at the Sea of Galilee, (9) to above five hundred (see I Cor. 15:6), (10) James, (11) to all of the apostles, (12) to one as born out of due season (Paul, I Cor. 15:8). Of course the enemies of Jesus readily cry

fraud, but listen. The Pharisees remembered "this deceiver," and wanted everything sure, so that Pilate said, "Ye have a watch; make it as sure as you can." Yet our Lord arose. If He did not rise, it remains for the critics to tell what became of His body. Christ gave "many infallible proofs" of His resurrection (Acts 1:3).

The resurrection of Jesus is the point on which the Christian faith hinges. Take it away and all falls. You can talk of His kind life, His power to heal the sick and give sight to the blind, His raising the dead, His going about doing good; but without the resurrection all is vain.

We must also take a stand on this issue. Where do you stand? Are you satisfied with the witness of the Word? Do you see plenty of proof? I am willing to stand on the Word and say, "Blessed be God who hath begotten us to a lively hope of the resurrection of Jesus Christ from the dead."

Another thought: You know the opening lesson said, "For the Lord himself shall descend from heaven with a shout, with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

The Word also teaches that there will be two destinations; so we must face that. The destiny of some will be eternal life; of others, everlasting shame and contempt. For those who have done good the destiny is eternal life, for those who have done evil it is eternal destruction, so between the two we must choose. God help us to be among the faithful, looking for our Lord's return, ready to live with Him forever.

May the grace of God sustain you through life.

Alpha, Minn.

## THE COMING OF THE LORD

By Jacob Woolner, Sr.

For the Gospel Herald.

The apostles taught their converts to wait for the coming of their Lord. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thes. 1:9, 10). "So that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ" (I Cor. 1:7). "For we through the Spirit wait for the hope of righteousness by faith" (Gal. 5:5). "And unto them that look for him shall

he appear the second time without sin unto salvation" (Heb. 9:28).

It is evident that the early Christians not only looked back to a Savior who had died for them, but also forward to a Savior who was to come. There were two poles in their conversion: Their faith was anchored in the past in the facts of the death and resurrection of the Lord and also in the future in the assured hope of His return. In I Thes. 5:23 we read, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." His coming is also spoken of in I Jno. 2:28; I Tim. 6:14.

Peter admonishes the elders, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:2, 4).

James exhorted to patience till "the coming of the Lord" (Jas. 5:7, 8).

Paul writes to the Philippian, "Let your moderation be known unto all men. The Lord is at hand" (Phil. 4:5). Their life of fellowship reaches its holy consummation at the Lord's return. Their acts of worship, as for example the observance of the Lord's supper, have the same end in view. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26).

Paul sums up the true Christian attitude in these words: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:11-14).

John points out the practical value of this Christian grace in its essential relation to the coming of the Lord. Oh what a glorious deliverance it will be to them that are ready, waiting and watching for the coming of the Lord in His majesty to receive His own unto Himself, there to be delivered from all that is burdensome or troublesome, nothing but joy and happiness in full with our Redeemer forever.

Oh, my Christian friend, "let us not grow weary in well doing, for in due season we shall reap if we faint not." But let us also consider the other side.

(Continued on next page.)



## BIBLE DICTIONARY

### Definitions and Comments

By O. H. Zook.

For the Gospel Herald.

### Betroth

Betroth means simply an engagement of a man and a woman for a future marriage. When two persons desire to live with each other in marriage relations, under the laws of God as well as State, they become engaged, they are betrothed. The betrothal is almost as sacred as the marriage vow. To break an engagement is usually to "break a tender heart," and under the laws of the Commonwealth is punishable by a heavy fine, or long imprisonment or both. Even many wicked men, who have no scruples along many other lines, look upon the breaking of a marriage engagement as a direct blow at the home and regard it in such a hideous light that very strict laws have been made regarding it. With the child of God it is second only to marriage itself. We have talked with persons who make light of marriage relations, betrothals, etc., but such people are usually ill-bred or are low types of citizens. If only people would be more considerate in their betrothals, there would be fewer divorces and broken hearts. A great deal of prayer and consultation should be done before any one should think of marriage.

### Lost

It is not the size of the word that gives it importance in our language, but the meaning. There is but one word in the language of mortals which has an equal meaning with "lost," that is its direct antonym, **saved**. There are few words about which civilized people know so much and yet can define or explain so little as the word lost. In the sense in which we wish to define it, the word means, alienated from God, hardened beyond sensibility or recovery, cut off from heaven and doomed to be eternally banished from the presence and mercy of God.

Oh, how many precious souls are lost! **lost! LOST!!** and refuse to listen to the entreaties of Christian friends, the voice of the Holy Spirit, and intercessions of the blessed Son of God. They "harden their hearts and stiffen their necks," close their ears to all counsel and pleading, lie down to sleep and wake up in **hell!**—lost throughout all eternity! Awful, awful is the doom of the lost. "The smoke of their torment ascendeth up forever and ever" (Rev. 14:1).

Eternity, what does it mean? Simply without end. After we have been there ten thousands years, we'll have no less time to be there. Let us make

sure of heaven that we may spend it with the redeemed in glory.

### Gossip

Gossip means to go about tattling or telling idle tales; to spread news of any kind; to talk much, mostly of talk to no benefit. Gossiping is a very bad habit. Besides being a tale-bearer, one is apt to talk of so many things that are untrue or just partly true.

Again, when one has once formed the habit, it is so much easier to talk about everybody and everything. This, of course, will eventually get one into trouble, for there are people in the world who will not stand to be talked about. Tattling makes enemies, never friends, at least not respectable friends.

Solomon says, "Where no wood is, the fire goeth out; so where there is no tale-bearer, the strife ceaseth" (Prov. 26:20). Gossipers seldom can tell the source of their information. "I heard," and "I suppose" are two common expressions from the gossip. Then when so much of their talk is simply useless, idle gossip, oh, why not quit? "The words of a tale-bearer, (R. V. whisperer) are as wounds" (Prov. 18:8). Oh, how many needless heartaches are caused by "whispering" and gossip. "A whisperer separateth chief friends" (Prov. 16:28). Gossip does this and more. It is a much more harmful and dangerous habit than most people think, and often engaged in without a thought of harm. "Think twice before you speak" is very applicable here.

Belleville, Pa.

(Continued from preceding page.)

If we miss the mark, what it will be then? weeping wailing and gnashing of teeth where the worm dieth not and the fire is not quenched, from everlasting to everlasting. Think of the rich man in torment, begging for a drop of water to cool his tongue. But did not receive it? May this be a warning to all of us and may each one consider his or her own state, for we must all give account to God of the deeds done in the body. I cannot answer for you, nor you for me; but we must all appear before a righteous Judge, and each one must give an account whether good or bad, and each one will have to receive his own reward.

Kossuth, Ont.

True repentance consists in being sorry enough for sin to give it up.—R. A. Torrey.

"A double minded man is unstable in all his ways."

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain I Cor. 11:16, latter clause: "We have no such custom, neither the churches of God."

O. S. K.

"No such custom." What custom? Of women praying or prophesying with uncovered heads. "Neither the churches of God." An additional argument, appealing to the surrounding churches, where no custom of putting aside the covering was to be found.—D. D. M.

Please explain Matt. 12:36. Will the Christian have anything to give account of at the day of judgment?

S. E.

The one thought of this verse is that idle words are among the sins which must be given account of. "We must all appear before the judgment seat of Christ" (II Cor. 5:10). All children of God, having repented of their sins, and their sins being covered by the blood of Christ, will hear only the blessed invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you" (Matt. 25:34).

Is it right to "pow wow?" From whom do those who "pow wow" get their power?

L. V. W.

We are not sure that we can answer this question to the satisfaction of many people. We have no faith in the practice, at the same time we can hardly agree with those who contend that all who practice this "curious art" get their power from the devil. We have met good, Christian men and women who professed to heal in this way and who said that it was the power of the Divine that did the healing. With them it was a matter of faith, and we would hate to condemn them for something that they do with the purest of motives. Yet we believe that if it is a matter of divine healing they should have followed Jas. 5:14, 15 rather than a practice which has more or less of the element of enchantment in it. Whatever healing virtue there may be in it can be explained on the ground of personal or animal magnetism.

We have known ungodly men profess the same power and meet with seeming success in making people believe that they effected wonderful cures. In such cases it certainly can not be considered a matter of faith. As to what is said in secret, testimony differs. Some repeat scripture verses,



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

**Ft. Wayne, Ind.**

(1209 St. Mary's Ave.)

Dear Herald Readers, Greeting in Jesus' Name:—We have many reasons to praise God for His wonderful grace that He so freely bestows upon all.

The past weeks have been very busy around the Mission, and especially looking after the temporal needs of the people. God has wonderfully blessed along these lines in providing food and raiment for those who were in need. The Lord blessed in such a measure that we were able to contribute towards the needs of about five thousand people. Conditions have greatly improved in the last two weeks so that the majority of the people have their homes cleaned and partly furnished; while there are quite a few homes that conditions have not improved very much, as many mothers became so discouraged and disheartened at conditions of affairs that they had very little energy to even scrape the mud out of the houses.

But "the Lord is good to all," and it brings gladness to one's heart to see the countenance lighten when one gives them of the provisions provided by our country brethren, and I am sure if our brethren could hear the God bless you with tears running down their cheeks they would feel abundantly paid for all that was given. The work in general is very encouraging and especially the Sunday school that is crowding us to our capacity and a larger building is greatly needed to accommodate the work and enable us to accomplish more satisfactorily.

We continue to ask our brethren to pray for the work in this place. We also desire to extend our thanks to the Olive and Fairview congregations for the provisions sent, and all congregations and individuals that contributed towards the relief will receive credit in due time.

Yours for the lost,  
Workers.

April 25, 1913.

some say that the appeals are made to the evil one. We will dismiss the subject by expressing our conviction that with the most conscientious the practice is largely superstition while with others it is positively wicked.

### GOD CARES! DO WE?

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, enquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you, when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—A. J. Gordon.

### CORRESPONDENCE

**Goshen, Ind.**

Dear Readers:—The fifteenth Sunday school meeting for the Goshen District, embracing Clinton Brick, Clinton (A. M.), and Goshen congregations, was held at the College on Saturday, April 19.

The different topics seemed to be interrelated as to give the whole meeting one predominating line of thought. "Hindrances to Effective Work," "Necessity of Preparation," and "Practicability of Teacher Training Classes in Rural Districts," were the topics which seemed to furnish the general theme for the day; while "Early Impressions," "Responsibility of Superintendent and Teachers," "Does the Sunday School Lessen the Responsibility of the Parents?" and "Unity of Force," added support and emphasis to this general theme. The general impression developed in this way was that our work was below the possible standard and we must do better, and to accomplish this, we need preparation. In view of such an impression it was but natural that there should have been an animated discussion near the close of the meeting as to how we might start and maintain Teacher Training Classes in our schools. There was apparently no contention for "letting good enough alone," but a conviction for pushing forward to larger efforts and better work. The spirit of the meeting was all that could be desired; and, apparently at least, one general but definite impression was made.

Being a very nice day, the attend-

ance was exceptionally small. Intensive farming, intensive business, and intensive school work were in effective competition to intensive Sunday school work. For those in attendance it was a very good meeting, and for the others we may only remark that they missed something worth while.

Rudy Senger, Sec.

**Elizabethtown, Pa.**

(Risser's congregation.)

Greetings in Jesus' Name:—Our Sunday school was again reorganized with the following officers: Supts., Bros. Samuel Oberholtzer, Amos Miller, Menno Hess; Sec., Bro. Jacob Miller; Treas., Bro. Peter Stern.

Preparatory services were held Saturday morning, April 19. Bro. David Westenberg preached to us in German from Matt. 6:1. He reminded us very forcibly along the way of giving. Communion services were held Sunday morning, conducted by Bishops David Westenberg and John Ebersole.

Two aged souls were received into the Church while on beds of sickness and affliction. The one a gray-haired grandfather has recovered that he is able to attend services, and with us partook of the sacred emblems, which again brought us to think of that agony He bore in the garden, how He gave His life and shed His blood for us. "Behold the Lamb of God, which taketh away the sin of the world."

Yours for the Master,

April 26, 1913.

A. L. H.

**Fairview, Mich.**

Dear Herald Readers, Greeting:—Springtime again is here and all nature seems to rejoice and praise God the Creator. May we as His children not fail to see our opportunities to do the same.

On April 20 we held our council meeting. On May 4 we intend, the Lord willing, to have our communion. May we do this with an honest and forgiving heart.

There are a few of the sisters and brethren that may not be able to be with us at communion on account of sickness. Then may we pray that God may bless them in their homes, and each one of us look well to ourselves before we find fault with our brethren and sisters.

Pray for us.

Katie Bontrager.

No perplexity so great but present practical communion with the Father and the Son lifts you above it; so that you give the slip to yourself, as it were, in the knowledge of this source of blessing. "Truly our fellowship." The result of this is always practical. No question of the joy being full if the soul is brought to God.—Our Hope.



## Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### LET US BE KIND

Be ye kind one to another.—Eph. 4:32.

Let us be kind;  
The way is long and lonely,  
And human hearts are asking for this blessing only—

That we be kind.  
We cannot know the grief that men may borrow,  
We cannot see the souls storm-swept by sorrow,  
But love can shine upon the way today,  
tomorrow—

Let us be kind.

Let us be kind;  
This is a wealth that has no measure,  
This is of heaven and earth the highest treasure—

Let us be kind.  
A tender word, a smile of love in meeting,  
A song of hope and victory to those re-treating,  
A glimpse of God and brotherhood while life is fleeting—

Let us be kind.

Let us be kind;  
Around the world the tears of time are falling,  
And for the loved and lost these human hearts are calling—

Let us be kind.  
To age and youth let gracious words be spoken,  
Upon the wheel of pain so many weary lives are broken;  
We live in vain who give no tender token—

Let us be kind.

Let us be kind;  
The sunset tints will soon be in the west,  
Too late the flowers are laid then on the quiet breast—

Let us be kind.  
And when the angel guides have sought and found us,  
Their hands shall link the broken ties of earth that bound us,  
And heaven and home shall brighten all around us—

Let us be kind.

—The Evangelical.

### NOVEL-READING BY THE YOUNG

Selected by W. L. Stoltzfus.

Among the writings of Dr. Bonar is the seemingly rash assertion that novel-reading has ruined as many souls as the use of spirituous liquors. I fear that in the light of the hereafter we will find that there is less exaggeration in this statement than would at first appear. In the one case, the evil is outwardly manifest, but in the other the poison is not less potent and fatal in its effects because its working is

latent and the relation of cause and effect not so clearly traceable.

As the body becomes unsound through indulgence in a depraved appetite for unwholesome food or intoxicating liquors, so the health and vigor of mind and soul are impaired, if not ruined, by unprofitable or pernicious reading. Remember, there are more Scriptural warnings against the insidious danger of things which appear harmless in the superficial view of the worldling than against practices which are generally acknowledged to be sinful or dangerous.

The authors of popular novels are frequently notoriously lax in Christian principle, and the daily lives of many of them are below even the world's standard of morality. In their writings they are often apologists for evil, and they artfully invest intrinsically mean or bad characters with such an outward show of attractiveness as to render them objects of imitation to young people who are not sufficiently discriminating to estimate them justly. By their misrepresentations of the legitimate aims of life a young girl is taught to regard this world as a stage for the display of self; and if her lot is not cast among scenes of revelry, adulation, vanity, and selfishness—in short, all that comes under the ban of the lust of the flesh, the lust of the eye, and the pride of life—she feels herself defrauded of her birthright, and all the circumstances and relations of life appear to her vapid and disappointing.

The baneful effects of such novel-reading are especially felt by those who are obliged to seek their own livelihood; for discontentment with their state of life is engendered by false representations of happiness as being inseparable from the very conditions in life which God declared to be the ruin of the daughters of Sodom i. e., pride, fulness of bread, and abundance of idleness.

The Holy Spirit can find no place in a heart and mind occupied with the idolatrous and melodramatic day-dreams generally suggested by these works of fiction. Paul says, "What agreement hath the temple of God with idols?" and the supreme interest of the story generally centers in the mutually idolatrous affection of the two leading characters—"an attachment which, professing disinterested devotedness, is in reality intensely selfish, arrogating in return an exclusive, absorbing affection such as cannot be bestowed upon a fellow-creature without sin."

When a character in the plastic season of youth is moulded by such influences, what can be expected of its maturity but a life marred by worldly aims, discontent, and self-consciousness, undeveloped and unimproved intellectual powers, and a soul utterly

incapable of responding to the Spirit's gracious invitations to the rest and felicity of a life in Christ?

If we could trace the sources of the abounding worldliness, ungodliness, infidelity, and crime existing in the civilized world today, I believe we would find that their origin is largely due to the influence of pernicious literature; for the books we read give coloring to our thoughts, and the Bible warns us that as a man thinks in his heart so is he. We should "guard well our thoughts," not only because they "are heard in heaven," but because they are germs of character—the building materials of an eternal structure—and are the good or evil treasure of the heart from which our lives both here and hereafter will be developed. How truly has it been said that "our actions of today are our thoughts of yesterday!"

The purest and highest lessons of Christianity may be inculcated in the form of a story, but such works are comparatively rare, and not sought by young people whose talents have been vitiated by the excitements of popular fiction.

Parents frequently speak with pride of their children being "ready to devour every book within their reach," unmindful of the fact that excessive appetite for bodily or mental food should be regulated; for an overcrowded mind, like an over-laden stomach, becomes weakened by such excess and unable to assimilate and profit by what it receives.

I have been told that there is no country in the world where young people are allowed such license in the matter of reading as in our own. Parents who show the greatest solicitude in selecting palatable and wholesome diet to promote the welfare of the perishing bodies of their children will often pay little heed to providing them with nutriment for their immortal souls.—S. H. H.

Viewing the vast rout of novels as they are, I think they do incalculable mischief. I wish we could collect them all together and make one vast fire of them. I should exult to see the smoke of them ascend like that of Sodom and Gomorrah; the judgment would be just.—John Foster.

Oh that a verse had power and could command

Far, far away, these flesh-flies of the land,  
That fasten without mercy on the fair,  
And suck, and leave a craving jaggot there!

—Cowper.

Love may exist without jealousy, though this is rare. But jealousy may exist without love, and this is common. For jealousy can feed on that which is bitter, no less than on that which is sweet, and is sustained as often by pride as by affection.—Colton.



## Sunday School

For the Gospel Herald.

Lesson for May 11, 1913—Gen. 41:25-40

### JOSEPH MADE RULER OF EGYPT

**Golden Text.**—God resisteth the proud, and giveth grave to the humble.—I Pet. 5:5.

**Introductory.**—Time sped on. The chief butler being restored to his place, was so absorbed in his position and environments that he forgot the young man in prison who asked to be remembered. Joseph was compelled to bear the injustice that was heaped upon him, yet so far as we know he did it uncomplainingly. But the same God who delivered Joseph from the hands of his brothers was with him in prison. How often when we think we are alone and forsaken do we find that during all this time of loneliness and trial we might have had the very best Companion if we had only looked up and recognized Him. In the fulness of time God delivered Joseph from prison. Another perplexing problem had come up in Egypt. This time it was Pharaoh that dreamed, and no one could interpret his dreams. Then it was that the butler remembered "the dreamer" who had been such a help to him in prison. Then it was that God delivered Joseph by making it clear that he was the only man in Egypt who could save the people from starvation. Then it was that the selfish man, the chief butler, was again compelled to acknowledge the superiority of the Hebrew prisoner. The dark days of Joseph are now over, and he enters upon his brilliant career as governor over Egypt.

**Joseph Interprets the Dreams.**—Joseph having been brought before Pharaoh, his first remark was that it is God, not Joseph, who will interpret the dreams. Pharaoh then related his dreams. In his first dream he had seen seven fat kine. Afterwards he saw seven lean kine, which devoured the fat ones. In the second dream he saw seven fine, large ears of corn on one stalk. Then afterwards he beheld seven thin ears, blasted with the east wind, which devoured the seven rank and full ears. These things troubled Pharaoh, and he wanted to know what they meant. One of the peculiar features about the dreams was that the seven lean cattle were as lean after they had devoured the fat ones as they had been before; and the seven thin ears of corn, after they had devoured the big ears, were as thin as they had been before. These things, in Pharaoh's mind, boded ill, and he wanted relief.

Joseph promptly told him what the

dreams meant. There were to be seven years of plenty ahead, then seven years of famine. The abundance of the first seven years would all be consumed by the want coming in the years of famine, and yet the land would be consumed and great distress would prevail.

**Joseph Gives Advice.**—Joseph was not a calamity howler. He did not give this interpretation which showed gloomy times ahead and then stop there. He recognized conditions as they were, and then bravely told what might be done to relieve the situation. This is a valuable lesson for us. Let us not shut our eyes to disagreeable facts, neither let us wail because of them; but may we look at the most unpromising prospects with a heart of bravery and make the most of circumstances. This Joseph did. He advised that immediate steps be taken to conserve the food produced during the seven years of plenty; that a man of good judgment and character be appointed over this business, and thus the sting of famine might be taken away by the gathering of provisions during the years of plenty. Here we might pause for a number of applications rich in thought for us, but we go on.

**Joseph made Ruler.**—Joseph was not sent back to prison. So forcibly did his interpretations and advice appeal to Pharaoh that immediate steps were taken to put this excellent advice into practice. It was a moment when all selfishness was forgotten. There was no doubt in Pharaoh's mind that Joseph had the situation well in hand. His unassuming way in first giving God the credit for all things, and in telling the interpretation without any attempt at concealment or flattery, and finally his good sense in giving sound advice, made Pharaoh feel that the man of the hour stood before him. The fact that Joseph was a foreigner, a slave and a prisoner did not weigh anything in Pharaoh's mind now. He wanted deliverance from the awful effects of the famine staring them in the face, and he turned to the one man who, guided by the wisdom of God, was equal to the task before them. Would to God that we might all be equally wise in facing the problems of eternal salvation. How many who blindly stumble to their eternal doom might in this way be saved for eternal glory.

"And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." Thus Joseph was lifted at once from the position of prisoner to ruler, typifying our blessed Lord and Master who, though He "made

## Our Young People

### UNDER THE LAW—BONDAGE

Rom. 7

Topic for May 18

#### MOTTO

"The truth shall make you free."

#### OUTLINE OF CHAPTER

##### I. The Christian Is not Under the Law.

1. Sin is judged by the law of grace.—Rom. 6:14.
2. But that will not license one to sin.
  - a. Because sin was the cause of bondage and will cause it again.—Rom. 6:15-23.
  - b. We now have a new relationship and new obligations.
    - (1) Like the relation of a woman whose first husband is dead and marries another.—7:1-4.
    - (2) The law, our old master, simply aggravated our disease and brought forth the fruit of death in our sinful nature.—V. 5.
    - (3) We are now freed from the condemnation of sin under the law and are serving our Liberator.—V. 6.

##### II. The Law Was not Evil of Itself, It only Was Intended to Point out Evil in Us.

1. The Law reveals the nature of sin.
  - a. By teaching what is right and wrong.—V. 7.
  - b. By stirring up strife in the sins of the flesh.—Vs. 8-11.
2. But the law remains unblamable.—V. 12.

##### III. The Law did not Cause My Death; It Was Sin Working in Me by the Law.—V. 13.

1. The law is spiritual but I am carnal.—V. 14.
  - a. I do the things I know to be wrong.—V. 15.
  - b. When I do what I would not, I acknowledge that the law is good.—V. 16.
  - c. It is sin in me, that causes the troubles and not my knowledge or wishes with respect to the law.—Vs. 17-20.
2. The Law has revealed the "Law of sin" in my flesh.—V. 21.
  - a. This "law of sin" brings me into captivity.—Vs. 22, 23.
  - b. It causes me to seek a deliverer.—V. 24.
  - c. It prepares me to welcome Jesus Christ.—V. 25.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word **Law**.
2. Sin in us Makes us Do Evil.

##### For Young People.—

1. How Are We Free from the Law?
2. What Is the Use of the Law?
3. Describe the Law of Sin.

##### For Older People.—

1. Who Shall Deliver Me?
2. Serving in Newness of Spirit.

himself of no reputation," is given "a name which is above every name."—K.



# Gospel Herald

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MENNONITE PUBLISHING HOUSE,

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THURSDAY, MAY 1, 1913

## Field Notes

**Communion services** are announced for May 4 to be held at Millwood Church near Atglen, Pa.

**Bro. J. A. Ressler** of Scottsdale, Pa., filled the regular appointments at Gortner, Md., over Sunday, April 27.

**Communion services** have been appointed for Washington and Cullom, Ill., to be held May 4 and 11 respectively.

**An all day Sunday school meeting** has been announced to be held at Metzler's Church, Lancaster Co., Pa., June 7. Everybody invited.

**Appointments** were made for Bro. J. K. Bixler of Wakarusa, Ind., to break the bread of life to the little flock in Dekalb Co., Ind., Sunday, April 27.

**The fourteenth annual Sunday school meeting** of Juniata Co., Pa., is announced for June 4 and 5, 1913, to be held at the Lost Creek Church near Mifflin, Pa.

**Baptismal services** have been appointed for Holdeman Church near Wakarusa, Ind., to be held Saturday, May 3, with communion services the following Sunday.

**The second annual conference** of the Conservative branch of Amish Mennonites is called to meet at the Pigeon River Church near Pigeon, Mich., June 8-11, 1913.

**Five precious souls** were received into the Church by water baptism at the Oak Grove Church near West Liberty, Ohio, April 20. Communion services have been announced to be held at that place May 4. A.

**Change of Address.**—Bro. J. B. Garman and wife from Austell, Ga., to Sugar Grove, Smyth Co., Va. While at Sugar Grove they expect to stop with a sister of Sister Garman's. Friends desiring to write them will please note the change.

**An all day Sunday school meeting** is announced to be held near Frazer, Pa., May 11, 1913. An interesting program is before us. A brother writing from that community says, "We are looking forward for a spiritual uplift here through the instrumentality of this meeting."

**Bro. S. B. Zook**, senior editor of the "Belleville Times," left his home at Belleville, Pa., on Friday, April 18, for the Pacific Coast, by way of Chicago, Kansas City, La Junta, Denver, Salt Lake City, Upland, and Los Angeles, visiting congregations and missions enroute. The Lord bless him on his journey.

**Word reaches us** that Bro. N. S. Hoover, for many years an active worker and faithful deacon in the Yellow Creek congregation near Goshen, Ind., passed to his eternal reward on Tuesday evening, April 22. Bro. Hoover took a live interest in the affairs of the Church, serving for a number of years as a member of the Mennonite Publication Board, and was otherwise prominently connected with a number of church enterprises. His death will be keenly felt in the Church and especially in his home family and congregation. May God comfort the bereaved and prepare other shoulders worthy and capable of wearing the mantle.

**The following** is copied from a private letter, dated April 23, from Bro. D. H. Bender of Hesston, Kans., who spent last week at La Junta: "Your letter found me at the Sanitarium, where I have been a patient for the past two days. Heavy cold, and tonsillitis. Better this morning. The brethren, J. M. Brunk and J. D. Mininger, filled several appointments for me and conducted the voting for minister at Holbrook last night. Communion at La Junta Sunday morning, at Holbrook, including baptismal services, in the evening, and here yesterday afternoon. Votes have been taken here and at Holbrook for minister, and will be taken in La Junta tonight. May God direct the work so that He will have His way in the matter."

**Baptismal and communion services** were appointed for the mission stations at Chicago on Saturday and Sunday, April 24 and 25, at which time Bro. J. S. Shoemaker of Freeport, Ill., was expected to be with the brotherhood there.

## Correspondence

Waynesboro, Va.

(Springdale congregation.)

Dear Herald Readers, Greeting:—Council meeting was held at the above named place on Saturday afternoon, April 12.

The weather was very inclement and there were only thirty members present. We had a good meeting with peace prevailing, and all expressed a desire to commune. We trust there will not be one but what will have the same desire at heart, that we can all come together as one great family of God, to observe the great feast, that was instituted by the One who gave us an example, grace, and power to be in readiness for all such occasions. The appointments for communion meetings have been made as follows: Springdale, May 4; Mt. View, May 11; Hildebrand's, May 25. May we look forward to these meetings with joy that we are made able through Jesus to keep all the commandments He taught us so plainly by word and example.

There will be public preaching at each of the above-named places on Saturday afternoons previous to the communion. There is one applicant for baptism at Springdale, and we are praying for others. We rejoice that now and then one more becomes willing to surrender all for Jesus.

Sunday school has opened up with a good number, and interest shown, and hope it will continue so throughout the year. We ask the prayers of all for the work at this place as well as at all others.

Yours in His service,  
Maggie M. Driver.

Hesston, Kans.

(Pennsylvania congregation.)

To all Herald Readers, Greeting:—On April 6 our council meeting was held, in which almost universal peace was expressed. At the same time the church sent a unanimous call to Bro. J. M. Brunk to assist in the ministry at this place. On the evening of April 11 Bro. Brunk with his family was received into membership here by letter. On the following Sunday communion services were held, about 75 members participating. On Sunday afternoon a like service was held with our afflicted bishop, Bro. Erb, in his home. His soul was plainly refreshed and we thank God that his body is



slowly recovering its health. Bro. D. H. Bender officiated in all these services.

We feel encouraged to press forward, but sincerely crave an interest in your prayers.

Yours in His service,  
Paul H. Erb.

April 19, 1913.

#### Gordonville, Pa.

Dear Brethren:—I will write a few thoughts for the Herald. The brethren of Hershey's Church district in Lancaster Co., Pa., Bro. C. M. Brackbill, Gap, Pa., bishop, expect to hold their tenth Sunday school meeting at the Redwell Mennonite Church on Wednesday, May 21. A hearty invitation is extended to all workers to attend and help in the grand and noble work.

Your loving brother,  
Amos H. Hershey.

April 21, 1913.

#### Sharon, Pa.

Bro. Martin D. Musser and family of Lancaster, Pa., moved into our colony near Sharon. We wish them every success. May God's blessing rest upon them in their new field of labor for the Master. Hope others will follow their example. We always feel encouraged to see new members come in and assist us in the Lord's work.

Yours for the Master,  
Cor.

April 21, 1913.

#### Morrison, Ill.

Dear Gospel Herald Readers, Greeting in Jesus' Name:—We are glad to tell you that on April 13 there were four young souls received into the Church at this place by water baptism. May they prove faithful and go on their way rejoicing in the Lord.

There was also another young man from this place received into the Church later who is lying very sick at the hospital in Sterling. Hope he may soon recover, if it is the Lord's will.

We look forward to the time of conference with the expectation of a rich spiritual feast, the first week in June, which is to be at this place.

Yours in the Master's service,  
John Nice.

April 21, 1913.

#### Springs, Pa.

Greeting in the Blessed Savior's Name:—On Sunday, April 20, three precious souls were received into the church by baptism, Bro. Noah E. Miller officiating. Oh! that many more would realize their need of a Savior, and would be willing to yield their lives to the Master's service. The in-

quiry of the Church was taken and unity was expressed throughout the congregation, for which we can praise the Lord. The time for communion has not yet been decided upon.

My prayer is that we may become stronger in the Master's service and become better qualified for more effective work.

Yours in His service,  
Anna L. Miller.

April 21, 1913.

#### Schellburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We have again organized our Sunday school. Oh, how we miss the one who stood at the head of the Sunday school who has now gone to his long reward. May God help us to work for the upbuilding of His kingdom. Bro. Joshua Zook filled the appointment March 15, and Bro. Aaron Loucks April 13. We were surely glad for the sermons preached to us. We expect to have services every four weeks. Any one wishing to come in here by rail any time write to the undersigned and you will be met at Fishertown or Mannschoice station. Pray for the work here that souls may be gathered into His kingdom.

Yours in His name,  
Effie Hoover.

April 22, 1913.

#### Lititz, Pa.

Dear Herald Readers, Greeting:—“The Lord has done great things for us, whereof we are glad.”

Sunday afternoon, April 20, was a day of rejoicing for the congregation at this place when 39 applicants were received into church fellowship—32 were baptized, 7 received from other denominations, and 1 reclaimed. Bro. John W. Weaver, who held the meetings a few months ago, preached a very impressive sermon, using as a text, I Pet. 2:9. Bishop Noah Landis baptized them. This was the largest class ever received in this district, and the attendance was extra large. May we all be laborers together with the Lord for the good of our souls and that many more souls be won for the dear Master, and unto God be all glory, honor, and praise.

Communion services will be held May 18, in the afternoon. Pray for the work at this place.

Your sister in Christ,  
Martha Eby.

April 23, 1913.

#### Canton, Kans.

Dear Herald Readers, Greeting in Jesus' Name, which is above every other name:—By His grace I will endeavor to write a few lines from this place.

My wife and I came here on the

last day of January, 1913, to lend a helping hand in this part of God's vineyard. We appreciated very much the kind reception shown by the brethren and sisters, in their assistance to locate and supply our temporal needs, for the number of kind visits they made us since we are here, and for the many invitations we have to come to them, for the kind neighbors we have around us, especially glad for the many good spiritual lessons received since here. So far we are well pleased with the country and the church work. We have Sunday school, preaching and young people's meeting every Sunday. We also have Sunday school teachers' meeting once a month, at which time lessons are discussed for the ensuing month. We also have a home department.

Sunday school was organized at the close of last quarter for the coming six months. The following brethren and sisters were elected: Supts., Wm. Landis, Charles Deiner; Sec., Cora Landis; Treas., Jonas Wenger; Chor., Amanda Seltzer; Home Dept., Edward Deiner.

Pupils enrolled in Sunday school last quarter, 90.

Church members at present, 63.

We held an examination meeting on the first Sunday in April. All present at the examination expressed peace and a desire to take part in the communion. We have arranged for the communion on the second Sunday of May if the Lord will. Expect Bro. S. C. Miller from Jet, Okla., to be present on that occasion to officiate.

Farmers here have great reason to be thankful to the Giver of every good and perfect gift for the prospect of a bountiful wheat, oats, and fruit harvest. At present it looks as though we were living in a flower garden, round us in full bloom. We are reminded of God's promise to Noah: “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease” (Gen. 8:22). “Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.” Read Psa. 107:31-43.

We are commanded “to enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name,” for we are dependent upon Him for all that we need.

This morning God is again fulfilling His promise in sending His refreshing rain on our gardens and fields, for which we are grateful. We must trust Him for the early and latter rains. May we ever praise God and labor for the upbuilding of His kingdom. We ask an interest in your prayers.

D. S. Brunk.

April 23, 1913.



## Orrville, Ohio

(Pleasant Hill congregation.)

Baptismal services were held at Pleasant Hill April 20, 1913. Twenty-five souls were added to the Church by water baptism. May they be a blessing to the Church.

A. I. Hartzler.

April 24, 1913.

## Marietta, Pa.

(Bossler's congregation.)

Greeting in Jesus' Precious Name:—Our Sunday school at this place has again been reorganized with the re-election of the following officers: Supts., Bros. Simon E. Garber, Henry L. Miller; Asst. Supts., Bros. Martin Rutt, Jacob Grove; Sec., Bro. Elmer Longenecker; Treas., Bro. Levi G. Longenecker; Chors., Bros. Levi G. Longenecker and Tillman Kraybill.

The school was opened with a good attendance. May the interest not decrease, and may the truths and thoughts brought out in the lessons elevate us to a higher plane of living and God will add the blessing.

There are a number of souls here who have become willing to follow the loving Savior that will seal their vows by water baptism; yet there are still many others who have not come so far. Let us remember such in our prayers.

The Lord willing we expect to commemorate the sufferings of our Lord and Savior the 4th of May at Good's Church.

In His name,  
B. L. K.

April 24, 1913.

## Leola, Pa.

The monthly meeting of the Lancaster County Sunday school workers will be held on Tuesday, May 6, at 7 P. M., in the Mission at 112 E. Vine St., Lancaster, Pa. The instructors for the lessons will be as follows:

May 11, S. H. Musselman, New Holland, Pa.

May 11, J. F. Charles, Lancaster, Pa., R. F. D.

May 25, Benjamin Hess, Marticville, Pa.

June 1, H. H. Snavely, Willow Street, Pa.

We're so glad that to our notice  
Which we gave in our last call  
Did respond so many noted  
By their presence in the Hall.

'Seems to me that we are lacking  
When we thus must be led on,  
From a rest of careless napping  
To a work—of course, your own!

So be sure that you'll be present  
One and all no matter who,  
And to you there will be given  
That blessing, which may be due.

D. M. Wenger, Sec.

April 25, 1913.

## Miscellaneous

## SOUL BUILDING

Souls are built as temples are—  
Sunken deep, unseen, unknown,  
Lies the sure foundation-stone  
Then the courses framed to bear  
Lift the cloisters pillared fair;  
Last of all the airy spire,  
Soaring heavenward, higher, higher,  
Nearest sun and nearest star.

Souls are built as temples are—  
Based on truth's eternal law  
Sure and steadfast, without flaw,  
Through the sunshine, through the snows,  
Up and on the building goes;  
Every fair thing finds its place,  
Every hard thing lends a grace.  
Every hand may make or mar.

—Susan Coolidge.

## PURITY

By Mary H. Gish.

For the Gospel Herald.

Keep thyself pure.—I Tim. 5:22.

Who should be pure? The rising generation, young men and young women, father and mother and all are commanded to be pure. "Without peace and holiness no man shall see the Lord."

An individual may have hard experiences in life, be laboring in lowly places, but when that life is hid with Christ the heart will be white and pure and will shed its fragrance abroad in this sinful world. God admires men and women who are, by the grace of God, putting forth every effort to cultivate purity in themselves and in their fellowmen.

When our hearts are pure, we will be found studying and reading God's Word and will not be found following our own carnal mind and indulging in this world's pleasures which last only for a season. "Abhor that which is evil" (Rom. 12:9). Daily should we pray, "Create in me a clean heart" (Psa. 51:10).

"The words of the pure are pleasant words" (Prov. 15:26). Christ purifies our hearts by sufferings, trials, and temptations and to remain pure we must love only those things which are pure and holy. It is He who makes us clean, good, faithful, honest, virtuous, perfect in desire, wise and pure. Our thoughts help to mould character, therefore we dare not listen to vile songs, foolish and sacrilegious talking without leaving an impure impression in the mind.

One of the best ways of losing our purity is by reading cheap novels, books of fiction and romance, by looking at indecent people and pictures, by indulging in vain imaginations, etc. "Be thou an example of the believers" (I Tim. 4:12). Through God's redeeming grace, we may aspire to a noble manhood and womanhood and at-

tain to the deepest piety and highest plane of moral purity, purity of mind, body and soul.

We do not all express our feeling in the same way. There is a certain class that uses one or two or perhaps a dozen oaths to express themselves. Our vocabulary will never be enriched in this way. A pure man is a man of truth in his passions, appetites, habits, and will.

There are several attitudes which we may take toward evil—indifference, ignorance and indignation. Sin's aim is to tarnish and defile and thus destroy the spirit and the end of complete living. We cannot be indifferent to evil. Its very nature is treachery and deceit and all it asks is indifference to enable it to cover its attacks. If evil were honorable, then men might let it alone. Since no one can escape the knowledge of evil, ignorance is the right attitude to take toward it. Such weakness is not ignorance, but power, beauty, joy and freedom. It is better for the soul to be free, to have a stock of knowledge so pure and unsullied that to express it at noonday in a public place would cause no shame. The evil that is in the world should be looked upon with indignation.

Man is at his highest when he is innocent and pure and when he has nothing to conceal. The bloom of life is gone when there are questions to be feared, eyes to be avoided and subjects which must not be touched. It is the little child who has been and is the master of the world and who holds the supreme power in His holy hands.

"My strength is as the strength of ten  
Because my heart is pure."—Anon.

Channing has said, "I call that mind free which masters the senses which protects itself against animal appetites, which contemns pleasure and pain in comparison with its own energy, which penetrates beneath the body and recognizes its own reality and greatness, which passes life not in asking what it shall eat and drink, but in hungering, thirsting and seeking after righteousness."

There is a sad image in the ruined life which has been redeemed; but no reclaimed soul can ever have the beauty which lies as a holy glory over the life of the little, spotless child. Let us seek to keep that innocence, the gracious honesty of wholeness, uncorroded and unstained. It is said of Dean Stanley "that no one could know him and not be struck by his absolute wrestling with evil and with the feeling of God's help on his side." "And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

Millersville, Pa.

Blessed are the pure in heart: for they shall see God.—Matt. 5:8.



## SOME CHRISTIAN CHARACTERISTICS

By Oscar Burkholder.

For the Gospel Herald.

Naturally, in the study of this subject, we would look for those things which go to make up a Christian's character. Everything that is good is characteristic of a Christian; therefore all we need do is to mention those good traits which are manifested in the Christian's life.

There are a large number of traits in the character of the one who follows Christ which we might mention, but we will enumerate only a few of them. There are some that stand out more prominently than others, but nevertheless those not quite so manifest are just as essential to the Christian's life. It is not always the person who makes the loudest profession that renders the most pleasing service to God.

A person who is born of God and has the cause of Christ at heart will without an exception be a worker and will render unto God any service that he is able to perform. We notice in temporal things that the more successful men are, the busier they become. So in the Christian's life, when you see him industrious and willing to exert himself, although the work may not be pleasant at times, you can usually tell how good a Christian he is. There may be some cases to the contrary, as there are exceptions to every rule, but we are safe in saying, that according to the energy we expend we measure up to the standard of Christian life.

If one is busy and takes an interest in the welfare of other souls he will show kindness to them at every opportunity. How often can the heart of some person be softened by some little act of kindness. The beauty of performing these little deeds is that we receive such a joy in our own hearts that we wonder why we did not become more proficient in this phase of Christian work before. 'Tis true that in doing something that will help someone else we must often humiliate ourselves, but what is Christ's example as regards humility? Did He not wash the disciples' feet?—A king stooping to wash fishermens' and a publican's feet. Have we any right as Christians to even think of exalting ourselves to such an extent that we will not be humble towards our brethren and friends? Humility is that grace that brings us in such close contact with the teachings of our Savior, that if we would wish to imitate His example in every detail, it is necessary that we are humble in our every act. And as humility is so essential to the furtherance of one's own spiritual progress, we should not

forget that in order to be humble we must also have the trust that our Savior had in order to remain humble. In all the characteristics of the Christian we must—are compelled to—pattern after Christ, and who had more implicit trust and faith in God than the Savior? Picture to yourself that heart-rending scene in Gethsemane; how that Christ prayed with such agony that the cup might be deferred to some future time; but saying, "not my will but thine be done." This is the attitude that every Christian should have toward his Maker, that whatever confronts him he will know that God will do what is best for his own welfare. And when he offers his petitions to Him that he will do so in the strictest sense of obedience and willingness to let his will be lost in the will of his Creator. How beautiful a place this world would be if every one were willing to allow his will and his life to conform to the higher will of God.

After all when we consider how powerful God is, how willing every one should be to be obedient to Him. And if we wish to be obedient we could mention quite a number of commands that we must obey in order to be obedient.

Christ says, "Watch and pray, that ye enter not into temptation." How necessary it is that we do watch and that we do pray. We must watch so that we can keep our feet out of the many pitfalls that Satan has strewn along our pathway and even then we are sometimes not watchful enough and we fall into some of his carefully laid traps. And so when we find, and we will sooner or later come to this conclusion, that of ourselves we are not able to be vigilant enough to see every move of the enemy, we must resort to the only safe method of being proof against all the wiles of the evil one and that method is prayer. Not that prayer is the characteristic but we must be prayerful in our lives in order to stand firm. Let us look at the example of Christ again. How often he spent the whole night in prayer while His followers slept. What a lesson for us, that as we are brought face to face with some temptation or trial we should be in such close touch with God that we will be safely tided over. And the only way that we can have that direct close connection with our Mediator and our God is through prayer. Let us therefore be prayerful, no matter where we are or what we are doing, for only in so doing can we be kept in the pathway that our Master trod.

As love was the incentive that brought our Savior to earth, so love should be the incentive which leads us to manifest any of the characteristics that a Christian should have. Especially should we be filled with char-

ity—the two-fold love—love to man and love to God. In fact, charity not only causes us to manifest other characteristics but is an important characteristic itself, one on which hinges our very spiritual existence. If we do not love God we are none of His and "He that hateth his brother is a murderer." Let us have our hearts filled with love for God and our fellow men, and then we will be living lives which are pleasing to our God, for love is the fulfilling of the law.

Breslau, Ont.

## THE MARVELOUS MIND AND ITS WANDERING THOUGHTS

By C. Z. Mast.

For the Gospel Herald.

When our attention is drawn to volumes of anatomical works, we at once become deeply fixed in wonder and amazement at the marvelous mechanism of the brain, as it lays within its bony castle.

A well illustrated diagram of the brain will naturally turn our thoughts to the hidden mysteries of mind, and its superiority over matter, being called upon to perform in the hourly transaction and business pursuits of daily human life. The mind surely presents a mighty throne of reason and intelligence and therefore surpasses all things of human conception and construction.

We are led to exclaim with the psalmist David, that the human body is "fearfully and wonderfully made." No person can define the metes and bounds of the mind, or describe the limits of our intellectual capacity. Who can fathom the depths of thought? or circumscribe our acquirements, when health crowns the human temple?

A certain writer says, "We love, we fear, we hate, and thus we experience every passion and emotion; but have we never stopped to think what are these passions we are feeling every day? We not only feel our passions, we act them. Every emotion has its outward manifestation, as quick and slow beating of the heart, tears running down our cheeks, and various other involuntary performances give expression to anger, grief, avarice, pride, admiration, esteem, shame, pity, gratitude, etc."

It is thus not surprising that Solomon wrote, "For as he thinketh in his heart, so is he." We cannot always judge people by what they speak with their tongues. The conditions of our heart (which the ancient Greeks termed the seat of affections) is really both to God and man, which we are inwardly, and neither religion nor friendship is counted valuable if not based on sincerity.



We can all realize that it is harder to live up to a good reputation than down to a bad one.

A schoolmaster once wrote the following lines on the chart, whose pupils committed to memory, and to-day they have grown to man and womanhood—still frequently rehearsing the gem which left such a deep impression:

"Sow a thought, reap a deed;  
Sow a deed, reap a habit;  
Sow a habit, reap a character;  
Sow a character, reap a destiny."

If our thoughts are not mastered they will mold us into degradation. We are responsible for the harboring of every evil and wandering thought which intrudes our sacred hours, disturbs us in our prayers, and sometimes will frighten us by its suggestion of abominable deeds. "Woe unto the soul that has never made an attempt to banish such venom from the regions of the heart and mind."

We are governed by three essential elements: spiritual, mental, and physical. If any of the latter two are permitted to predominate our spiritual element, then the results will prove a tragic picture of a mortal being, wrecked both physically, morally and spiritually, especially in old age when the material senses are no longer able to resist those unadmirable and soul-destroying passions; also in a weakened physical state and a disordered liver, each and all or each in turn account for depression of spirit and inability to control of thought, which furnish that prolific source of that haunting melancholy which sweeps down upon the soul and drives it to despair, if it is not checked by the sunshine of faith and the atmosphere of common sense.

We are living in a world where evil and good are in conflict, being victims of inherited tendencies, and we are responsible to banish all allurements of sin. May we sing solemnly:

"Cleanse and refine my thought and affection,  
Seal me and make me, pure as thou art."

Our Savior preached, "Blessed are the pure in heart: for they shall see God."

Health and happiness can never exist where temperance is not, and where piety is not a constant visitor there is no comfort or balm against the cares and disappointments of life. Our strength of muscle, the soundness of our hearts and lungs, the limits of our intellectual capacity have all been settled for us by our birth. We may have been born with a tendency to sullenness and to gloom, but listening to the Christian faith and discovering that joy is an element of Christian perfection is become just as much our duty to struggle against sullenness and gloom as to struggle

against any gross sensual vice, as we must set our heart and strength to resist and subdue our natural tendency. Let us find some support in the grand old maxim, "He that ruleth his own spirit is greater than he who taketh a city."

Again, the best way to overcome the evil tendency is not to think about ourselves, nor break our projects and motives to pieces, but to look away from ourselves to Jesus Christ.

The four little rules of Edward Everett Hale are helpful for everyday living:

"Look out, not in;  
Look up, not down;  
Look forward, not back,  
And lend a hand."

Elverson, Pa.

### DRESS

By Pearl M. Garber.

For the Gospel Herald.

There are many people who seem to have other good qualities who pretend to have good reasons for putting on style but really without good excuse.

Some say, "Others do; I may as well as not." But what right have they to "spend their money for that which is not bread." when "the earth is the Lord's, and the fulness thereof," when all that we have belongs to God?

Among the things which should not be worn are patent-leather and white shoes, since they cost more and wear out sooner than plain shoes; low-necked dresses, bracelets, rings, brooches, fancy buckles, ruffled or embroidery-trimmed dresses, etc., etc.; as these things are worn only for display, and the money wasted on them, if put to proper uses, would bring comfort to many a needy soul.

It is sad to think how strong a hold the world has on church people, which would not and could not be if all members were what they ought to be. When the world sees the Church drifting it gives more courage to the enemy of souls to entrap the unwary.

Our manner of dressing shows to a great extent what is in our hearts. If we want happy results we must have our hearts right. Unless we stand a unit on this question and follow Bible teaching we can never honestly hope to bring this wicked world to Jesus. Dear brothers and sisters, if we have any unnecessary things about our clothing or wardrobes, let us get rid of them at once and never allow them to return.

Comins, Mich.

If your religion doesn't change you you had better change your religion.—Schoval.

### THE BIBLE AS A LAMP

By Dorothy M. Bond.

For the Gospel Herald.

Thy word is a lamp unto my feet and a light unto my pathway.—Psa. 119:105.

There are many things to be noticed about a lamp. The lamp of which we are speaking is the greatest light ever presented to fallen humanity. In order to have a bright light it is necessary that the lamp be clean and polished, well trimmed and full of oil that it may be a guide unto all that are tossed on the rough sea. Just so with those who have accepted salvation. They are God's light house to the outside world and through us the true light **must shine**. Let us now divide our subject as follows:

**1. Brightness.**—We are kept bright and polished by reading and studying the blessed Word, Christ bore our curse, left the Bible as our light, and we may well bear His cross. No cross no crown.

**2. Well trimmed with Abundance of Grace.**—God's well of grace is full and free to all who are willing to ask for it (Isa. 55:1). If we expect a favor of an earthly friend we usually think it worth asking for. Likewise with the heavenly grace, if we are not willing to ask for it we could not make use of it were it bestowed upon us. It would be as the hidden talent.

**3. Full of Oil.**—This oil is faith. "So then faith cometh by hearing and hearing by the word of God" (Rom. 10:17). The more we read and hear of the Word of God the more our faith will increase. Without faith it is impossible to please God (Heb. 11:6). "Let us hold fast the profession of our faith" (Heb. 10:23).

**4. The Word or the Bible.**—"Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). It gives us confidence in God, and comfort to know that we are doing His bidding. What can give us more enjoyment than to be following in the footsteps of the meek and lowly Nazarene.

**5. The Bible as a Guide.**—If it were not for this blessed guide, life indeed would not be worth living. This earth is not our home. It is but a wilderness of woe and a stopping place in which to make ready for our home above. We would not think of going on a journey through a wilderness without first employing a guide to show us the way. If we are so careful of the natural man, we should be much more so about the spiritual man, and at all times take heed to Prov. 3:6, and we will be led safely through this life of care.

**6. The Bible as a Handbook.**—Solomon says, "Of making many books there is no end, and much study is a weariness of the flesh" (Eccl. 12;



12). But we know that in all the making of books there is none other so great, so rich in promise and blessings as the Holy Bible. It gives directions for every day of our life. We may read it a thousand times o'er, the Bible never grows old.

**7. A Light in the Valley.**—In the valley of this earth we have the sun by day and the moon and stars by night to light us on our way, but there is a dark valley ahead of each and every one; viz., death. But the redeemed can sing with the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." But when we reach the other shore we will no more need the sun, moon, and stars to give us light, for the Lord God will give us light.

**8. A Signal to Warn of Danger.**—There is great danger of people in this day falling into a form of worship as did the Pharisees in the time of Jesus. At the railroad crossing we see the signal. If obeyed, all is well; but if not, we then endanger ourselves. Is it the same in this life. If the tempter comes and we resist it gives us victory and each victory makes us stronger until we will be able to sing, "Victory! Victory all along the way through Jesus!"

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

Hubbard, Oreg.

## THE MOMENTUOUS MOMENT

By A. E. Kauffman.

For the Gospel Herald.

A point of time, a moment's warning, removes me to that heavenly place, or shuts me up in hell.

When is the appointed time? It is today. Will we heed the voice of one so loving, so kind and true, and be removed to that heavenly place, or will we reject His call and be shut up in hell? When we read the above let us bear in mind it does not mean this or that person but me myself.

So often when a warning is given we may think it is for a certain person but it may be myself and Christ evidently wants His love shed abroad in our hearts but we will not respond. "Today, if ye will hear his voice, harden not your hearts" (Heb. 4:7).

May we as His chosen ones have this as our theme. A point of time, I am saved, heaven is gained and all is well.

As for the unconverted, give your heart to Christ, be courageous; for we know courage is the power of getting forward in spite of difficulties to reach a chosen and worthy object.

Kinzer, Pa.

## THE BIBLE

Sel. by Lloyd S. Kemrer.

Some years ago an African prince wondering at the greatness of her country, sent an ambassador with costly presents to Queen Victoria, requesting to be informed as to the secret of England's greatness. Handing the ambassador a copy of the Bible, she bade him bear it home to his master with this message: "This is the secret of England's greatness." Sir Walter Scott has said: "The most learned, acute and diligent student cannot in the longest life obtain an entire knowledge of this one volume. The more deeply he works the mine the richer and more abundant he finds the ore. New light continually beams from this source of heavenly knowledge to direct the conduct and illustrate the works of God and the ways of men; and he will at least leave this world confessing that the more he studied the Scriptures, the fuller the convictions he had of his own ignorance and their inestimable value." In these days of so much false doctrine, we should be able to discriminate and "hold fast to that which is good."

When we see the Gospel of Jesus Christ working, we will cease to cry out that it has lost its power, and when we more clearly understand the Gospel of truth of the old book we will cease our mad race for something new and interesting; we will be continually finding between its covers something newly interesting whether it be literary compositions, historic records, divine revelation, or a code of morals. When He who clothes the lilies of the field has clothed us in His spotless purity, heirs and joint heirs with Jesus Christ, we will begin to realize the depth of riches both in the wisdom and the knowledge of God. God's Word will be the joy and rejoicing of our heart, "For all things are ours, and we are Christ's, and Christ is God's" (I Cor. 3:21, 23). Are we weak? Then we are strong, for "His strength is made perfect in weakness" (II Cor. 12:9). If we be weary then He says to us as to Moses: "My presence shall go with thee and will give thee rest." Is the burden heavy? "Cast thy burden upon the Lord and he will sustain thee" (Psa. 55:22). If the way looks dark, then God who commanded light to shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). When our friends forsake us, "There is a friend that sticketh closer than a brother" (Prov. 18:24). If there be anything we lack, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Are we bound? Then stand

fast in the liberty wherewith Christ has made you free, nor be entangled again with the yoke of bondage. For Christ hath redeemed us from the curse of the law being made a curse for us. If we are troubled, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3, 4). Therefore we may go cheerfully about our daily tasks. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1:5). The Word of God defies its enemies and cheers its friends. Science has enabled us to harness the forces of the air, trace the tornadoes' path, light our lamp with electric current, shift the source of streams, ride in horseless carriages, talk with our friends over a wire, see our bones through living flesh, yet science has never solved the mystery of a human soul or the worlds to come. He who laid the foundations of the earth and stretched forth the heavens as a curtain, who created man of the dust of the earth, He and He alone can tell us from whence we came and to whence we go. His Word alone has overcome barbarism, pessimism, incredulity and doubt, conquered our fear and won our fear and won our faith. I heartily thank God that in preparing a guide to immortality He, in His infinite wisdom, gave us, not a grammar or a dictionary, but a Bible, which in trying to win the heart of man captivates his taste, transforms his affections, and expands his intellect. "For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). In this Book we see revealed the world and our own hearts. May we, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Your home is a private, secluded sacred place. If you would not admit a quack doctor, or a patent medicine whiskey vendor, a 'blue sky' agent, or a swindler of any kind into your home, why not be as careful of the reading matter that comes into your home? Some papers bring all of these evils in. Have you such papers on your table?"

People are always happier for having been happy; if you make them happy now, you make them happy twenty years hence by the memory of it.—Sydney Smith.



## HOW KNOWLEDGE OF FACTS SHOULD AFFECT OUR PRAYER LIFE

By Rosa Driver.

For the Gospel Herald.

The apostles which were at Jerusalem when they heard of the wonders that Philip had done while in Samaria sent Peter and John to them.

The news of the acceptance of God's Word led the Church to send qualified men to investigate and further strengthen the work. When they got there they found the work incomplete in regard to the baptism of the Holy Ghost, so they completed the work by prayer and the laying on of hands.

The effect of knowledge on our prayer life should be great, as great as it was with the apostles in those days. Surely, the missionaries and heathen need our prayers today as much as they needed them then.

"Lift up your eyes, look on the fields; for they are white already to harvest (Jno. 4:35).

We have the knowledge of facts today from all the mission fields telling us of their condition.

Mary Reed, missionary to the lepers of India, said in one of her letters to the home land, "O, please pray for them earnestly, so that they may be made free from the bondage of sin." These facts should lead us to pray more earnestly for those that are dying around us.

When the people heard of the things that God had wrought among the Gentiles by Paul's ministry they glorified God. This is a blessed effect of the knowledge of God's doings. If we would do the same today the missionary service would tend to the same effect rather than the exaltation of man.

Let us give our prayers, our means, our lives to be used in the work of saving the lost.

We should study and seek to know the needs of our brothers and sisters the world over, only when we do that, then can our hearts sympathize, our hands help and our lives bless them.

Versailles, Mo.

## GOSPEL MINISTRY

There is such a thing as a very small gift in a great many words; and such a thing as a large gift in a very few words. We do not want eloquent ministry, we want a living ministry, we want a baptizing ministry; a ministry that will break a hard heart, and heal a wounded one—a ministry that will lead us to the fountain of Truth and leave us there.—The Friend.

"There is no sorrow, Lord, too slight  
To bring in prayer to Thee;  
There is no burd'ning care too light  
To wake Thy sympathy."

## REPORT

Of the 9th Quarterly S. S. Conference  
Held at the Milan Valley Church  
near Jet, Okla., Mar. 30

For the Gospel Herald.

Opening exercises by the moderator.

Minutes of previous meeting read.

Song by infant class.

**What Relation Is Song Service to the Sunday School?** J. K. Eash, Ella Miller.

Resolved, That song service is one of the most essential parts of the Sunday school.

Recitation.

Quartette by Class 4.

Recitation.

Song by primary Class.

Recitations: Clara Yoder, Carrie Zimmerman.

**What Method May Be Used to Interest the Children to Aid in the Missionary Cause?** S. C. Miller, Eli Yoder, Noah Bontrager.

Resolved, By giving the children money to invest in something to help the missionary work along; also teach the child missionary work while young as the tender mind is easily taken to absorption and invitation.

Select Reading. Ralph Hostetler.

**Things that Count in the Sunday School.** (Five minute talks.)

a. **Punctuality.** P. J. Zimmerman.  
Always be punctual especially in the Lord's work.

b. **Attention.** C. J. Bontrager.

We should always pay strict attention to everything taught from God's Word to have an interesting Sunday school. We must be interested ourselves and know how to interest the class.

c. **Regular attendance.** T. Hershberger.

We should attend worship at God's house in preference to worldly amusements and should always attend regularly.

d. **Lesson Preparation.** Clara Bontrager.

Punctuality, regular attendance and attention are very important things in the Sunday school, yet coming with unprepared lessons makes the Sunday school to some extent a failure. Our Sunday school preparation should begin on Monday morning and last until Sunday morning. One thing needful in a thorough preparation is a definite religious experience. We need Spirit-filled Sunday school teachers.

e. **Sociability.** Lizzie Hostetler.

Sociability is the grace that grows up with us. It manifests the Christ-life within us.

Next Moderator, S. C. Miller; Secretary Ella Miller.

## REPORT

Of Quarterly Sunday School Meeting Held  
at Palymra, Mo., April 20, 1913

For the Gospel Herald.

Organization: Mods., Jno. Kreider, J. W. Hess; Secys., Wm. Detweiler, J. H. Hershey; Chor., Wm. Detweiler.

### Program, A. M.

**Sermon** by I. E. Buckwalter. Text, Eph. 4:23.

**Keeping at it.** J. H. Hershey, J. W. Hess.

**Silent teaching.** J. G. Detweiler, Harry Buckwalter.

### Afternoon

**Children's Meeting** by Lizzie Hess.

**Two She Bears** (II Kings 2:23, 24), J. R. Buckwalter.

**Power of Little Things,** Della Buckwalter, John Shull.

**Patience.** Geo. Fenton.

## Evening

**Rebekah Compared to Hannah.** Wm. Detweiler.

**Sermon** by Ira Buckwalter. Text, "By their fruits ye shall know them."

Quite a number of our brethren were present from Pea Ridge. Bro. J. G. Detweiler and Bro. Wm. Detweiler of Shelby Co. We were glad to have them present and we had a profitable time together.

A few of the thoughts given:

Man must be converted to Christ before he can obey the golden text, "Be kind one toward another, tenderhearted forgiving one another even as God for Christ's sake has forgiven you."

God does not demand impossibilities but He does require "Keeping at it." Much stress, but not too much, was put on the importance of punctuality, giving, and studying.

Enoch and Christ are examples of silent teachers.

Teachers must be kind and tenderhearted or their efforts will not count for good, regardless of how able they may be other ways.

Some people say more than they do; others do more than they say.

Children should live for Jesus. They are to a large extent what the people are that handle them. No doubt much was said about the prophets in a mocking, disrespectful way, a bad example for children, and in Elisha's time resulted in the children in a rude way calling, "Go up thou baldhead"—then being torn by two bears.

A little lie may be large enough to bar people out of heaven (Rev. 21:8).

"Patience worketh experience." "Let patience have her perfect work." Job as an example of patience.

Secretaries.

## MISSION MEETING REPORT

For the Gospel Herald.

The 70th Quarterly Meeting of the Mennonite Sunday School Mission was held at Paradise, Lancaster Co., Pa., April 16, 1913.

Devotional, I. F. Swartz, Blooming Glen, Pa.

Moderator, Daniel N. Lehman.

Program as follows:

**Sermon,** Bishop Abram B. Herf.

**Lord, Teach Us to Pray.** N. H. Mack.

**Joys of Opportunities Embraced.** John B. Senger.

**The Proper Use of the Tongue.** I. F. Swartz.

**What is True Repentance?** J. C. Haebecker.

Appointments for the various schools were as follows:

Philadelphia, Pa.: Supt., Jos. Bechtel; workers, Sisters Mary Denlinger and Amanda Musselman.

Lancaster: Supts., H. H. Mosemann, Abram Eby.

Monument: Supts., Amos Stoltzfus, Isaac Rohrer.

Columbia: Supt., Chas. B. Byer.

Supt. Mellinger reported that the work at the Lancaster Mission was retarded by sickness, but is moving along nicely now; also that there is in sight at present four or five hundred dollars toward the debt of the Philadelphia Mission.

Contributions, \$185.30.

The weather being very inclement, the number present was not so large.

Following are a few thoughts presented: All Scripture is written for our learning and instruction in oGd.

When the children of Israel murmured they displeased the Lord.

As the wounded Israelite that looked upon the serpent of brass was healed; so the sinner by looking upon Jesus Christ on the cross can be saved, and all who will not are self-destroyers of soul and body.



We should do all we possibly can for our own soul and our neighbors.

We must first confess our sins before we can enter the Christian life.

Praying in faith is worth more than faith in prayer.

When the disciples of Jesus heard Him pray, they found themselves in great need, and seeing their own nothingness and having so little power they asked the Lord to "teach us to pray."

Conditions for receiving answers to our prayers are humbleness, implicit faith, submission to God's will. Hindrances an unforgiving spirit, hatred, not living up to what we pray.

The foundation of our prayer, "We being evil can give good things to our children, so much more will our heavenly Father give to them that ask."

In every home there should be a family altar.

Prayer is the key to every situation in life, whether it be grief, affliction, temptation, or our struggles in life. It gives the "one accord in the Church; it helps our infirmities.

Heavenly joy will last throughout eternity, earthly joy but for a moment.

There is joy in testifying for Christ, a kind word spoken to some one who is pressed down.

Opportunities are many in the Sunday school: to teach, to invite those who do not attend, financially, to pray for those who do the work.

If any one doubts the joy that will come to those who are willing to work and lead some one to accept Christ, just try.

Evil things in our heart will lead to an improper use of the tongue, good things to a proper use of it. Our words are an index to our conduct.

Whatever good you have to say about anything sow it broadcast; but when evil be slow to give it.

When filled with the Holy Spirit we will speak as the Spirit gives utterance.

Lying, swearing, filthy communication are an improper use of the tongue, and will be written up against us if not repented of.

True repentance an expression of joy upon the countenance, in the sight of God the condition of the heart is measured, a turning to God, or complete religion, makes restitution, confession to men a resolution carried out, shows us our unworthiness, the putting off the old man and putting on the new, the work of God in the heart, exchanging the self life for the Christ-life, leave the sin we once loved.

Resolving is not repentance, neither is worldly sorrow neither fleeing into the Church to hide our sins.

The goodness of God leadeth us to repentance, this side of the grave we meet a merciful God, the other side a just one.

The sinner does not believe that God sees everything.

"Whatsoever is not of faith is sin"—and every sin a barrier to heaven.

Henry Hershey, Sec.

## Married

**Gish—Rohrer.**—On March 20, 1913, Bro. Arthur H. Gish of Millersville, Pa., and Sister Ada K. Rohrer of Lancaster, Pa., were united in holy matrimony, at the home of the bride, by Bishop Abram Herr of New Danville, Pa. May God's richest blessings attend them through life.

## Obituary

**Riehl.**—Bro. John Riehl died at his home near Milford, Nebr., April 7, 1913, of typhoid pneumonia, aged 84 years, less 3

days. He leaves to mourn his departure his aged widow, 7 children, and 26 grandchildren.

**Blough.**—Anna Troyer was born in Holmes Co., O., June 21, 1833; died at the home of Aaron Blough April 14, 1913; aged 79 y. 9 m. 23 d. She was united in marriage to Jacob Blough. This union was blessed with 6 sons and 3 daughters. She reared all these children to manhood and womanhood and also took a grandchild when but a child and cared for her as one of her own children. She united with the church in early years and clung to the hand of her loving Savior all through life. Her husband preceded her to the spirit world about 7 years ago. She leaves 2 brothers, all her children, 37 grandchildren, 17 great-grandchildren, and many other relatives and friends to mourn her departure.

**Plank.**—Christian J., son of Christian and Elizabeth Plank, was born in Wayne Co., O., Sept. 13, 1833; died at the home of his son, Samuel E., near Middlebury, Ind., April 4, 1913; aged 79 y. 6 m. 21 d. His sickness was of but short duration, and the news of his death came as a shock to the entire community. He united with the Amish Mennonite Church when a young man, and remained a faithful member until death. He leaves to mourn their loss 4 sons and 6 daughters, an aged sister, 34 grandchildren, 16 great-grandchildren, and many other relatives and friends. Services were conducted at the home by S. S. Yoder from II Tim. 4:7, and at the Pretty prairie Church by D. D. Miller from Isa. 38:1. A large concourse of friends assembled to pay their tribute of respect.

**Swartz.**—Jacob Swartz was born in Lancaster Co., Pa., Aug. 13, 1835; died in Mifflin Co., Pa., April 12, 1913; aged 77 y. 7 m. 29 d. He had been failing from the infirmities of old age, not being confined to his bed but for a short time before his death. He united with the A. M. Church in his youth and lived faithful until the end. On Jan. 29, 1857, he was united in marriage to Mattie Stoltzfus. To this union were born 7 children. Three sons survive; namely, Isaac and Christ of Virginia, and Jacob of Indiana. His wife died in 1879. Later he was married to Rebecca Stucky, who survives him; also the following stepchildren: William, John and Lizzie, all of Barr, Pa. Funeral services were conducted April 16, at the Locust Grove Church by the Bros. Jonas D. and Samuel T. Yoder. Text, I Pet. 1:8, 9. Interment in cemetery near by.

S. F. Y.

**Burkhardt.**—Sarah Burkhardt (nee Sitler) was born in Waterloo Co., Ont., Jan. 2, 1837; died at the home of her son-in-law, Noah Shoemaker, Floradale, Ont., March 27, 1913; aged 76 y. 2 m. 25 d. On April 8, 1856, she was married to Joseph Burkhardt, who preceded her to the world beyond about 18 years ago. This union was blessed with 11 children, 6 of whom survive. One of her daughters, Susannah (Mrs. J. P. Martin), died on March 16, 1913, exactly one week before her mother's death. She suffered a stroke of paralysis, pneumonia developing after a short time and five days from the beginning of her illness death ensued. The funeral was held on March 30, from the residence of her son-in-law to the Mennonite cemetery nearby.

Beloved mother, oh, how we miss thee,  
Thy smiling face no more to see;

In heaven again we hope to meet thee,  
Where parting never more shall be.

By a daughter.

**Moran.**—Hattie Vergie, oldest daughter of Manuel and Anna Plank, was born Aug. 14, 1892; died Apr. 11 1913; aged 20 y. 7 m. 27 d. She confessed Christ and was baptized and received into the Mennonite Church in the fall of 1906. On Aug. 29, 1912, she was married to T. W. Moran of Kansas City, Mo. She leaves a sorrowing husband, father, mother, 4 brothers, and 2 sisters to mourn her departure, 2 brothers having preceded her to the spirit world. Funeral was held at the Brethren Church in Olathe, Kans., on Sunday, Apr. 13, conducted by Bro. Joe C. Driver, assisted by Bro. — Christ, of the Brethren Church. Text, Isa. 40:6-8.

**Mishler.**—Lydia, daughter of Valentine and Katie Yoder, was born May 28, 1863, in La Grange Co., Ind., died Apr. 16, 1913, in the same county; aged 49 y. 10 m. 18 d. Oct. 10, 1880, she was united in marriage to Enos Hooley, who died Oct. 3, 1891. To this union were born 3 sons and 1 daughter: namely, William, Milo, Katie, and Henry. William was called away in 1905. On Feb. 28, 1896, she was married to Edward P. Mishler, who died July 20, 1910. To this union were born 2 sons, Harvey and Roy, and 1 daughter, Alta. She leaves to mourn her departure, 6 children, 2 stepsons, Carl and Earl, 9 grandchildren, mother, 7 brothers and 1 sister. She united with the Amish Mennonite Church in her early years and remained faithful until death. She was patient in all her suffering and often expressed a desire to go home and be at rest. She was a kind and loving mother.

"We miss thee from our home, dear mother,  
We miss thee from thy place,  
A shadow o'er our life is cast,  
We miss the sunshine of thy face."

**Bontrager.**—Martha, daughter of Levi and Nancy Yoder, was born in Huntingdon Co., Pa., Feb. 18, 1844, and died at her home in West Liberty, O., Apr. 14, 1913; aged 69 y. 1 m. 26 d.

At the age of six years she, with her parents, came to Ohio, locating in Logan county, in which place she spent the remainder of her life. She was converted in her youth, uniting with the Amish Mennonite Church, and remained a faithful and devoted Christian.

She was married to Jonathan B. Hartzler, Jan. 28, 1864. To this union was given 4 sons and 6 daughters. One son and 2 daughters, with the husband, preceded her in death. Jan. 2, 1910, she was married to Christian Bontrager, they coming to West Liberty to make their home. In January last she contracted a cold, resulting in pneumonia with other complications. She suffered greatly, but bore her suffering patiently. Her case became critical and she was advised by her physicians to have an operation performed as a chance of saving her life, this being the last means. She stood the operation well and rallied nicely, but her system was so exhausted by the previous illness that she was not able to wholly regain her strength, and she passed away about six hours afterward.

She leaves to mourn their loss a husband, 7 children, 29 grandchildren and a host of friends. She will be missed in the home, where she was faithful to her duties as a wife, among her neighbors, where she was ever ready to lend a helping hand in time of need or sorrow. We believe this world is better for her having lived in it. We call it death to leave this world, but were we once out of it, and in the happiness of the next, we should think it were dying indeed to come back to this again.

Funeral services April 16 at the South Union Church in charge of Bros. S. E. Allgyer and Levi Plank. Interment in the Alexander Cemetery.



## Items and Comments

A frightful mine explosion occurred near Washington, Pa., April 23, with an estimated loss of over 100 men.

It is estimated that all the world's diamonds weigh about 28 2-5 tons and are worth nearly one billion dollars.

According to a statement made by the United States bureau of mines, coal mine accidents in the United States during the year 1912 cost the lives of 2360 men.

With over four-fifths of the members of the present Congress in Washington, D. C., lawyers by profession, there ought to be no danger of them passing laws that are unconstitutional.

The Belgian strike for equal suffrage among men has been compromised and the nearly half million strikers have agreed to return to work. The result is looked upon as a victory for the strikers. The cost of the strike is estimated at \$12,000,000.

The Kansas judge who dismissed the jury and told the men to go home and farm, as putting out crops was more important than lawsuits, manifested some good, hard sense that other courts might pattern after. As a rule the only gainers in suits at law are the lawyers.

Chancellor Lloyd George of Great Britain is one of the men in public office who admits the folly of the military craze which is proving such a burden upon nations. In a recent report to Parliament he says among other things: "The cost of armaments is the largest and most sterile increase in the expenditure, and I can not see any prospect of this menacing development coming to an end unless some change takes place in the attitude and policies of the nations concerned."

Grateful recognition is given by the flood sufferers of Dayton, Ohio, to the farmers near West Liberty, Ohio, for their self-sacrificing efforts to hasten relief to the stricken city. When the bridge across the Mad River washed out near West Liberty, the citizens of the neighborhood promptly hauled the freight across the river and loaded it on other cars on the other side. Thus the provisions which were intended for relief at Dayton were hastened on the way, to the comfort of many people.

The latest developments in the world's struggle for peace (?) are to be found in the proposed anti-alien laws of California, which at this writing is threatening the peace between the United States and Japan, and the Balkan struggle in Europe. Contrary to the express orders of the great powers of Europe, little Montenegro persisted in her effort to get possession of Scutari as her capital, which was finally accomplished when the city surrendered to the forces of Montenegro. Austria expressed her determination to make Montenegro respect the mandates of the powers, and a general European war is threatened.

One of the most recent scandals connected with the move for greater armies and navies has just been unearthed in Germany. Serious charges are brought against the Krupps who are accused of paying a liberal sum to newspapers in France for inciting hatred on the part of the French people against Germany, that a national feeling might be aroused in Germany favorable to increased appropriations for war purposes. The Krupps hoped to get

their gain out of the deal by selling larger quantities of military supplies at increased prices. It is with militarism, as with every other evil, it owes existence largely to people who get money and glory out of it. There would be few wars if nobody got any money or worldly glory out of them.

## NOTICE

### Of the Annual Meeting of the Mennonite Board of Missions and Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Oak Grove Church near Smithville, O., May 26-28. The Executive and Mission Committees will meet at the same place on May 24, at 9 A. M., sun time, to arrange their work for the Annual Meeting. At 8 A. M. May 26, said Committees with the superintendents of the various mission stations and charitable institutions will meet in private session.

We trust that all the members of the Board will be represented either in person or by proxy.

Those coming from the West over either the Pennsylvania or the Wheeling & Lake Erie Railways, stop off at Smithville. Those coming from the East stop off at Orrville.

The Ohio Conference convenes just preceding the Board Meeting, and the Eastern A. M. Conference follows immediately after. All these special meetings can be attended conveniently by those who may so desire.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President  
J. S. Shoemaker, Secretary  
D. J. Johns, Ch'r'n Mis. Com.

## CONFERENCE ANNOUNCEMENTS

### Ohio

The annual Mennonite Church Conference of Ohio will be held, the Lord willing, at the Bethel Church near Wadsworth, Medina Co., Ohio, May 22 and 23, 1913. Those coming to Wadsworth via Erie R. R. or N. O. T. & L. Co. Electric, notify H. R. Newcomer, Wadsworth, Ohio. Those coming to Seville via B. & O. R. R. or P. Ft. & C. R. R. and Cleveland S. W. Electric, notify J. B. Detweiler, Seville, Ohio. We heartily urge and cordially invite all who can to attend this conference.

I. J. Buchwalter, Mod.,  
N. O. Blosser, Secy.

### Eastern A. M.

The Lord willing the Eastern A. M. Conference will be held this year at the Oak Grove Church near Smithville, Ohio, on May 29 and 30. All are cordially invited to attend.

E. L. Frey, Moderator.  
C. Z. Yoder, Secretary.

### Indiana-Michigan A. M.

The Indiana-Michigan A. M. Conference will meet, D. V., with the Forks congregation near Middlebury, Ind., on the first Thursday and Friday in June. Those coming on the train should come to Middlebury and notify either D. D. Miller or S. E. Weaver of their coming. Everybody is invited to attend, especially ministering brethren from surrounding districts.

Ira S. Johns, Sec.

## MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

## COMBINATION OFFER

By arrangement with the publishers of *Herold der Wahrheit* we are authorized to make the following offers:

*Herold der Wahrheit* and *Gospel Herald*, both papers to new subscribers, for \$1.00. Renewals to *Gospel Herald* and *Herold der Wahrheit* to one address for \$1.50.

*Herold der Wahrheit* and *Mennonitische Rundschau*, both papers to new subscribers for \$1.25. Renewals, both papers to one address, for \$1.50.

Sample copies of either paper named, sent free upon application.

Mennonite Publishing House,  
Scottsdale, Pa.

## NOTICE OF ANNUAL MEETING

The annual meeting of the Mennonite Children's Home Association will be held, the Lord willing, in the Home at Millersville, Lancaster Co., Pa., at 1:30 o'clock P. M., Monday, May 5, 1913.

We heartily urge and cordially invite all who can to attend this meeting.

Bish. Benj. Weaver, Mod.,  
D. M. Wenger, Secy.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTDALE, PA., THURSDAY, MAY 8, 1913

No. 6

## EDITORIAL

"Blessed is he that considereth the poor."

The richest poor man is he who is "poor in spirit."

The poorest rich man is the one described in Mark 8:36.

The best investment ever made is the sacrifice of self to God.

Our list of conference announcements is steadily growing. A few weeks more and these conferences will be a thing of the past. Are you preparing to attend? Are you praying and meditating to the end that the greatest possible good may come from them?

Next week, the Lord willing, we expect to publish the annual report of the General Manager, Secretary, and Treasurer of the Mennonite Publishing House, giving an account of the work of the House during the fiscal year ending April 30, 1913. As exact figures are not yet available we dismiss the subject now by saying, Watch for the report next week.

This is an appropriate time to ask the question, What is now the most important work before you? You think of your business, especially the necessity of getting out your crops in due season. Do you also think of the work of the Church, the Sunday school, the young people's meeting, the effort to win some lost soul to Christ? Of the things mentioned, which is most important? Which receives your most thoughtful and serious attention?

This is communion season. Many reports come to us of refreshing com-

munion services held, with here and there an expression of regret that not all members are warm in the service, consistent in life, and happy in the Lord. Such services are as a rule not only spiritually refreshing but actually strengthening to those who enter into them in the same spirit in which our Savior offered Himself as a ransom for our sins. Two things enter into these services largely: (1) the idea of Christian fellowship, (2) showing the Lord's death. Let the things typified be made real in daily life. As a body of members having fellowship with God and with each other, let us move forward as a united, zealous, whole-Gospel army of soldiers of the cross, showing by our life of sympathy, purity, loyalty and devotion to God and the Church that we have imbibed the spirit of our Master and mean by His grace to exemplify it in daily life until called into the eternal fellowship of saints above.

**No Time for Sleep.**—That was an inspiring utterance on the part of the little 12-year old Jesus of Nazareth when He said, "Wist ye not that I must be about my Father's business?" Would to God that we might feel the same way at all times, for the need is certainly here. The enemy never sleeps; why should we? The forces of sin are ever active, working fearful havoc in the souls of men. As an example of how this works we quote from the "Religious Telescope" which suffered great losses in the recent flood at Dayton, Ohio. Speaking of the work done to bring the city back to normal conditions it says among other things:

"Saloons are open, to the everlasting discredit of those who are responsible, with three hundred drunks to take care of the first day. Theaters were open on Sunday, April 27, flaunting their infamy in the face of the Almighty, and inviting another flood. How long, O Lord, how long? The city government, which was paralyzed when the first levee broke, and which would not have been an inappropriate subject for the undertaker, is being restored

to power, and moral values dread the consequences."

This is one among many illustrations showing that if we would conquer in the name of the Lord we must marshal our forces and keep in the fight until at the call of the Lord we go on to join the Church triumphant above. God makes no provisions for sleeping Christians. He means for us all to work. Christ's testimony was, "I must work the works of him that sent me while it is day. The night cometh when no man can work." God wants our time, our prayers, our hearts, minds, our hands, our feet, our tongues, our money, all our stewardship, and wants them all employed in His service for the rescue of the lost and the strengthening of the Church. Brother, are you ready and willing to do your part?

**The "Twilight Zone" in Religion.**—One of the hardest things to get people to understand is the fact that a cleaning up morally and socially because of Christian influences does not necessarily mean salvation. Our attention was called to this afresh as we read the following which we clip from one of our exchanges:

The proclamation of the Gospel that the kingdom of heaven is at hand is now understood to mean that Christ was born not simply to save individual men and women, but also that, in addition to this, salvation is to reach men in their social relations, and that tribes and nations shall be permeated by the leaven of Christianity so that in this age the kingdoms of the world shall become the kingdom of our Lord and of His Christ.

In other words, the leaven of Christianity is going to work, and keep on working, until this old world will be so completely cleaned up that it becomes the pure kingdom of our Lord Jesus Christ. That sounds nice; but we have two objections to it: (1) The leaven usually works the other way. The history of all nations proves that while this polishing up may clean up the outside, unless the cleansing power of the blood is applied to the heart there is sure to be an inward rotten-



ness which sooner or later makes the outside polish vain. (2) The Bible describes the people of God as being a called out people; as Peter expresses it, "a chosen generation, a royal priesthood, an holy nation, a peculiar people." Christ says, "My kingdom is not of this world." Neither He nor any of His disciples teaches that He came to clean up society and nations with a view to adopting them into His kingdom.

Yes, salvation does clean up the lives of the people morally. Whoever is really saved is saved from sin. The blood-cleansed soul gives evidence of this cleansing by a clean, pure life outwardly. Christianity does even more than clean up the lives of those who admit Christ into their hearts. It has a reforming, refining, enlightening influence wherever it is found. Neighborhoods become better when Christian people move into them. Nations become enlightened in proportion to the number of Bibles and real Christians in them. Hence we are not surprised that some non-Christians who have lived all their lives under Christian influence live clean, moral lives; that some of the finest things ever said or written come from the lips and pens of infidels living in the "twilight zone" of Christian influence. But all their good thoughts, actions and traits of character they borrowed from Christianity. And the fact that they have refused to accept Jesus Christ as the Savior of their souls proves that it is possible to be influenced in mind and action without being changed in heart and soul.

Hence we insist that cleaning up morally and socially is not Christianity; that a man may absorb the morality and social uplift which the influence of Christianity brings and still lack the one essential of true Christianity—the new birth; that people are not brought into the kingdom of Christ by communities and nations through the morally cleaning up process, but admitted as individuals as each accepts Jesus Christ as Savior and Lord and becomes cleansed through the power of the blood. Too many people are willing to live in the "twilight zone" of Christian influence without being willing to get into the daylight of God's redemptive plan and experience what in common English is known as "conversion." Society may be elevated through Christian influences, nations may become more righteous as the power of the Gospel becomes manifest in the lives of the people; but society and nations are saved only as individuals believe in the Lord Jesus Christ, repent of their sins, and are by the power of God translated from the darkness of this world into the glorious light of the Gospel and kingdom of God's dear Son.

## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### GOD'S ATTITUDE TOWARD SIN

By Charles W. McClintic.

For the Gospel Herald.

We've a merciful Lord,  
Yet He's just as just now  
As when deep thunders roared  
Over Sinai's brow.

Though God ever remains  
Longsuffering and good,  
Towards sin He maintains  
An unchanged attitude.

If from sin we're not free  
We will suffer some day;  
For sin punished must be—  
There is no other way.

If we wish to be free  
From all evil, we may;  
If we don't wish to be  
Naught will take it away.

The sin-cure God supplied  
Is the blood of His Son  
Who on Calvary died,  
And deliverance won.

Elkhart, Ind.

### THE SALT OF THE EARTH

The Master's meaning, when He so defined the relation of His followers to this world, is readily discerned. His declaration at once gives rise to the thought that one must be thoroughly and constantly good and true to bear that name worthily and to fulfill such a mission or function among men. No mere veneer of godliness can exert any degree of saving influence over others. Nothing but genuine Christ-likeness can meet the mission here predicated, "Ye are the salt of the earth."

The secretly corrupt man, no matter how well he covers his sin nor how pious his pretensions, nor how prominent his place nor what measure of confidence may be bestowed upon him, cannot be the "salt" of others within the meaning of Christ's words. The double life proceeds under false colors, and is the more destructive of good for that very reason. The unclean man who bears a good name is the worst enemy of good and the most dangerous member of society. The more prominent his station and relation in the community, church and state, the greater his opportunity and power for evil. It is the grace of God alone that can make a man or group of men "the salt of the earth."

It was but a small group of men of whom this was predicated, but they were the chosen representatives of

Christ's kingdom on earth, and it was for that reason—because of that relation, that is was said of them. It was said of them because it was through them and their successors that the saving and sanctifying power and workings of the Gospel should be laid upon the heart and conscience of whole world in due course of time.

The Gospel is the hope of the world. It is God's chosen plan that the saved shall reach the unsaved—that the lost man shall be brought face to face with the claims and blessings of the Kingdom. This is the mission of His followers for all time. It is theirs to herald the kingdom; theirs to teach and preach; theirs to persuade men to renounce sin, the flesh and the devil and, obeying the truth, make Christ king of their life. "Ye" my followers, "Ye," my ambassadors, "Ye," my representatives, are "the salt of the earth."

There is no other agency in the world that can serve that purpose or fulfill that function. It is the work of the Church of Jesus Christ to win the world for Him. The measure of her success in that great mission committed to her depends on her fidelity to the great Head of the Church. Not numerical strength, not multiplication of machinery, not the attractions of wealth and culture and superficial refinement, but the power of the Gospel in the Church is what has the promise of glorious achievement. It is by the power of the Spirit that the kingdom of the powers of darkness shall be overthrown.—The Evangelical Messenger.

### IS DEATH-BED REPENTANCE ACCEPTABLE WITH GOD?

By A. W. Kuhns.

For the Gospel Herald.

We feel that according to the teachings of our Savior, the circumstances that surround the individual would govern the answer to a great extent.

We often meet men and women who say that sometime they expect to give themselves up to the service of Christ, but when they are warned of the danger of putting off salvation and of the uncertainty of life they bring up to us the thief on the cross or of those who went in the vineyard to labor at the eleventh hour and received a penny, the same as those which had borne the burden in the heat of the day.

Let us notice the two instances referred to and see the conditions surrounding these men. The thief no doubt was a man who was not desirous to hear the preaching of Christ and therefore had never heard His message of love to the sinner, and having possibly been held some time in prison awaiting his death had been



deprived of the privileges which others had enjoyed. To our mind this was his first opportunity to call upon Christ who in His infinite love gave him the promise to accompany Him in-paradise.

In the parable of the vineyard the householder went to a market place five times in quest of laborers and the last time on the eleventh hour he saith unto them, "Why stand ye all the day idle?"

Notice carefully their answer: "Because no man hath hired us;" or, in other words, because we haven't had a chance to serve thee.

So this being their first call and they yielding at the first opportunity God could only receive and grant them the same as those who had gone at the first call in the morning.

In the light of God's Word we are constrained to believe that those who have not had the privilege of hearing the Word read and taught and have not spurned the Spirit of conviction from time to time; if such would truly repent on their death bed, Christ would stand with out-stretched hands ready to receive them to Himself. But on the other hand, if one has been raised with Christian surroundings and has had the invitations of the Church and felt the wooings and pleadings of the Holy Spirit and resists the same from time to time, and upon his death-bed would call upon God to receive his soul then we are afraid that the eleventh hour is past and the time of grace is ended. "Behold, now is the accepted time." "Behold, now is the day of salvation."

Harper, Kans.

## PURPOSE OF GOD'S LAW

By Mary G. Conrad.

For the Gospel Herald.

The purpose of God's law was His manifestation of love toward mankind, something whereby they might be able to walk in His ways and remain true in their worship to Him.

Psa. 19:7 we read, "The law of the Lord is perfect, converting the soul."

The first law was given to Adam in the garden of Eden. Adam transgressed, therefore lost the blessing. The law required perfect obedience. When obeyed it resulted in a blessing, as we read in Psa. 119:1: "Blessed are the undefiled in the way, who walk in the law of the Lord." But to such that do not obey a curse is pronounced upon them. "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10).

When the children of Israel were sorely afflicted and in great distress, God heard their cry, gave them true laws, good statutes and command-

ments whereby they might again rise to a higher plane of religion.

Time and again they transgressed, forsook their God, served idols, and were proud. But every time they cried in their troubles, He in His great mercy and long suffering heard them and sent deliverance.

Again, the purpose of God's law is given us very clearly in Gal. 3:24: "Wherefore the law was our school-master to bring us to Christ, that we might be justified by faith."

By the law comes the knowledge of sin, the purpose of which is to convict us of our sins, showing us the necessity of coming to Christ, who is our only hope of salvation.

God's law is not like man-made laws of today, that sometimes prove to be wrong, which show partiality when it comes to judgment. But we find God's law to be pure, holy, just and good, without respect of person. The psalmist says: "The statutes of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes." Paul says, "Wherefore the law is holy, just and good" (Rom. 7:12). It was the love of God embodied in the law, which was Jesus Christ, the true light who came to enlighten the eyes of men.

This light was shining all through the law in the old dispensation. The reason men could not see it was because their hearts were darkened by their deeds. In Rom. 1:21 we read: "Because that when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened." God was waiting and longing for men to open their eyes to the light. A few here and there saw it gleaming and turned to walk in its pathway. Abraham loved light, and God gave him a vision.

Since man could not see the vision, Christ came as a ransom for all, thus fulfilling the law. In Matt. 5:17 we read: "Think not that I am come to destroy the law and the prophets, I am not come to destroy, but to fulfill." It was necessary for the Word to become flesh. Every word must become flesh before it can reveal its power to men. Just in so far as the Word becomes flesh in our lives, that it becomes a part of us, we know its reality and blessing.

Christ's incarnation was necessary to the revelation of the truth, as well as for the work of redemption.

Can we fathom God's great love toward man? Have we ever stopped to think where we would be, were it not for His grace, goodness, and mercy? As revealed through His Son Jesus Christ who is our righteous Judge before whom all nations shall appear both small and great, righteous and wicked, quick and dead, to receive their sentence according to His Word,

Christ said, "The word that I have spoken, the same shall judge him in the last day."

To this end He has given us His law both written and unwritten that no one has reason for excuse. His written law is handed down to us through His Word, the Bible. The unwritten law is written in the hearts of men, their conscience bearing witness thereto, as shown in Rom. 2:12, 14, 15: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts. Their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another."

Therefore let us accept salvation offered to us through Christ, as revealed to us in His law of love, and prove ourselves worthy of this glorious gift, by living a pure and holy life before God and man.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Noble, Iowa.

## THE TRUE PANACEA

A new President has just been inaugurated. The United States government has changed hands. The ship of state has taken aboard a new pilot. The results of the change are yet to be known, but judging by the joy of some people, it would seem that the millennium had dawned—or was about to dawn.

The women—some of them only, thank God—say, or seem to say, that the only way to bring "peace on earth and good will to men," is to let them have the ballot.

The Socialists argue that what is necessary to bring in the "golden age" is to divide up the gold—how else could it be!

And so it goes. Every man's medicine is a panacea for the world's ills, while the "other fellow" has only a "worthless imitation!"

But is there no panacea for the world's sorrow? Has the Infinite Creator left us, plunged to the depths of woe, without a remedy? Such is not the dealing of a loving Father. There is a Remedy, a genuine cure-all. It is "The grace of God, that bringeth salvation."

Thousands of great and good men have labored and prayed that the race might be delivered from its sins, sickness and sorrow. All their lives and energies have been unselfishly laid

(Continued on page 94)



## BIBLE DICTIONARY

### Definitions and Comments

By O. H. Zook.

For the Gospel Herald.

#### Apostasy

Apostasy means an abandonment of what one has professed, or rather a total departure from one's faith and religion. An apostate is one, therefore, who forsakes his church and religion; one who gives up his plain, simple life for a life of pleasure or carnal indulgence.

Practically everybody in the world desires to be saved when they die. God has given us, in language that a little child can understand, the simple, easy way by which we may obtain eternal life. It is by way of the cross. By this we mean to say that the Christian life is a life of self-denial. But many so-called Christian people, either intentionally or ignorantly, misinterpret the Scriptures, forbidding and declaring unnecessary what God has ordained and established and setting up things that God has forbidden. Such people lose power with God and gradually fall away from the true faith. Others for mere liberty withdraw. But whatever may be the cause the present day apostasy is the fulfillment of prophecy. The day of the Lord will not come **except there come a falling away first** (II Thes. 2:13). This with the dozens of other scriptures go to prove that the end of this age is near. May God grant that we may be ready when it comes.

#### Covenant

A covenant is a mutual agreement between two persons. The covenant of God implies His commands, prohibitions, and promises to man which entitle man to happiness on condition of full obedience to God. It is that by which God promises to give salvation to man on the condition that man shall believe in Jesus Christ as his personal Savior and Redeemer, and walk in "newness of life" as laid down in the glorious Gospel.

God created man to serve Him and glorify Him. But man fell. Then God made a covenant with man, which sums up about like this: "If you will love me with all your heart and keep my commandments, then I will save you from the curse of sin and the wrath of God."

God is so anxious that man be saved from the wrath to come, that He made one covenant after another with man. Everything has been done that can be done to redeem us, and still man will not accept. Oh, the longsuffering and mercy of God! How long will a wicked world doubt Him and refuse to accept His most reasonable and easy

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

**Who are the angels referred to in Rev. 1:20; 2:1, 2, 8, 18, etc.?**

J. M. K.

They are commonly considered as referring to the heads of the churches named.

**When the wife and children in a family are zealous in the Master's service, trying to do what they can in the way of building up the cause by active service, distribution of literature, etc., while the husband is rather angered at their giving away so much literature that costs money, should they persist in doing so against his will?**

B. M.

If one were asked to give advice in regard to such a case, it would be best for the one questioned to know something about the character of the father and the family. To direct the children in such a work might be to advise them to do something from which but little good would come. If the wife is a very discreet person she would try to do as Peter said in I Pet. 3:1: "Ye wives, be in subjection to your own husbands; that if any (husbands) obey not the word, they may also without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear." This would mean then that if the wife was not gifted with this discretion she may do more harm than good by doing work of that kind secretly against an obstinate husband's will; if he were somewhat passive he might take such work as a joke and no bad results would come from the same. In deciding this question let us keep in mind Matt. 10:37; Luke 12:51-53; Acts 5:29; Gal. 6:10; Eph. 6:1-4; I Pet. 3:1, 2, being guided by the question of how we may accomplish most for God and the Church, remembering that obedience to God brings best results.

L. H. S.

**Please explain II Tim. 3:16 in connection with Rev. 22:18, 19.**

L. S. K.

Both references mean just what they say, and both are explained when

terms! One thought of spending eternity in everlasting banishment from the presence of God should be sufficient, but the weeping, sympathizing Jesus must say, "And ye would not." Belleville, Pa.

we accept them at their face value. The Bible, from beginning to end, is God's revelation to man. We have no authority to add to, or to take away from it. While the last named reference is to be understood as applying to the book only in which it is found, the principle therein stated is applicable to the entire Book of books.

**Explain Rom. 6:4.**

O. S. K.

This is the old immersionist stronghold. We shall not take time to discuss it from this standpoint, only to say that the text should be read and accepted as a part of Paul's excellent treatise on justification and practical Christian living. Having completed his presentation of the subject of Justification by faith he goes on to say, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" How baptized into Jesus Christ? "For by one Spirit are ye all baptized into one body" (I Cor. 12:13). Paul goes on. He shows that being baptized into this body by the Spirit, there is also suffering; so the baptism of suffering is also connected with it. Now the verse in question: "Therefore we are buried with him by baptism into death." This could not have meant water baptism, for water baptism does not bring us into death. But being baptized into the one body we are forever buried—the old man crucified and put away, the new man "hid with Christ in God" (Col. 3:3). We must not call this a literal burial with water unless we are ready to go on and call what is written in verse 6 a literal crucifixion on the cross. Taken in its proper connection it is a forceful picture of the life hid with Christ in God.

#### WEeping AND LAUGHTER

By S. E. Roth.

For the Gospel Herald.

The psalmist in olden time seriously wrote (As the wickedness of mankind he saw) "Rivers of water run down mine eyes, Because they keep not thy law."

Yes, "rivers of water," so great was his grief,

So deeply for others' sins did he mourn— But what about members, who should evil abhor,

Who laugh in great merriment as they hear others scorn?

Ought Christians to laugh at sinners' vile jests?

At mockings and revelings vile?—O shame,

Nay; it is better to weep and by God's power to try

To save them in Jesus' dear name.

Woodburn, Oreg.



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### ENCOURAGEMENTS ALONG THE WAY

By M. C. Lapp.

For the Gospel Herald.

Dear Brothers and Sisters in America:—While the hot season has come and Nature has a lifeless appearance, nevertheless we know that the Almighty never changes, and His promises are as fresh as they were when they were given.

Several weeks ago there were a number of men and women received into the Church by baptism, at the Leper Asylum.

Last Sunday, March 23, there were two women received by baptism into the Bethel Mennonite Church at Balodgahan. One brother was received into full membership again who had left the Church about four years ago. We were indeed happy to see him return again as he had been one in whom we had placed considerable confidence, and had great hopes that he would some day become a strong worker. He has now returned and is determined to remain faithful; how happy we all are.

On March 16 we received Bro. George Cobble and wife into the Church; Bro. C. by baptism, and Sister C. by letter. May the Lord bless and keep all very near Him, is our prayer.

You may be interested to know that Chern Sing, the converted Sik, who was baptized last year in the month of May, is still faithfully living close to the Lord, but not without difficulties. You remember that a short time after he was baptized it became necessary to send him to parts unknown to his friends for his safety. In the month of February we had a position for him and it was supposed that his friends would not harm him after so many months; but I am sorry to state that after he was here for several weeks we found that he was being disturbed daily by his Sik friends. He thought for a time that they would let him alone after they would find him firm in the Christian religion, but I am sorry to state that he again found it necessary to leave on short notice. He called at our place the night before he had intended to leave, and we had a very satisfactory visit. On being asked if he feared his friends who had now become his enemies, he replied that he had no fear whatever, as they could do no more than had been done to others. The next day about the

time he was to leave on the train he got word that his sister who had come a distance of about one thousand miles for the purpose of getting him to leave Christianity, was planning to leave on the same train, so he did not go till the following day. Bro. Kaufman and Bro. Lehman were at the station to see him off safely, and we sent another Indian brother with him to Raipur to see him off on the main line of the railway. Chern Singh expressed some fear, I believe, in Raipur, as he suspected that his sister was there waiting to take the train, under cover. The women whom he suspected took the same train he did, but we trust God for his protection. He has promised to write to us as soon as he arrives at his destination, and in case he should be harmed he would send us a telegram if he was able to do so, we have not as yet heard from him.

It is encouraging to know that even in the present day there are those who do not fear the harm that may befall the body, knowing that God will take care of the soul. Pray for the work and workers, that God's harvest may yield a hundred fold.

Dhamtari, C. P., India.

### QUESTIONS ABOUT SOUTH AMERICA ANSWERED

By J. W. Shank.

For the Gospel Herald.

This is the beginning of a number of questions and answers to appear regularly in these columns until the supply is exhausted. In sending them in for publication Bro. Shank says: "They are some questions that were asked me the oftenest, and I thought it might be well to answer them in this way." It is a subject of special interest to many of our people at this time, and if there are any special questions on your minds concerning this work they may be sent either to this office or to the writer at the address given below.—Editor.

**I. Are there any missions in South America now? If so, what do they accomplish?**

There are today about 700 missionaries in South America. These work under various mission boards, Methodist, Presbyterian, Baptist, Anglican, Missionary Alliance, Adventist, and still a few others. There are nearly 45 millions of people to be reached by the 700 missionaries. Thus for each missionary there are 64,000 people.

The largest city in South America has 50 churches, 40 of which are non-protestant. For each of these churches there are 30,000 people. Then in 40 of those churches the true Gospel is not taught, making 150,000 people for every church where the true Gospel is given.

The missionaries are engaged in various kinds of work—building up congregations where the Gospel is taught regularly, going out on evangelistic tours from place to place preaching

and distributing copies of the Bible, building up schools where children are brought and kept under the care of Christian teachers constantly, visiting the homes of the poor and ignorant and teaching them how to live, and building hospitals where the sick are cared for by loving Christian hands.

South America is a hard field of work; but not harder than Africa, India, China, or any other. No mission work can be done anywhere without sacrifice and that spirit must characterize those who go to South America. But sacrifice is nothing to compare with the ingathering of souls into Christ's kingdom. Missionaries in South America are accomplishing something—if the bringing of thousands of souls to Christ means something. Can the Lord depend on you to help reach the millions who have never been told the story?

**II. What sort of mission work is most needed?**

The thing that has been a curse to South America for centuries is the ignorance of her people. They are ignorant of everything that is worth while. Hence the greatest need is teaching—teaching in everything that is worthy; religion, industry, business, cleanliness, etc.

It is difficult to change people who have grown to maturity in a life of ignorance and sin. The deepest and most lasting impressions are always made upon the young people who have not yet gone into the depths of sin. If children can be kept away from sin and ignorance and inspired by noble Christian teachers to live pure and clean and true, they may develop into strong Christian characters and become effective workers among their own people.

The most successful mission work in South America has been done in mission schools, and the greatest need today is more schools of the same type. Good native schools are rare because they lack system, thoroughness, qualified teachers, and above all, they lack good morals. Christian schools should supply all of these deficiencies and they should add thereto the teaching of a pure religion. Train up a child in the way he should go, and when he is old, he will not depart from it."

La Junta, Colo.

A high Chinese official, a recent convert to Christianity, is now supporting twenty evangelists at an expense of seven thousand dollars annually, for the conversion of his countrymen. "Another Chinese Christian," states a Church paper, "supports a hospital where fifty thousand patients are treated annually."—Exchange.

"Life's burdens are surely heavy enough without worry."



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### DO UNTO OTHERS

Along life's broad pathway we journey together,

All bound for a heavenly, radiant shore;  
Through joy's happy sunshine and grief's gloomy weather

Each pilgrim must pass ere his journey is o'er.

By the rich and the poor, by the proud and the lowly,

The milestones of each mortal life must be passed;

By paths that are sinful and ways that are holy

We'll each of us reach the broad river at last.

And if they should falter, your sisters and brothers,

In paths that are untried and new,  
Oh, stretch forth your hand and do unto others

As you'd have them do unto you.

By the roadside of life we may none of us tarry,

Though heavy and hopeless the burdens we bear,

And so weary are we that the loads that we carry

Seem weightier far than should fall to our share.

But looking around we'll find many a neighbor

More heavily burdened with sorrow than we,

And who may not rest from his toil and his labor,

No matter how heartsick and sad he may be.

So, if they should falter, your sisters and brothers,

In paths that are untried and new,  
Oh, stretch forth your hand then and do unto others

As you'd have them do unto you.

For thus we may lighten the load that oppresses

Our own weary souls as we travel along,  
For love, thus bestowed, while it comforts and blesses,

Will keep us, the helpers, from sorrow and wrong.

For every kind impulse will strengthen the spirit

And smooth the rough stones from the pathways we tread,

And when death approaches we'll joyfully near it

Nor look on its coming with terror and dread.

So, if they should falter, your sisters and brothers,

In paths that are untried and new,  
Oh, stretch forth your hand then and do unto others

What you'd have them do unto you.

Oh, lighten the way of your comrade, my brother,

Be never afraid it will add overmuch  
To the burdens you bear, stretch your hand to that other

Who needeth so sorely your comforting touch.

Oh, cheer those who find the rough paths all too dreary,

Who see not the mountain top's radiant goal;

Oh, lend your strong arm to the weak and the weary

And give of the manna that feedeth your soul.

And if they should falter, your sisters and brothers,

In paths that are untried and new,  
Oh, stretch forth your hand then and do unto others

As you'd have them do unto you.

—Eva Best.

### WHAT IS REQUIRED OF ME?

By Katie Sommers.

For the Gospel Herald.

Oh, what a high and responsible position I am in, a disciple of Christ the Son of the Most High God, whose mighty power I cannot comprehend, yea, whose image I bear.

I am only a little bit of humanity occupying a very small space of this vast area which we call this world.

But, what am I here for? Is it to enjoy myself in selfish pleasures, or should I seek to bring joy to others.

Oh, how I tremble when I think of the many duties before me. They are all around me as far as my hands can reach. First of all is my duty to my heavenly Father, the daily talks with Him, the studying of His Word, shouting abroad the marvelous invitation of Jesus to all, making known to my brethren and sisters that Christ has redeemed me by His precious blood, that His grace is rich and free. His great love extends to the uttermost parts of the sea and earth, and has reached even me.

What then is my duty? One thing I know that I can not be in all the world, labor among all the different nations. So let me stop and think.

I have a father and mother who have brought me up in the nurture and admonition of the Lord. Nothing from me that should bring joy into their lives should be kept back. My brothers and sisters, many heart-aches and trials they have in which they need help and advice, which perchance a little word would help to make lighter which often probably they have been longing for, but my past life has been so selfish and independent that they hesitate to put this confidence into me. Friends all around me are dying for the want of love.

Oh, may the heavenly Father search my heart, cleanse me from all uncleanness, take my hand in His and daily lead me on that I may by His mighty grace be able to do more willingly and more unselfishly my duty to my fellowmen.

Greentown, Ind.

"Our sins are so great that we can never remove them. Our only hope is the forgiveness of God."

### THE BIBLE IN THE HOME

But in these latter days parents leave largely reading and study of the Bible to the Sunday school. We do not discount the work of the Sunday school; but neither the Sunday school nor the church can take the place of the Bible in the home. No father or mother should relegate the whole of this duty to the Sunday school. The home is the place to make the Bible popular with children, and the wise father or the saintly mother can so burn its popular features into the minds and hearts of children as to make it a valuable asset in their lives and characters for the rest of their days. The Bible ought to be made the foundation principles of the home life. Upon it all lines of domestic living and thinking ought to be projected. It is there we learn the value of truthfulness, honesty, sobriety, and virtue; and when children learn these cardinal truths, they are given a moral and a religious support that will never fail them. Therefore let the family make the Bible their staple book in the training of their children.—Florida Advocate.

### WHAT YOU CAN DO

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There's nothing to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—Selected.

One of the most beautiful things said about Simeon was that he was "just." He was honest in his dealings with his followers. He could be trusted to do what he promised. We like to deal with people whom we can trust. We avoid those who must always be watched. A reputation for strict honesty is of priceless value to any young person.—Sel.



## Sunday School

For the Gospel Herald.

Lesson for May 18, 1913.—Gen. 42:3-17

### JOSEPH MEETS HIS BRETHREN

**Golden Text.**—Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

**Introductory.**—It is now about 22 years since Joseph's brethren sold him to a company of Ishmaelites. Little did they dream of the circumstances in which they are now placed. In fact, so sure were they that the selling of Joseph into slavery would be the last of him that they did not even recognize him now that they were face to face with him. But the hand of God was in it all. In the life of Joseph we have a vivid picture of the overruling providence of God. God cared for Joseph, as He does for the rest of His people. God cared for Joseph's brethren, and mysteriously but surely led them into the place where they recognized the awfulness of their crime and heartily repented of it. The famine which raged in Egypt was also sorely felt in Palestine. Hunger drove Jacob to send his sons into Egypt to buy corn that they might be kept alive. It is here that we find them in today's lesson, before the very brother whom they thought they had gotten rid of many years ago.

**Benjamin Kept at Home.**—The first thought that we get from this reference is that Joseph's brethren gained nothing in getting rid of the hated brother who was his father's favorite. It simply meant that another one was to be chosen as the father's favorite son. Thus they were face to face with the fact that their father preferred one before them, besides being haunted with the thought of their terrible treatment of the innocent and pure-minded Joseph. Jacob had had such a bitter lesson with Joseph's disappearance that he resolved to be more careful in keeping Benjamin. When therefore the necessity arose for buying corn in Egypt, Jacob sent the ten sons whose loss he would not feel so severely. The beloved Benjamin was kept at home.

**A Cool Reception.**—"Joseph's ten brethren went down to buy corn in Egypt." When they got there, whom should they see but the very Joseph whom they had sold into slavery. But they were ignorant of this fact. Little suspecting that it was Joseph with whom they were dealing, they felt keenly the force of his suspicious nature. Here another side of Joseph's character was brought to light. We have seen evidences of his faithfulness, his purity, his devotion to duty; now we see that he can also be stern,

making criminals feel the awfulness of their criminality. "Whence came ye?" said he to them gruffly. "From the land of Canaan to buy food," was the meek reply. Joseph remembered his dreams. He now had another reason for trusting in the Lord as he saw his dreams come to pass, though in a very unexpected and miraculous way. "Ye are spies; to see the nakedness of the land are ye come," was his next pass at them. "Nay, my lord, to buy food are thy servants come," was their reply. But this seemingly did not satisfy Joseph. He repeated, "To see the nakedness of the land are ye come."

What must now have been the feeling of anguish in the souls of these brethren. What could they do? They were in a strange land, and the ruler was strangely hostile. He acted as one who did not believe what they said, and it was an easy matter for him to imprison them, sell them into slavery, or do with them what he pleased. Their sins were coming home to them. With great submissiveness did they acknowledge themselves as his "servants." They told him who they were—ten out of twelve brethren, one son at home, one brother "is not," a father in a distant land sending them there to buy bread.

**The Brothers Imprisoned.**—But this explanation failed to take away Joseph's attitude of suspicion. "Hereby ye shall be proved," said he. "By the life of Pharaoh ye shall not go forth hence, except your younger brother come hither." He proposed to send one of them back to bring Benjamin, thereby proving that they had told the truth and were what they represented themselves to be. He locked them up in prison and kept them there three days, giving them plenty of time to reflect upon the great sin they had committed in selling their brother.

**Nine Brothers Sent Home.**—After three days Joseph sent for the brethren and offered to let them go back to bring their brother Benjamin, he to keep Simeon in prison until they should return. It was a pitiful sight. They remembered how they had treated their brother whom they imagined dead. It was now Reuben's time to remind the rest that he warned them when they so cruelly mistreated Joseph and lowered him into the pit. Joseph's real nature here asserted itself, and he went aside to weep. This treatment of his brothers was not to seek revenge, but for their good. Resuming his stern demeanor, he went back, ordered Simeon bound, filled their sacks, and sent them home to their father and families, reflecting upon experiences in Egypt. It was a sad company, remembering their awful crime and reflecting that one of their brothers was in prison, not knowing what would befall him.—K.

## Our Young People

### THE HEATHEN AT OUR DOOR

Rom. 16:25, 26; Acts 11:1

Topic for May 25

#### MOTTO

"Enlarge the place of thy tent."

#### OUTLINE OF TOPIC

##### I. Heathen.

1. One who worships idols, or does not acknowledge the true God.—Gal. 4:8; I Thes. 1:9.
2. All not in covenant relation with God.—Ezek. 44:7 (non-Israelite); Eph. 2:12 (non-Christian).
3. From Gr. **Ethnas**, meaning a nation or a people when used in the singular; in the plural it is used for heathen or Gentile.

##### II. God's Plan for the Heathen.

1. Salvation to Jew and Gentile.—Isa. 49:6; Gal. 3:13, 14.
2. The call sent out.—Isa. 45:22; Mark 16:15.

##### III. What Heathen Are at Our Door?

1. Foreigners ignorant of God who come to us.—Rom. 10:12-15.
2. Untaught children born in our country.—Cf. II Tim. 3:15.
3. Mistaken people both natives and foreigners.—Tit. 1:10-14.
4. Heathen from choice.—Jno. 3:19; II Tim. 2:25, 26.

#### STUDY OF THE TEXT

Rom. 16:25, 26

**V. 25—"The preaching of Jesus Christ."** The message Paul delivered was not a message out of his own imaginations. It was in line with the prophets of the Scripture. Jesus was the key to the whole of revealed truth from God.

**V. 26—"According to commandment of the everlasting God made known to all nations."** Paul recognized the "Great Commission" as the command of God. **"To all nations."** The word "nations" is the same as that translated "heathen" (Gal. 1:16) and "Gentiles" (Rom. 15:16) in other connections. It is the word applying particularly to non-Israelitish people.

Acts 11:1

**"The Gentiles had also received the word of God."** Here was an evidence unmistakable testifying as to the will of God for them, because they also in turn received the gift of the Holy Ghost (11:15).

**"Gentiles."** This is the same word translated "heathen" (Acts 4:25) and "nations" (Matt. 28:19) and again "Gentiles" (Acts 4:27), in the references given. We as Gentile Christians can only look upon the world as Christian and non-Christian, or Christian and "heathen," figuratively speaking.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, **Gentile**.
2. Helping Others to Know Our Jesus.

##### For Young People.—

1. Blessed to Be a Blessing.
2. To Whom Am I Debtor?

##### For Older People.—

Select topics from Division III in "Outline of Topic."



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J. W. Christophel, Wakarusa, Ind.  
Samuel Gerber, Tremont, Ill.  
S. G. Lapp, South English, Iowa.  
L. J. Miller, Garden City, Mo.  
D. H. Bender, Hesston, Kans.  
E. S. Hallman, Goshen, Ind.  
F. H. Hostetler, Nampa, Idaho.

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Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks,  
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Brunk.

## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, MAY 8, 1913

## Field Notes

Arrangements have been made for  
an all day Sunday school meeting to  
be held at the Weaverland Church,  
Lancaster Co., Pa., on Tuesday, June  
12.

A report from the Old People's  
Home near Lancaster, Pa., which  
reached us too late for publication this  
week, will be published next week, the  
Lord willing.

Bro. P. R. Lantz of Smithville,  
Ohio, ministered to the congregation  
at the Canton, Ohio, Mission on Sun-  
day, April 27.

Communion services have been ap-  
pointed for the new Stony Brook  
Church, York Co., Pa., to be held on  
Sunday, May 11.

A Sunday school meeting is an-  
nounced for the Rohrerstown, Pa.,  
Mennonite Church to be held June 12.  
More definite announcements later.

Bro. and Sister J. L. Stauffer of the  
Altoona Mission were called home to  
Spring City, Pa., by the death of Sister  
Stauffer's grandmother, who was  
buried on Saturday, May 3. Obituary  
notice later.

In response to the offer of Smith-  
Peloubet Dictionary at the reduced  
price of 85c. each, about two hundred  
of them have been sent out by the  
Mennonite Publishing House during  
the past few weeks.

Bro. Harvey Woolsey of Oronogo,  
Mo., writes encouragingly concerning  
the work in that field, and tells of  
meetings just closed with three addi-  
tions to the Church. May the Lord  
continue to bless the work.

Communion services have been an-  
nounced for Casselman Church near  
Springs, Pa., to be held Sunday, May  
11. Bro. Abram Metzler of Martins-  
burg, Pa., is expected to be with the  
brotherhood there at that time to as-  
sist in the services.

Ordination at Holbrook.—On Sun-  
day morning, April 27, ordination ser-  
vices were held at the East Holbrook  
Church near La Junta, Colo., at which  
time a minister was chosen. There  
were three brethren in the lot, which  
fell on Bro. Aaron Leatherman, for-  
merly of Bucks Co., Pa. May the  
Lord richly bless our dear brother  
and make him a blessing in the respon-  
sible work to which he has been called.

Regular services in four of the six  
churches in the Johnstown, Pa., dis-  
trict have been suspended because of  
small pox. Meetings are discontinued  
for the time being at Thomas, Stahl,  
and Kaufman Churches, and the pro-  
posed annual home Sunday school con-  
ference to be held at Kauffman's  
Church on Ascension day had to be  
postponed. A brother writes us that  
within the past two weeks about 20  
cases of small pox were developed in  
the Thomas district alone. Though  
public services have been abandoned

for the time being, we trust that the  
experience may drive many people  
closer to the throne and that after all  
it may be realized that "all things  
work together for good to them that  
love God." "Pray for us," is the con-  
cluding message of the letter from  
which we get our information; a re-  
quest which we are sure will find a  
ready response in every praying heart.

## Correspondence

La Junta, Colo.

(Holbrook congregation.)

Dear Herald Readers, Greeting in  
the Worthy Name of Jesus:—Our  
council meeting and communion have  
again been observed and passed by.  
Bish. D. H. Bender of Hesston, Kans.,  
came and officiated for us, being with  
us on Sunday, April 20. We held our  
communion in the evening in order to  
allow the brother to return home. Af-  
ter the communion services the voice  
of the church was taken in regard to  
ordaining a minister. Three were  
no objections. Monday and Tuesday  
the votes were taken at La Junta and  
Holbrook. The service of ordaining  
was left until April 27, Bro. Bender  
not being able to officiate, at which  
time Bro. A. M. Leatherman was  
called to that high calling. Let us  
pray for him that he may preach the  
whole Gospel with power and Spirit.  
There had been a number of brethren  
nominated and the lot was used and  
we confess it was a profitable meet-  
ing.

I hear the children talking of their  
patches they are going to plant for the  
India Mission. It gives us courage  
there will be something done. May  
God bless us and all the dear churches  
and cause His face to shine on us and  
lead us in the way everlasting.

Yours for Christ,

A. F. Burkholder.

April 29, 1913.

Greentown, Ind.

Greeting in Jesus' Name:—There  
were 22 baptized here last Sunday.  
We have over 200 members in our  
church. The attendance for last Sun-  
day was 231. We expect to hold our  
communion services here May 11, at  
which time Bro. D. J. Johns will be  
here. I will ask a few questions:

Why do we rest on the first day of the  
week, while in the Bible it says that  
Jesus rested on the seventh day?  
Should we change the Bible? When  
the Lord's supper was held does the  
Bible say that they had wine?

Will close, wishing God's richest  
blessings to all.

Austin C. Shank.

In reply to our brother's questions  
we will say: (1) As to the day when



Jesus rested, the brother probably had reference to Gen. 2:2, 3, where we are told that God rested the seventh day. In meeting for worship on the first day of the week we are simply following the example set by the apostles who used that day as a day of worship (Jno. 20:19; Acts 20:7); and in the absence of any Gospel testimony against it we consider the practice good enough, especially since Christ by His resurrection at this time hallowed the day, sanctified the keeping of it by His presence, and the Jewish Sabbath was abolished with the rest of the ceremonial law. (2) When Christ instituted the communion He used "the fruit of the vine" (Luke 22:18).—Ed.

#### Scottdale, Pa.

Greeting in our dear Master's Name:—We feel to praise the Lord because we have been permitted to enjoy another refreshing communion service. We had our preparatory service last Saturday evening and communion service on Sunday morning. Those present from a distance were Bro. N. E. Miller, wife and two little boys, and Sister Lillian Keim of Springs, Pa., and Bro. J. L. Stauffer of Altoona, Pa. The meetings were in charge of Brethren Miller and Stauffer, who are here to labor with Bro. H. F. Reist in preparing the program for the Sunday school conference to be held in connection with the next meeting of the Southwestern Pa. Conference.

Bro. Cornelius Dick leaves today (May 5) for Newton and Hesston, Kans., where he expects to remain for some time.

Bro. Clarence Brillhart and family of this place have moved to Wolftrap, Va., in hopes of an improvement in the health of Bro. Clarence, who has been a sufferer from asthma for some time. With them went Bro. J. A. Brillhart to remain with them for a season. We are sorry to see them leave, but glad to see the little flock at Wolftrap strengthened by the addition of two more workers. K.

#### Brandon, Colo.

A Greeting of Love to All:—We are very thankful to the One that doeth all things well, for we were again reminded that God still has His servants to preach the everlasting Gospel. On April 13, Bro. J. M. Nunemaker of La Junta, Colo., came here and preached three impressive sermons. After being without preaching here for over six months we surely enjoyed his visit. Then April 17, Bro. J. D. Miner of the Kansas City Mission made us a visit and preached two sermons. May God ever bless the brethren as they go about preaching the everlasting Gospel and may God bless

the Word and accompany it with the power of the Spirit that many souls may be brought to the light which is in Christ Jesus. We are looking forward with great anticipation for next week as we expect Bro. Chris Reiff of Newton, Kans., to come here about the 29th to hold a series of meetings. We crave an interest in the prayers of God's people.

Yours in His service,  
J. C. Hershberger.

April 18, 1913.

Hubbard, Oreg.  
(Zion congregation.)

Greeting in His Name: On Monday, April 21, our vicinity was encircled in deep grief and sympathy because of the great misfortune and deep bereavement of Bro. Amos and Sister Delilah Kauffman, through the accidental death by fire of their two little girls, Mary Alice (2 y. 8 m.) and Pearl Lorene, 13 months old. Late in the afternoon fire was discovered within their home, and their two little jewels within the burning house. The most heroic efforts failed to bring them out from among the angry flames where their tender lives were swept away, with the house and all its contents, not even sufficient clothes to wear to keep warm in the cool of evening. The mother was at work in the garden near by and discovering the fire, in haste her noblest efforts failed to reach her darlings. The flames spread exceedingly rapid. It was thought the kerosene lamp from the incubator was the direct cause of the fire.

We appeal to the friends and relatives in the East for their helping hand in time of need, and invite your offering for a worthy cause. Same will be acceptable and gratefully received for the unfortunates' benefit. Any offering sent to Bishop A. P. Troyer of Hubbard, Oreg., R. F. D. No. 2, or to the writer will receive proper care.

Yours in His service,  
Albert D. Erb.

April 23, 1913.

#### Terre Hill, Pa.

(Bowmansville congregation.)

Greeting in Jesus' Name:—On Saturday, April 26, ten were baptized by water baptism, two taken over from other churches, and five reclaimed that had fallen back, 17 in all. Preparatory services were held at the same time. The following brethren took part in the services: John M. Souder, Sanford Landis, John W. Weaver, and Benj. Weaver. On Sunday, April 27, communion was observed and feetwashing. 242 partook of the sacred emblems. Bish. Benj. Weaver performed the ceremonies and the home

brethren took part in the services. Our aged brother, H. G. Good, was also present but took no part in the service. Peace and harmony prevailed. Thank God, where union is, there is strength.

On Sunday, May 4, John W. Weaver of Union Grove, is to fill appointments as follows: in the forenoon at Allegheny, afternoon at Gehman's and in the evening at Bowmansville.

We have Sunday school at Bowmansville every Sunday afternoon the year round with good attendance. Let us not get weary of well doing.

Your brother in love,  
I. G. Musser.

April 28, 1913.

#### Flanagan, Ill.

Greetings to all Herald Readers:—We are having beautiful spring weather. Sunday we again had the privilege of commemorating the death and suffering of our Lord and observing the ordinance of feetwashing. Bro. Geo. Summer officiated. Some of the members could not be with us on account of sickness in the family. There were two more added to our number by letter. May the Lord help us to remember that we again renewed our vow made to Him on bended knees and that it means a complete surrender to Him. Pray for the work at this place.

Lydia H. Smith.

April 29, 1913.

#### Minot, N. Dak.

Dear Readers, Greeting:—On April 27 we had council meeting. Harmony prevailed. Communion is appointed for May 11.

Our little colony was again visited with sickness, but are on the mend. Two of Bro. I. S. Mast's children were down with pneumonia, the third one threatened; but are able to be up again.

On April 13 we reorganized our Y. P. B. M. with J. E. Kurtz as Supt., and S. Y. and Barbara Yoder as program committee. As His children we ask an interest in our brethren and sisters' prayers.

In His name,  
L. S. G.

April 29, 1913.

#### Wood River, Nebr.

Dear Herald Readers, Greeting:—On April 16 Bro. Peter Kennel came into our midst and preached several interesting sermons. On Sunday, April 20, we held communion services, Bro. Kennel officiating. About 76 partook of the sacred emblems. Pray for the work here, that we may prove faithful unto the end.

Cor.

April 30, 1913.



Chicago, Ill.  
(720 W. 26th St.)

Greeting to all Readers:—Another season of refreshing blessings it has been our privilege to enjoy during the past week, and it is as an acknowledgment of the same that we furnish these notes.

Bro. J. S. Shoemaker came to the city April 25, and remained until the morning of the 28th. During that time he conducted baptismal services at the Home Mission and at this place, and also conducted communion services at this place for the members from both missions. On Saturday evening seven of our Sunday school boys and girls were baptized. At the communion service on Sunday morning about eighty-five members participated. Our hearts are gladdened at the sight of seeing so many who have been redeemed enjoying such a service together and more than ever we are made to appreciate the One who made it possible.

May this work and these people be continually remembered in your prayers.

Sincerely yours,  
A. M. Eash.

May 1, 1913.

Lancaster, Pa.

(Mellinger's congregation.)

Dear Herald Readers, Greeting:—Not having heard from this place for sometime, by His grace I will endeavor to write a few lines. We have church services at this place every two weeks which is well attended. Our aged Bro. John Landis preached for us on Sunday, April 27, using for his text Psalms 104:4. We are glad he could be with us again, as he had been in failing health for some time. May the Lord bless and strengthen him in his labors. We have Sunday school every Sunday through the summer months. Attendance and interest is good. Enrollment, about 300. Supts., Bros. Aaron Landis, David Groff; Sec.-Treas., Bro. Benjamin Leaman; Chor., Clarence Shenk. We also have young people's meeting at this place every two weeks which we believe is a good work. We are glad our young people are taking an interest. John 5:39: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Matt. 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." It is not enough for us to know these things but to make them practical in our lives. "If ye know these things, happy are ye if ye do them." Pray for the work at this place.

D. G.

May 1, 1913.

## Miscellaneous

### IN THE STORM

Wild and stormy is the evening,  
Hark! the wind is raging high;  
Hear the woodland's plaintive murmur  
Throb against the sobbing sky.  
Once or twice, I lay my pen down,  
When the lightning's gleaming glare  
And the rolling deep-toned thunder  
Rent the heated, blackened air.

Then my little daughter nestled  
Closely down beside my chair,  
Whispering, "Mamma, see it lighten  
There's an awful storm out there."  
Then I told her God would keep her,  
Every day, and every hour,  
In the calm and in the tempest,  
If she would but trust His power.

Told her He was watching o'er us,  
That He loved both her and me—  
Loved us all—she then confiding,  
Lay her head upon my knee;  
Saying, "Mamma, if God loves us,  
Would He let the hard winds blow;  
Would He let it storm and thunder,  
When He knows it scares us so?"

I had told her of God's wisdom,  
Of His pity, love and might,  
He impressed it on her memory,  
That His ways are always right;  
So I said, that we might wander  
Far away from heaven and God;  
Never find the lowly pathway,  
That the blessed Jesus trod—

Did not something oft remind us  
Of His overruling power;  
For we turn to Him for refuge,  
When the wild and dark clouds lower;  
When we see the lightning flashing—  
When we hear the thunder's tone,  
Then, in awe, we bow before Him,  
And His wondrous wisdom own.

And in want, and fear, and weakness,  
We sit humbly at His feet,  
Till we feel His loving presence,  
Hear Him whisper low and sweet:  
"Through the darkness I am with thee,  
I will bid life's tempest cease,  
Only trust Me and believe Me,  
I will give thee lasting peace."

—Mary Huestis Patterson.

### THOUGHTS THAT HAVE DONE ME GOOD

By Charles W. McClintic.

For the Gospel Herald.

Stability as well as ability is necessary for the one who is placed in a position of responsibility.

\* \* \*

There still remains enough to trust God for, after we have done all that we could do.

\* \* \*

Only through the blood of Christ can free forgiveness of sin be offered without danger of increasing the amount of sin.

\* \* \*

A millionaire is not a million times as wealthy as the man who has only a

dollar; each has a soul that is worth more than the whole world.

\* \* \*

If the Christian's cup of joy were only nearly full, or even **even** full, he might have some reason to think that there might be more joy in some other religion or way of thinking; but when his cup runs over (Psa. 23) he knows he has found the source of the greatest joy he could possibly possess.

Elkhart, Ind.

### A STRANGE PREACHER

Following is an extract of a letter sent us telling us the facts, and giving us leave to publish such facts as we saw fit. The letter itself stated things so clearly that we decided that the best way to pass on the information is to print the letter itself. It is one of the many incidents showing the un wisdom of opening the house of worship to strangers who are not personally known to any of our people.—Editor.

Markham, Ont., Apr. 28, 1913.

My dear Brother in the Lord, Greetings:—The brotherhood here has been imposed upon by a man of about 50 years claiming to be a Russian Mennonite bishop from Salem, Sask., and giving as his name Francis Leo Scobuloff. He has been visiting among the River Brethren and our people along the southern part of this province. He came to Toronto about two weeks ago, and then spoke at the Wideman Church on the 15th and 16th. He is dressed partly plain and emphasized those teachings of the Word which make us separate from the world. Aside from a few fanaticisms he seems orthodox in his teaching and is an able speaker. He is of medium height, weight 160 or 170, partly bald and has a dark complexion. Before he left here we learned that about two months ago he preached at the George St. Mission, Toronto, for three weeks and professed to be a converted Catholic priest. A number of us were a little suspicious but Bro. Byler first made the discovery that he was a fraud. When we knew that we were deceived and this stranger knew that we knew it he quietly departed, but the next day a man answering to this very description appeared at the home of one of our brethren 12 miles from here. Here he gave as his name John Vark and said he was a bishop in the Christian Mennonite Church. He stayed at this brother's house over night, intending to take train next day for Mt. Albert, a point 25 miles north from here, where he claims there is a settlement of his people. It is very evident that there are none of the Mennonite family at Mt. Albert. As John Vark, he said he was from Fairview, Mich., and had been there 17 years. He wears good clothes, has much baggage, and seems to have plenty of money. He did not give the least intimation that



he was after money. The last word I have from him is that he is on his way to Germany and will remain there a year.

Bro. Byler believes this is nothing less than "Brother Hillary" who loomed in Chicago a few years ago, and it does appear that his conduct is much the same.

\* \* \* \* \*

L. J. Burkholder.

## CAUSE AND CURE OF CHURCH DIVISIONS

By James Stonley.

For the Gospel Herald.

This is a subject that deserves much consideration, and we should not just ponder on it for the argument's sake. It is a subject that can easily be abused.

We will first take a view of the Christian Church in the days of Paul. The Corinthian Church is a good example. Paul was the means of starting the Corinthian Church. It went on fairly well, and Paul went to Ephesus to straighten out some matters there.

As I said before, Paul left the Corinthian Church in good condition, but as the children of Israel went wrong while Moses was up in Mt. Sinai so did the Corinthians during Paul's absence. Then should we say that it was the fault of Paul that the members of the Corinthian Church were divided against each other? No; Paul was only a man as other men, except that he was unusually gifted. He had made great sacrifices for the sake of the Church and was willing to make more sacrifices if necessary.

What then was the cause? There are several of them, but we shall only dwell on the most important ones. We can see at a glance the very root of it.

1. It has been said that jealousy is at the root of all evil, and this being one of the greatest evils of the day, is included. What is it but jealousy, that will cause one member of the Church to speak against another. This was the condition of the Corinthian Church. What is it but jealousy that will cause men to persecute certain other men? to rise up against each other and go to law to settle very small matters that could easily be settled in the Church? You may say that such things happened only in the days of Paul. But the very same things are existing in the church today. How many men have we seen who, when an evangelist had been holding meetings at a certain place came forward and confessed and later professed, but as soon as the evangelist left they were as bad as ever? What is the cause? Jealousy (I Cor. 3:3)

2. Another cause is holding man

and not God in the foreground. This is very prominent today. What does Paul have to say about it: "For when one saith, I am of Paul; and another I am of Apollos: are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed: and each as the Lord gave to him. I planted, Apollos watered, but God gave the increase" (I Cor. 3:4-6). It is just as unreasonable for man to follow after man as it would be for a rose bush to follow after a sprinkling can to get water. Let each man follow Christ and not man. I Cor. 3:21: "Wherefore let no one glory in men. For all things are yours."

3. Another cause and a great cause is selfishness. Some do not realize what selfishness means. Selfishness does not mean just getting for yourself the things that might please you, but it also refers to the spiritual. We will take selfishness in its fullest sense. There are too many people today who are not concerned about the spiritual welfare of the other men. They believe that because they are all right and living as they think they should that this is enough, but it is not so. We are responsible for the weaknesses of our brother if we do not try to help him. What is the weak brother going to do if no one tries to strengthen him? Will he get strong in himself or will the stronger brother become weak? The latter is the one that will lose out. It is sad but nevertheless it is true. No man can retain his strength and power while there is a weak brother in the church and he does not try to help him.

4. Another cause is lack of self-control. This one seems to be an insignificant one, but it is one to be considered as much as the others. If each individual in the Church could control himself under all circumstances the Church would be almost like heaven. There would be no cause for division among members if self control was exercised, as each one would be very considerate in all matters. Let us learn to control ourselves in time of debating on religious problems, or when teaching or even in the reading of the Scripture. Let us be open to truth. Let it not be said of us that self is our worst enemy. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

5. Now I would say that the main cause and the cause that constitutes all the other causes is, incomplete surrender to Christ. Each individual, unless he has made a full and complete surrender, is guilty of one or more of the preceding causes. What causes jealousy, lack of interest in God, lack of self-control and selfishness and all other inconsistencies? It is without

a shadow of a doubt incomplete surrender to Christ. We read in I Cor. 6:20: "Ye are bought with a price." Christ has paid the penalty and our life should be His. We were as slaves with a hard taskmaster, but now we are free. Christ gave His life and by so doing has set us at liberty. God the Father gave Him as the price for our redemption. When people surrender all to God and make their bodies a living sacrifice, they will be of one mind. Their lives will correspond. Their affections will be set the same. They will strive for one thing alone and that is the mastery which is in Christ-Jesus, and by so doing they will be temperate in all things (I Cor. 9:25).

### The Cure

Now we must find a cure for this contagious disease of church divisions. There are two remedies, but both must be administered before we can have the filthy disease cured—Yes, the filthy disease; for it is filthy. If there were divisions in heaven I am sure that I would not want to be there. I am sure that all people who believe that Christ was the Son of God will agree that heaven is a place of joy, peace and unity and not a place of divisions. If we are to enter a place like that we must exercise the principles here on earth. How can we do it?

As I have mentioned before there are two remedies, first a complete surrender to Christ, then love. If we are true to the first the latter will eventually come about. If we make a complete surrender to Christ we will also love and obey Him. In the 13th chapter of I Corinthians we read of love as being the greatest gift. Love was in the beginning of creation and shall continue to exist in eternity. Once a person is gifted with the spirit of divine love, he is very considerate about the welfare of his brother. When love enters a man's life all evil must flee as it cannot abide where there is love. Love is as a light. When light enters, darkness must flee. Love will outlast all the prophecies or miracles that ever took place. Love will abide forever, while other gifts or deeds will end, when that which is perfect or love comes and that will be when Christ comes. There will be no need of hope when Jesus has received us because that which we have hoped for will be granted us. There will be no need of faith when Jesus comes because there is no room for faith when that which is desired has been received.

Love to God means also love to man. Man cannot love God and hate his brother. Love when entering a man's life takes up much room and leaves none for jealousy, envy, strife, divisions, selfishness, etc., etc. A man who has the spirit of love is kind and



compassionate, willing to help others to the higher and nobler life. A man who has the gift of love is not boastful or duffed up, does not rejoice in doing evil or in watching other evil doers, but does rejoice in truth. "Now abideth faith, hope, love, these three; but the greatest of these is love."

"He findeth not who seeks his own,  
The soul is lost that's saved alone.  
Not on one favored forehead fell  
Of old the fire tongued miracle,  
But flamed o'er all the thronging host  
The baptism of the Holy Ghost."

Youngstown, Ohio.

## THE BIBLE, THE CHURCH, AND THE DRESS QUESTION

We are in possession of a number of responses to the address on this subject which appeared in these columns some time ago. Space will not permit us to print all that was sent in for that purpose. However, we feel that our readers are interested in the subject, so we shall print one article entire, and submit extracts from other articles sent in. In the first place we desire to state that it is with this as with all other questions with which the Church has to do; the doctrine should be accepted without reserve and without question, and the Church should deal with it as a matter of course, firmly, patiently, righteously, wisely, hopefully, with trust in God and confidence in the loyalty of the people. The following article speaks for itself:

### A WORD OF ENCOURAGEMENT TO THOSE IN AUTHORITY

By Susan Good.

After reading the message in the Gospel Herald headed "The Bible, the Church, and the Dress Question," I was led to deep meditation. I read it over and over. We are only a small band together here, and we don't see the need of such writings so much. We feel sad to realize that the columns of our dear church paper must necessarily be taken up in the discussion of this question. Who is to blame? In numbers the Church has been prosperous during the last few years. Is it for want of proper and decided instructions to the converts? Are parents growing careless and indifferent regarding this matter, because of lack of early training their own children? Do we neglect prayer in behalf of those in authority? Are we careless and not considerate when employing hired help that they are such who will be "obedient to their masters," and such that will be a good example to our children? In the second chapter of Titus we learn much how we ought live and do. Are we aged women teachers of good things? Are we among those whom the Lord our Savior would purify unto Himself, "a peculiar people, zealous of good works?"

We believe those in authority are willing to be guided by the Word of God, and they try to be obedient thereto. This morning as I read Ezekiel third chapter I found the Lord spoke to Ezekiel in this way: "Go, get thee unto the house of Israel, and speak with my words unto them, thou art not sent unto a people of

strange speech, and of a hard language, But to the house of Israel." "Not to many people of strange speech and of an hard language whose words thou canst not understand."

Do we not claim to be the "house of Israel?" How often was it necessary that God sent special messages to the children of Israel? And now He sends His stewards to us. They come with no hard language, but with our own speech; they have studied God's Word. They realize the need of obeying the commission, "Teaching them to observe all things."

In the first chapter of Nehemiah we learn a beautiful prayer by Nehemiah for the house of Israel, for those who had fallen back from keeping the commands of God. Nehemiah also gave evidence that he was willing to do the great work of rebuilding the broken walls of Jerusalem. So he was an instrument in God's hands, and God was with him. And should not those who are standing on the walls of Zion as watchmen, give us warning? And since they are with their own, and can understand and be understood, should not we also have "a mind to work," and try to help rebuild the broken walls of our beloved church?

Wolftrap, Va.

A sister writes:

"If our Mennonite sisters could be induced to dress their children in a way that the much talked-about dress among sisters could be avoided, it would be a blessing to many communities. A certain writer says, 'There is harmony and consistency in all God's works.' When we consider this, which we know to be true, we need not wonder where the disorder and inconsistency in dress came from. 'The works of God and the works of Satan never harmonize.' I remember well when our neighboring sisters in the Methodist, Presbyterian, and Lutheran churches wore the cape as we do, and the covering regularly. Some of our friends here call me 'mother' or 'sister' because they say I dress 'like Mother and Grandmother did.'"

A brother writes:

"In the sixth question we are asked, 'What can we as individual members do to help in the matter?' We ought to read the Bible with good motives, and it will tell us what to do. . . . I will give a few references: Isa. 55:1, 2; 56:9-12; Rom. 2; Col. 3:1-6; I Tim. 6:1-12; II Tim. 3:12-17; Tit. 2:11-15. We can give a few references, but Christ said, 'Search the scriptures.'"

Here is another testimony:

"I think there is a real religion in the clothes. It is everybody's duty to look as well as possible. God has to look on us just as He looks on the grass and the flowers and the trees. We ought to make ourselves as lovely as we can for His pleasure. Beauty does give Him pleasure; otherwise He would not have created the grass, the trees, and the flowers as beautiful as He did."

To enlarge on the last thought given we might add that the beauty in which God takes especial delight is "the ornament of a meek and quiet spirit." As for pleasing God in the way of arrangement of clothing, we can do no better than to let Him decide what He admires or dislikes. This is plainly described in the Word.

We are glad for this interest in the question. So long as people are both loyal and awake there is not much danger in going very far wrong. We may expect differences of opinion in

matters of detail; but these differences vanish as our love for God and His Word and for one another increases.

Next week we shall endeavor to offer a few thoughts on "Some good Props in Wrong Places."—Editor.

## HAVE WE BEEN LETTING THE HOLY SPIRIT HAVE HIS WAY?

By Chris L. Miller.

For the Gospel Herald.

Some thoughts along this line have lately come to me with such force that I feel led to give them utterance. As I see it, it may be one thing to follow established customs and another thing to let the Spirit lead. Since I am advocating an awakening I deem it advisable to point out conditions that can help or hinder its progress. What I here say mostly clusters around one point, whereby I believe we have largely given the enemy a chance to thwart our effort, and I beg that the reader will follow so closely that he will remember it for all time to come.

While I was in Michigan I attended some of the Y. M. C. A. meetings at Grand Rapids. The custom was to have a short sermon, or talk to the young men in an effort to get confessions. As a rule these talks were good and brought conviction upon those present, but instead of the same speaker then and there giving the invitation to arise, they would at once announce a hymn, after which another speaker would get up and exhort a bit and then give the invitation. Under this arrangement the influence of the sermon was broken, followed by a shifting of position, a shuffling of feet, and a general buzz that would probably give rise to the question, "What will my chums say if I start to become a Christian? I guess I won't today. Perhaps next time." But next time the same form would be gone through with much the same results. Here is the point. In my opinion this custom invited defeat, for it let the enemy steal away what had been sown by the sermon, before they gave the invitation to seekers. Right there! between the convicting sermon and the invitation is the weak spot where Satan usually enters and wins the fight.

### A Method that Produced Good Results

Years ago I heard tell of what was called the Friday afternoon meetings held in New York City. The meetings at the time were led by an elderly man. When the time for testimonies came the leader would say, "Now, if the Spirit leads you to testify or exhort, let Him have His way with you," and then sat down. For some minutes there was complete silence but



no further urging was resorted to. The meeting had been given over to the leading of the Spirit, and the leader kept hands off. By and by some one would arise and then another and another and the testimonies became so lively that they could hardly await their opportunity. How different such a method from the urging that is sometimes resorted to.

The lesson that I see in this for us is to definitely turn testimony meetings over to the leadings of the Spirit and let human voices be hushed and hearts lifted in prayer, while He is given time enough to do His work upon the hearts of the people. I believe that even our formal congregations could in this way have testimonies and confessions that we have not had heretofore.

### What some of Our Past Customs have Been

I don't believe that there was as much sameness in the apostolic Church as there has been in ours. Is it not true, my reader, that our regular services have been practically the same year in and year out? And what is more, with some they left the same aching void, and gnawing hunger for something they did not have.

It seems to me that our Church customs have been such as to say to heavily-laden church members or sinners, "You are not to make a move until we tell you to, for our church machinery is so adjusted that it does not turn out any invitation until it has run so long." So the movement of Spirit was made subject to man's method. When the Spirit is limited to a certain time set by man, Satan watches that particular time and place closely, and is there with all his forces to prevent souls from yielding. True, opportunities have supposedly been open for troubled members to make known their needs, but many of our churches have had so little life in them that members hesitate to reveal their condition, and so many have dropped out of our church entirely, never to return. Is it not a fact, my dear reader, that we have in effect been saying to those with soul burdens, "Wait until we hold revival meetings, then if you want to get right with God you can come and expose yourself before the world by showing how you have lived?" The plan of inviting the world in and then first have to preach to the church members for a week or two and tell their failings right before the world, seems to me lamentable indeed, when it can and should be done in the privacy of the Sunday morning services. What are the regular services for if not to get and keep the members right before God, and in trim for special gatherings? What wonder is it that revival results have often been so meager? In my

opinion, to get people converted or reclaimed, there is nothing equal to a broken up state of heart, and a real praying through, but our modern methods have been to take a short cut, that leaves the best out.

I believe our methods should be changed. We should stop setting the time for the Spirit to move, the people to act. If seekers should want to come in the middle of the services, why not let them? True, it will mean something to be willing to take the risk and the ridicule incident to putting into practice changed customs, but there are times when it is necessary to do so to put new life into the Church.

West Liberty, Ohio.

### THE CHRISTIAN'S GROWTH

By Susie Koerner.

For the Gospel Herald.

There should be no stand-still in the Christian's growth. The great desire of the "Author of our faith" was to finish it until the "day of Christ."

In Col. 1:10 we read, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God." It is a knowledge of God's will in His children that enables them to walk pleasing to Him, and they will be filled with power so they can meet the trying things of life in patience and long suffering, with joyfulness.

It would be poor reason to speak of growth before planting and when we plant a grain of corn, we expect the growth to be of the likeness of corn. "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Then if we are planted in the likeness of the death of Christ (the finished character), we should thus grow in His likeness.

Paul says, "We are bound to give thanks always for you . . . because that your faith groweth exceedingly and your charity toward each other aboundeth."

Peter says, "Add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience goldiness, to godliness brotherly kindness, to brotherly kindness charity."

If we are not stronger today in one or more of the Christian graces than we were last month or last year, we have reason to become alarmed. Unlikely disease has overtaken us. Peter recommends the same remedy that David tried and proved successful over a thousand years before.

Let us try "the sincere milk of the word," exercise much and trust God and we shall be fitted for larger service as the days increase.

Cullom, Ill.

### AVOID NON-GOSPEL ALLIANCE

By E. H. H.

For the Gospel Herald.

A Christian has no right to ally himself with or work in any institution, or engage in any business, or take upon himself any associations (social, commercialistic, or institutional) that is not conducted in accordance with the principles and doctrines held by the Christian Church.—D. H. B.

This statement, published in the Gospel Herald of Sept. 12, 1912, outlines sound doctrine.

The Christian by his profession is allied to the kingdom of Christ in all its principles. Dogmas, tenets, ordinances, without consistent principles, are as "sounding brass." The Gospel is a spiritual proclamation. "The words that I speak unto you, they are spirit and they are life." Love is the leading quality, which cleaves faithfully to the Word, and from this adherence spring all the virtues of the Spirit. Separation is taught in the sayings: "I have chosen you out of the world—ye cannot serve two masters—beware of false prophets—beware of covetousness—light has no communion with darkness—come out from among them—purge out the old leaven—let him be unto thee as an heathen man and a publican—be not conformed to this world." The quality of love manifests itself in peace with all mankind. It "resists not evil." Therefore is not allied with any organization or institution that sues or wages war; with any church where unity does not rule, or where violations are connived at. Sin needs reproof in the church, to keep the institution pure, for which Christ gave Himself. The Christian cannot be allied with worldly government, wherein Gospel principles are not followed. All divisions and bitter contentions are carnal; those possessed of divine love cannot be allied to such conditions. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

The love of the Holy Spirit is perfect; it separates from all unrighteousness; overcomes the carnal tendency to division; its pressure and power is known by a state of perfect oneness.

Where the Prince of the kings of the earth reigns perfect submission prevails, the message which He brought from the Father is honored, no alliance with anything foreign to His rule is countenanced by the subjects of His kingdom. Failings through inadvertences are always repented of and amends are fully made. The Holy Advocate will not intercede, though, for the willful sinner.

Lancaster, Pa.



## "COMPOUND INTEREST AND LARGE"

By Jacob Hollinger.

For the Gospel Herald.

The other day we received a letter from some life insurance company. Among other things that we did not fully understand were these words: "And the plan is the key to compound interest and large." After reading the letter we of course threw it in the fire. We were much impressed, not because of this insurance company, but with another insurance company, whose Author is Jesus Christ who came into this world to establish a kingdom life insurance company. This company pays out all dues with interest in this life and in the world to come. Read Rev. 3:21. The key to this company is the Word of God, which, if we read and study will open the door to salvation—Open, and none can shut; shut, and no man can open (Isa. 22:22).

The life insurance company and its agents we will leave what they are, because we know little about them; but this we know, that they are very shrewd in their business, and very anxious to have people take out a policy. Is not this a good lesson for us who have taken out a policy in the company of Jesus Christ? And should we not try and get others into it? How shall we get them in? Out of love, giving them a hearty invitation and telling them they can have a policy free "without money and without price." Brethren, are we doing what we can along this line in trying to bring some poor soul to Christ, not only in words, but also in deeds, and letting them know that we love them?

Let us be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain" (I Cor. 15:58).

Beware of secret orders and life insurance companies, for they are not from God, but of the world. The compound interest of the followers of Christ, those who do His will and live a life of self-denial, will be, "Well done, thou good and faithful servant. . . . enter thou into the joy of thy Lord." "And I will give unto him that is athirst of the fountain of the water of life freely." "And he that overcometh shall inherit all things. And I will be his God and he shall be my son." We are thinking of that beautiful song,

"Some sweet day, when life is o'er,  
We shall meet above;  
We shall greet those gone before,  
In that home of love."

Ephrata, Pa.

"To err is human; to forgive, divine."

(Continued from page 83.)

down for this cause, and yet their diagnosis of the case and proffered remedies have been as diverse as the antipodes, simply because they were men—only men.

No mere man can fathom the depths of the earth's misery. And if he might, how utterly helpless would he be to administer relief, to say nothing of a cure.

Our need is not man but God, the Infinite, the Almighty Savior. He understands our needs, and He alone. And His Remedy is absolutely safe and certain.

Thousands of ministers of God say that the Gospel of Christ is the only panacea for the ills of earth—and they have a right to say it. Never has it failed to bring instant relief and final cure to one who obeyed it. Never! No human being has ever gone so low in sin and shame but could be cured by this wonderful Remedy if only he would believe and receive it. Of what else can such be truthfully said? What if sorrow and pain are not instantly removed by salvation from sin, the joy, and peace, and love imparted are so great that these things are bearable with joy. Then they, too, will be removed in the by and by. "Death" with all his army, "shall be swallowed up in victory."—E. L. S. in "The Sword of the Lord."

## WHAT NEXT?

By Hiram Livingstone.

For the Gospel Herald.

What will the Church take up next? One of the latest crazes is that of the picture show. But I don't believe that a picture show is any worse than some other kind of show. One thing leads to another. If we admit them into our churches, how can we keep our young people from going to picture shows in places which we do not approve? Besides, let the church get started on such things, and there is no telling where they will end. Picture shows are for the world and for amusement. I for one think that we should stand against them.

Clarksville, Mich.

Jesus says, "Seek ye first the kingdom of God." This is more important than learning a profession or being established in business. He that thinks first about religion will have time to attend to all other needful things.—Ex.

"Faith in Christ is the root of the Christian life, and good works are the fruit which it produces. The tree that is barren or bears no fruit is fit only to be cut down and cast into the fire."—Front Rank.

## REPORT

Of the 9th Quarterly Mission Meeting for the Pacific Coast, Held at the Mennonite Church, Albany, Oreg., April 12, 1913

For the Gospel Herald.

Meeting opened and in mission sermon mention made that Jesus' mission was "to seek and to save the lost." He started small, as a little child. St. Bernard dogs put us to shame in their zeal seeking the lost in the Alpine snow. The Church should, according to Isaiah 54:2, lengthen and strengthen her missionary efforts.

**How Create the True Mission Spirit in Children?**

Try and encourage them, and be careful not to discourage. Teach them that all that we have is the Lord's. Make your home a mission station.

**What Light does a Daily Life Reflect upon the Mission Problem?**

Our daily life, like a city on a hill, should be a beacon light. The divine injunction is, "Let (not make) your light so shine," etc. We should reflect the Light of the world in our words and deeds. God is only source of true light. The use of tobacco and unnecessary luxuries reflects a poor light.

**Motives which God will Bless in Supporting Others in Their Labors?**

God will bless only good motives, or such as are in accordance with His Word and revealed will. Good methods will help out good motives and tithing can be resorted to and will be blessed of God.

Give as God has prospered, and give systematically (I Cor. 16:2). Remember the good Samaritan—"and do likewise."

Many other good thoughts were presented and we pray that all present may be doers and not hearers only.

Report of the committee appointed to receive funds for Portland Mission was read and a collection taken up for proposed Mission. Secretaries.

## REPORT

Of Sunday School Meeting Held in the Protection, Kans., Mennonite Church, April 13, 1913

For the Gospel Herald.

Devotional exercises, Alvin Seltzer.

Moderator, G. B. Landis.

**What has the Sunday School Done for the World?** Jacob Zimmerman.

**What has the Sunday School Done for the Church?** John Schrock.

**What has the Sunday School Done for me?** General Response.

**The Present Day Problems of the Sunday School.** D. S. Troyer.

Bro. John Brunk gave an interesting talk to the children.

**Successful and Unsuccessful Methods of Teaching.** S. Enos Miller.

**How Teach the Grace of Giving in the Sunday School.** N. E. Ebersole, Harley Bauer.

**Why Hold the Sunday School Meetings and How Often.** Noah Schrock, Charley Schweitzer.

Bro. Brunk talked on Adaptation the Law of Teaching, in the forenoon session.

Some of the thoughts gleaned from the discussions:

The Sunday school is the Spirit at work. If the Sunday school is rightly conducted the world will be brought to realize its condition. Souls must be won by the Spirit of God working through us. By lack of the Holy Spirit the Sunday school may undo more than it does. The evangelization of the world depends more on the Sunday school than on any other organization.

We are commanded to purify our hearts. Only the regenerated can fight effectually



with the sword of the Spirit. The children of Israel had to go through a long and bitter course of training before they could enter the promised land.

Because of the difference in people there can be no definite and guaranteed methods for successful teaching. We must study our scholars and adapt the subject matter to the needs and capabilities of them. Do not teach at random.

The best way to teach one to give is to teach them in childhood. The impelling power of the giving spirit is love.

By a live Sunday school meeting we get better acquainted with each other and get nearer on a level with each other. It was recommended that the meetings be held quarterly.

S. E. Miller, Sec.

## Married

**Riley—Stutzman.**—On April 17, 1913, Bro. William Riley and Sister Sarah Stutzman, both of Wood River, Nebr., were united in holy matrimony at the Wood River A. M. Church, Bro. Peter Kennel officiating. May God's blessing attend them through life.

## Obituary

**Thomas.**—Pollie Thomas died at her sister's home in Johnstown, Pa., and was buried April 24, 1913; aged 34 y. 8 m. 23 y. Funeral services were conducted by L. A. Blough at the Stahl Church. Interment in the cemetery near the church. May we live so that we may meet those who live in the glory world.

**Schrock.**—Laura, daughter of Levi and Mattie Schrock, was born in Hall Co., Nebr., Nov. 30, 1911; died April 24, 1913; aged 1 y. 4 m. 24 d. She leaves father, mother, a brother, 3 grandparents, and a number of uncles and aunts to mourn her early departure. Funeral services held at the Wood River A. M. Church by the brethren Jos. Zimmerman and A. E. Stoltzfus. Interment in the cemetery near by.

**Croyle.**—Katie Elizabeth, only child of Bro. Levi and Sister Minnie Croyle, was born in Somerset Co., Pa., Apr. 15, 1913; died Apr. 16. She leaves sorrowing parents, grandparent and many friends to mourn her early departure. Little Katie has only budded on earth to bloom in heaven. Funeral Apr. 17 at the Thomas Mennonite Church. Services conducted by Bro. James Saylor. Text, Job 14:1, 2.

**Livingston.**—Jacob K. Livingston was born in Somerset Co., Pa., Mar. 20, 1847; died Mar. 23, 1913; aged 66 y. 3 d. He was survived by his wife and 13 children, 3 dead, 23 grandchildren, 5 dead. He was a member of the Mennonite Church. Funeral services were conducted by S. G. Shetler and James Saylor in the Stahl Church near Johnstown, Pa. He was buried in the Livingston Cemetery. May God bless the mourning friends.

**Rohrer.**—Benj. F., infant son of Peter L. and Bertha Wenger Rohrer, entered into rest at the home of his parents in Lancaster, April 18, 1913. Benjamin was a twin brother of John Rohrer, who survives him. He was born Nov. 6, 1912; aged 5 m. 12 d. The funeral services were conducted April 20, 1913, at the Lancaster Mennonite Church by D. H. Mosemann and John H. Mosemann. Text, Job 1:31. Burial at Mellinger's. How true the words of the poet:

"There is a reaper whose name is death  
And with his sickle keen  
He reaps the bearded grain at a breath,  
And the flowers that grow between,"

**Whetstone.**—Amos Whetstone was born in Decatur Co., Ind., April 14, 1832; died at his home near Wellman, Iowa, April 19, 1913; aged 81 y. 5 d. Bro. Whetstone spent nearly his whole life in sin and only in his last days did he realize that he was lost. He confessed Christ as his Savior and was received into church fellowship at Daytonville on Mar. 6, 1913. He leaves to mourn his loss an aged wife and 2 sons. Several children preceded him to the spirit world. Funeral services were held at the Daytonville Church Sunday afternoon, April 20, conducted by J. K. Yoder, assisted by W. S. Guengerich from Eccl. 12:5: "Man goeth to his long home."

**Bauers.**—Annie Bauers was born in Chicago April 7, 1853; died at her home in the Gospel Mission district on April 17, 1913; aged 60 y. 10 d. She is survived by a mother, several brothers and sisters and 4 daughters and 4 sons. On Dec. 14, 1911, she was baptized and received into the congregation at the Mennonite Gospel Mission and lived a true consistent Christian life until her death. Her sickness was of short duration, she being stricken with paralysis at about 9 in the morning and passing away at noon without regaining consciousness. The funeral was held from her home by A. M. Eash on the 20th. Text, Eccl. 12:5 (R. V.), "Man goeth to his everlasting home."

**Stoltzfus.**—Ira, son of Bro. Rufus and Sister Tillie Stoltzfus of near Gap, Lancaster Co., Pa., was born April 28, 1906; died April 12, 1913; aged 6 y. 11 m. 16 d. He was a patient little sufferer, being ill with croup and for several years with falling fits, which gradually weakened his mind. But through all his trials he was a little missionary on earth, for what he knew he would not forget the time for prayer and a reminder to others about him. He will be greatly missed by his parents and 6 sisters and 2 brothers and his grandparents who live in the same house. Funeral at the Millwood A. M. Church, April 15. Church services by J. M. Stoltzfus and J. S. Mast.

"Our son has crossed the river of death,  
He is with the angels now,  
He has laid aside earth's crosses,  
And the crown is on his brow."

**Rediger.**—Peter Rediger was born near Meitz, France; died at the residence of Daniel Erb near Hubbard, Ore., April 12, 1913; aged 77 y. 10 d. About 40 years ago he came to America, spent a number of years in Illinois and in Arkansas. In the spring of 1892 he came to Oregon where he lived a hermit's life for the past 21 years. In early life he united with the Amish Mennonite (Old Order) Church. While during the last ten and declining years of his life was idly misspent, and fell away from all church connections, until one month before he died, he professed repentance and requested to be restored in peace and fellowship, after which his mind rapidly failed him, in which condition he passed away. Very sad that man should waste any part of this life.

Funeral services conducted at the Zion A. M. Church by the brethren, Dan Roth and Edward Z. Yoder. Text, Heb. 13:14. Laid to rest in cemetery near by.

**Kauffman.**—Mary Alice, daughter of Bro. Amos and Sister Delilah Kauffman, was born Aug. 21, 1910; died April 21, 1913; aged 2 y. 8 m.

Pearl Lorene, sister of Mary Alice, was born March 9, 1912; died April 21, 1913; aged 1 y. 1 m. 12 d. These precious jewels died in the home of Bro. and Sister Kauffman which was totally destroyed by fire on Monday, April 21, 1913. They leave to

mourn a sorrowing father and mother, 5 young brothers, a host of sympathetic friends and neighbors. Funeral services conducted by Bros. C. C. Steckley and A. P. Troyer from the Zion A. M. Church. The former preached in English, the latter in German, from the text, Matt. 26:39, latter clause. Laid to rest within the cemetery near the church. A very large concourse of people met to pay their last tribute of respect. We need not mourn as those who have no hope. Jesus had need of them in His sweet embrace.

**Hoover.**—Noah S. Hoover was born in Mahoning Co., O., Feb. 15, 1855; died Apr. 22, 1913; aged 58 y. 2 m. 7 d. In the summer of 1855 he moved with his parents to Elkhart Co., Ind., where he resided until his death.

On March 19, 1882, he was united in marriage to Sarah A. Kreider of Medina Co., Ohio. To this union were born 3 children—Anna, William, and Ada—all of whom survive him. In 1883 he united with the Mennonite Church, and about 4 years later was ordained to the office of deacon. He was zealous and active in the discharge of his duties, having the welfare of the Church always before him. He was very self-sacrificing, spending much time and thought for the welfare of others. He was always grateful for the prayers and sympathies of the Church in his behalf. During his sickness of nearly a year he suffered much but bore it with patience and trust in his heavenly Father. His family and friends were always greeted with an affectionate smile even amid his suffering.

Besides his family he leaves a step-mother, 7 brothers, 2 sisters, and many friends to mourn their loss. He was a good husband, a kind father, and a helpful brother and he will be greatly missed in the family, the church and the whole community. Funeral services were conducted at the Yellow Creek Church by Jonas Loucks, J. K. Bixler, and J. S. Hartzler. Text, I Thes. 4:13, 14.

**Myers.**—Barbara (Ebersole) Myers was born in Conoy Township, Lancaster Co., Pa., Sept. 19, 1853; died at the home of her son-in-law, T. S. Schwanger, near Elizabethtown, Pa., April 2, 1913; aged 59 y. 6 m. 13 d.

Mother always enjoyed remarkably good health until about six months before her departure, when she complained of stomach trouble. This trouble seemed to become more aggravating until we all, as well as the doctor, feared, what we in the end had to realize, that mother was afflicted with that dreaded disease, cancer of the stomach. The last month of her life here she sank very rapidly, becoming totally blind, which fact coupled with the facts that she was partially deaf made her condition sad indeed. Through all her suffering she was so resigned and patient. Indeed her patience was a lesson that will never be forgotten by any one who saw her, especially her children, all of whom were present, or near by, save one who is laboring in India.

She is survived by the following children (her husband and 4 children having preceded her): Barbara Alice, wife of T. S. Schwanger, Amos of Hummelstown, Tillman of Middletown, Christian of Downingtown, Aaron, missionary to India, East Bengal District, Gabriel of Gilbertville, Mass., Elizabeth of East Vine Street Mennonite Mission, Lancaster, Mary, wife of Hen Whissler, Elizabethtown, Robert of Ryder, N. Dak., Bertha, wife of Andrew Landis, Oxford, Kathryn of Lancaster city.

Services at Risser's Mennonite Church. She was a member of the Church for many years. Text, II Cor. 5:1,



## Items and Comments

In the changes suggested for the Chinese alphabet the number of characters is to be reduced from 2000 to 35.

The recent flood losses to the United Brethren Printing establishing at Dayton, Ohio, are officially estimated at about \$125,000.

A severe drought is reported from Honan province, China, said to be "the worst since the Boxer year of 1900." Unless relieved by timely rains there is liable to be much distress and perhaps loss of life in those regions.

The yearly meeting held by the Society of Friends (Quakers) in Philadelphia recently brought to mind afresh the fact that the first yearly meeting of Friends in America was held in the same city 232 years ago. The yearly meeting of the Friends, corresponding to our conferences, has meant much in the keeping up of that organization.

The fourth annual American Peace Conference began a three days' session at St. Louis, Mo., May 1. Andrew Carnegie, who delivered the principal address at the opening session, declared that the goal of peace among nations is almost reached, that none of the soldiers and sailors now enlisted would likely ever see war, and that their chief duty would be to parade. This sounds nice. But if armies and navies are kept chiefly for ornamental purposes had they not better be disbanded? They may be ornamental, but they are also expensive and dangerous.

A short cut to church unity is now proposed by dropping the name "denomination" and changing it to "department." According to this scheme all people called "Christian" are to be federated into a great central body divided into sections known as "Catholic department," "Baptist department," "Universalist department," "Mennonite department," "Mormon department," etc. Why not? If it is numbers that we want, then let there be a federation that will make this new combination Christian Church the largest church in existence, unless it is the Buddhist church. If it is the Gospel that we want, let Christian fellowship be confined to those who accept Jesus Christ as their Savior and His entire Gospel as the rule of their lives.

The war clouds on the world's horizon are somewhat less threatening than they were a week ago. Mexico continues with its unrest and desultory fighting, with the government becoming more and more unstable. California went ahead in its determination to pass an anti-alien land law, but the efforts of President Wilson and Secretary Bryan have been such as to command the plaudits of the Japanese, and hopes are entertained that the incident will go over without any serious consequences. In Europe the nations have been somewhat pacified by the eleventh hour submission of Montenegro in agreeing to evacuate Scutari. Austria, however, is showing herself a disturber of the peace by sending an army of 80,000 men into Albania to pacify that country and, as some believe, to gain still farther advantages for herself. In the meantime let all peace-loving people continue to pray for the peace of nations and to teach the peace principles taught by our blessed Lord and Master.

## NOTICE Of the Annual Meeting of the Mennonite Board of Missions and Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Oak Grove Church near Smithville, O., May 26-28. The Executive and Mission Committees will meet at the same place on May 24, at 9 A. M., sun time, to arrange their work for the Annual Meeting. At 8 A. M. May 26, said Committees with the superintendents of the various mission stations and charitable institutions will meet in private session.

We trust that all the members of the Board will be represented either in person or by proxy.

Those coming from the West over either the Pennsylvania or the Wheeling & Lake Erie Railways, stop off at Smithville. Those coming from the East stop off at Orrville.

The Ohio Conference convenes just preceding the Board Meeting, and the Eastern A. M. Conference follows immediately after. All these special meetings can be attended conveniently by those who may so desire.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President  
J. S. Shoemaker, Secretary  
D. J. Johns, Ch'r'n Mis. Com.

## CONFERENCE ANNOUNCEMENTS

### Ohio

The annual Mennonite Church Conference of Ohio will be held, the Lord willing, at the Bethel Church near Wadsworth, Medina Co., Ohio, May 22 and 23, 1913. Those coming to Wadsworth via Erie R. R. or N. O. T. & L. Co. Electric, notify H. R. Newcomer, Wadsworth, Ohio. Those coming to Seville via B. & O. R. R. or P. Ft. & C. R. R. and Cleveland S. W. Electric, notify J. B. Detweiler, Seville, Ohio. We heartily urge and cordially invite all who can to attend this conference.

I. J. Buchwalter, Mod.,  
N. O. Blosser, Secy.

### Eastern A. M.

The Lord willing the Eastern A. M. Conference will be held this year at the Oak Grove Church near Smithville, Ohio, on May 29 and 30. All are cordially invited to attend.

E. L. Frey, Moderator.  
C. Z. Yoder, Secretary.

### Indiana-Michigan A. M.

The Indiana-Michigan A. M. Conference will meet, D. V., with the Forks congregation near Middlebury, Ind., on the first Thursday and Friday in June. Those coming on the train should come to Middlebury and notify either D. D. Miller or S. E. Weaver of their coming. Everybody is invited to attend, especially ministering brethren from surrounding districts.

Ira S. Johns, Sec.

### Ontario

The annual Conference of the Mennonite Church of Ontario will be held, D. V., at the Weidman Church, Markham, York Co., Ont., May 29 and 30. Every one most cordially invited to attend.

D. Bergey.

## MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.  
D. D. Miller, Vice Pres., Middlebury, Ind.  
J. S. Shoemaker, Sec., Freeport, Ill.  
I. R. Detweiler, Field Sec., Goshen, Ind.  
G. L. Bender, Gen. Treas., Elkhart, Ind.  
J. E. Hartzler, Asst. Treas., Elkhart, Ind.  
S. H. Musselman, E. Treas., New Holland, Pa.  
J. R. Stauffer, W. Treas., Milford, Nebr.  
M. C. Cressman, Can. Treas., Berlin, Ont.

### OUR MISSIONS

#### Foreign

India.—(\*1899) American Mennonite Mission, Dhantari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

#### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., D. L. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

### BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias F. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., I. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTDALE, PA., THURSDAY, MAY 15, 1913

No. 7

## EDITORIAL

### "Keep thyself pure."

The richest treasures of life are often lost in the search for the glittering things which impoverish the soul.

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Make good use of today. It is the only time which you can possibly use. Yesterday is gone, and tomorrow will never come.

One of the habits which all people should seek to cultivate is that of thinking kindly of other people. Kind words and kind deeds are the result of kind thoughts.

In thinking kindly of other people it is not necessary to justify or even to look kindly upon their faults. Being taught both to "abhor that which is evil" and to love our neighbors as ourselves, a living up to our privileges along this line puts us into a position to help our friends get rid of faults. It also enables us to take it kindly when our own faults are pointed out by others.

"God made man upright," and man wants to do that which is right. "Man has sought out many inventions." This world is full of temptations, to which man has succumbed and many follow a path which their inner self tells them is not right. Get hold of man's better nature, and you will win him for Christ if he is not a Christian, or help him to a higher plane if he has already started in the Christian service. Remembering that we are commissioned to help our fellow men, let us also take a look inward and remember that "the stream can not rise higher than its fountain." It is one of

our golden privileges to help one another rise.

**Sunday School Supplies.**—Orders for Sunday school supplies for next quarter are already beginning to come in. This is something that we like to see, for an early order from all our Sunday schools means prompt delivery and an assurance that all our schools will get their supplies on time. This quarter we were unfortunate in not having quite enough quarterlies to supply the demand. Though we printed a larger edition than ever before, there was an increase in the number and size of the orders and this, together with the fact that a few shipments failed to reach their destination on account of the late flood in Ohio and Indiana, made the supply a little short. For our next quarter we have provided for enough to fill all orders we are liable to get. Send them in early.

**Mennonite Publishing House.**—Elsewhere in this issue we print the annual report of the officers of the Mennonite Publishing House. This report speaks for itself, and we trust that you may give it careful reading. We can but express our gladness and gratitude for the hearty co-operation among the friends and patrons of the institution which has marked the work of the past year, and to renew our request that you remember the work in your prayers. We have at different times in the past expressed the hope of seeing a well equipped institution, entirely free of debt, bringing in a handsome revenue for the support of mission and charitable work in the Church. While we have not yet reached that point we are traveling in that direction. Without any serious hindrances, a continued hearty support on the part of all our people will bring us to a realization of our hopes in a very few years. Let us pray and work to that end.

### Some Good Props in Wrong Places.

—Last week we promised a few thoughts on this subject. This we shall now endeavor to do, inviting your prayerful consideration of the points presented.

The propositions herein considered have all been urged as arguments against the Bible doctrine of nonconformity to the world in dress. As abstract statements they are right. As applied against the truth they are wrong and mischievous. Hence we refer to them as "good props in wrong places." It is to turn the light on their proper and improper applications that this editorial appears. Well meaning people have been led to take the opposite side from what they would have taken on the dress question because they were confused by the wrong application of good points.

1. "When the heart is right, all is right."

It depends upon how this is meant as to whether it is true or false. If by this you mean that when God justifies the individual his shortcomings are not imputed to him as sins the statement is correct—bearing in mind that God justifies no individual who wilfully disobeys any of His commandments. But if you mean to justify Scripture violation on the ground that the heart may be right while the individual ignores the teaching of God's Word you are on the wrong foundation. The question is not, What saith the heart? but "What saith the scripture?" Because a man is honest is no reason why he is right. Saul of Tarsus, as he afterwards testified, though in all good conscience, persecuted the Church of God; the learned and zealous Cotton Mather hung witches, and some of the worst crimes noted in history have been committed in the name of honesty.

If we concede that a right heart brings the outside right, we must accept the conclusion that when the outside is not in accordance with God's



Word there is something wrong with the heart and all people wearing things forbidden in God's Word are thereby condemned.

2. *"Dress so as to satisfy the conscience."*

Good advice. "A conscience void of offence" is a treasure which is the privilege of all people to possess. "Happy is he that condemneth not himself in that which he alloweth." But be sure that your conscience is committed to God. If your conscience permits you to do that which the Word of God forbids there is something wrong with the conscience. Conscience is a safe guide only when it is surrendered to God and enlightened by His Word.

3. *When the heart is thoroughly warmed and enlightened, all vanities and superfluities in clothing drop off."*

There are two classes of people who urge this point: (1) those who give it as a reason for faithful teaching that the heart may be warmed and enlightened, and (2) those who present it as a reason why Scripture violation in dress should be ignored. If the statement is true, then any unnecessary thing about the clothing, anything in the form of jewelry of costly array, is an evidence that the heart is not right with God and ought to be considered as a cause for alarm.

4. *Dress so as to attract the least possible attention to yourself."*

Amen. Our Savior condemned the Pharisees who went about strutting in long clothing that they might be seen of men (Mark 12:38). God through Isaiah severely condemned the daughters of Zion for wearing gay clothing (Isa. 3:16-24). Jeremiah tells what a woman will do when she is "spoiled" (Jer. 4:30). Clothing being intended merely as a covering for the body, should be of the least consideration. It should be our aim to be so clothed that what we wear will be of the least hindrance and of the greatest service to us in our work and standing for the Lord.

But when this point is tortured into an excuse for worldly conformity so as "not to appear odd," the foundation is laid for justifying all manner of sin. What would you do if you lived in Utah, or in a community where "free love" is practiced, or among a race of idolaters, or in a neighborhood where the total abstainer is looked upon as a "crank," or in a place where everybody danced? Would you stand by the Gospel, or would you, for the sake of not appearing odd, fall in with the prevailing customs? None of the things mentioned is more emphatically testified against by the inspired writers than is the wearing of jewelry and gay clothing and conforming to the world. Keep this point in its proper setting, and it is right. Obey the Bible where it teaches against the wear-

ing of jewelry, costly array, immodest apparel (I Tim. 2:9, 10; I Pet. 3:3, 4), and where it teaches against conforming to the world (Rom. 12:2; Jas. 1:27; 4:4; I Jno. 2:15, 16). Then fall in with the prevailing customs of those of like precious faith with yourselves, and you have the question solved.

5. *"Use good taste in dressing."*

Good advice. Neatness is commendable. All things should be done "decently and in order." Let the clothing be neat, clean, simple, serviceable, modest, bearing in mind that what may be suitable for one person might not do so well for another.

But where should we go for our models in taste and beauty? Shall we go to the world, which the Bible tells us "lieth in wickedness," or shall we go to those who have been living in the sunlight of heavenly influences? Shall our ideas of good taste be determined by the fashion plate or by the Bible? Have you ever noticed that what is considered in good taste in fashionable circles yesterday is regarded as horrible today? What decent woman would want to walk the streets clad in the fashionable garments of a decade ago? What decent woman, ten years hence, would want to wear what the fashionable woman wears today? Why should a decent woman want to be adorned that way now?

5. *"God wants to see His people dressed beautifully."*

We believe it. It is a pleasing thought that people like to be dressed in a way that is pleasing to God. That God is an admirer of beauty is evident from the beautiful clothing He gives the birds and the flowers, the hills and the plains, the sky and the sea. But let not this be a reason why we should accept a degraded world's conclusion that therefore God wants our bodies adorned in a way which He forbids. If God did such a lovely job on nature, give Him a chance to do the same for us. Since He condemns immodesty and extravagance, forbids the wearing of jewelry and costly array, and commends modesty and simplicity, why not accept His standard of beauty and propriety? Only in this way can we clothe the body pleasing to Him.

6. *"The Bible teaches nonconformity, but is practically silent on uniformity."*

That is a fact. We sometimes make the mistake of ignoring nonconformity, which the Bible emphasizes, and spend most of our time on uniformity, which the Bible teaches only by inference. The Bible teaching on the dress question is directed almost wholly against the abuses growing out of pride and love of the world. **The big point is not uniformity but nonconformity.** This is a point which some people lose sight of when they

attend church in church regulation dress and go clad the rest of the time in a world regulation dress.

But let us bear three things in mind: (1) The Bible is not against uniformity in dress among believers. (2) Those who reject the idea of uniformity among believers almost invariably cater to the uniform dictated by worldly influences. (3) They who obey the Gospel in its teaching against conforming to the world in fashions and against the wearing of immodest apparel, and who are drawn together in warm Christian fellowship, dress alike as naturally as do those who walk in the fellowship of this world. It is next to impossible to reject church uniformity and not fall into the snare of world uniformity.

7. *"It is not profitable to spend so much time on little things."*

That is what we have often thought when, after reflecting upon how much is written in the Bible bearing directly or indirectly on the dress question, and how strenuously the Christ-professing world stands against it on the ground that it is such "a little thing." Granting that it is but "a little thing," why not accept without question the teaching of the Bible on the question, and go on to more important things? And let us not forget that the moment we reject any part of God's Word on the ground that it is only "a little thing" it instantly becomes the important thing of disobedience.

8. *"Teach the full surrender."*

There are two classes who urge this point: (1) those who use it as an excuse for side-tracking on the dress question; (2) those who see in that the foundation for the acceptance of all Bible teachings. We belong to the latter class.

While it is necessary to take into consideration the outside life as an indication of the condition of the heart, let us never lose sight of the fact that unless the full surrender is made to God a conformity to the letter of His teaching will avail us nothing. Emphasize the necessity of full submission to God first, an absolute submission of self, second a submission to all He teaches. The solution of nine-tenths of the difficulties connected with church discipline is to be found in the full surrender to God.

\* \* \*

The trouble with all the points considered is this: They are an attempt to build correct arguments upon wrong foundations. Such misfits invariably lead to wrong conclusions.

The wise man says: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." He that would win in the battle of life must first conquer himself.—Selected.



## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### HEAVEN'S TRELLIS-BARS

Clasp, my soul, heaven's trellis-bars;  
Grow thou broad beyond the stars,  
Let thy clusters, every one,  
Bloom of blissful duty done  
Ripen in God's upper sun.

Many mansions hath the sky.  
Which is best—to live or die?  
Earth grows empty, bleak, and waste,  
Full the world to which I haste,  
Sweet the death-wave's bitter taste.

God doth give, and God doth take;  
Let His will our trellis make.  
Fragile stays God's hands remove;  
They are gone whom yet I love;  
Trellis high are they above.

Spirits ministrant, elate,  
Watch and lift man's low estate.  
They with Thee, and Thou with me,  
Cling we to one trellis-tree;  
One in God's wide sunlight we.

Shall I joy to meet my own  
When with them I face Thy throne?  
They will not return to me;  
I shall go to them—and Thee!  
Let Thy love our trellis be.

Cover from Thy holy face  
Guilt by Thy atoning grace.  
White the robes before Thy throne;  
White, O God, make Thou my own;  
All souls' trellis, Thou alone.

—Joseph Cook.

### "I WOULD NOT LIVE ALWAY"

By J. C. Kolb.

For the Gospel Herald.

Knowing the life to come is infinitely better, why do we cling to this world and its actions so strongly? Why should we fear to die when death is only a translation from the scenes and conflicts of earth to the glories and rest of heaven, where "the wicked cease from troubling, and the weary be at rest." Why should we "sorrow even as others which have no hope" when our loved ones in Christ are "carried by the angels" from their fevers, cancers, gangrenes and palsies into the perfect health of the "paradise of God?" Why are we so loath to exchange the threadbare and soiled garments and perishable homes of earth for the "white robes" and "heavenly mansions near the throne?" Why so reluctant to leave the cross only to be given an immortal crown? Why so averse to quit the discordant songs and assemblages of time only to join with the redeemed in the unending harmonies and everlasting hallelujahs and doxologies of eternity? Yea, a thousand times; yet, ten thousand

times better say in the language of the Lord, "Thy will be done," and with holy and perfect Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Spring City, Pa.

### "WHAT IS YOUR LIFE?"

The writings of James are extremely serious. Some have even called them severe. James speaks of the uncertainty of life, and then asks the very important question, "What is your life?"

Note that the question is not, What is plant life or what is lower animal life? It is not even, What is human life in general, but, What is **your** life?

Life in its most rudimentary meaning is the soul's career in the body. Though the body is only a lump of clay that must, when the soul has left it, return to the dust, yet when we consider that the body is the tenement of the immortal soul, even the physical aspect of life becomes important. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16)? It is only through the body that the soul finds expression of its praise to God; only through the body that the soul can carry out its benevolent purposes, lift the fallen, cool the fevered brow, relieve the poor, and support the orphan. These eyes, this tongue, these hands, and these feet are the instruments of the soul within. The body, then is the temple of the living God, the dwelling-place and the instrument of a deathless and active soul. Viewing it in this light—the light of its intended purpose—the body becomes important. It is when we view the body in this light that we feel the necessity of caring for it, of keeping it in health, of keeping it clean. Paul says, "I keep under my body, and bring it into subjection: lest . . . when I have preached to others, I myself should be a castaway." Since the body is the temple of God, we should make it a strong, pure, and enduring temple. Since it is the dwelling-place and the material medium for the expression of the soul, we should make it as strong as we can, care for it diligently, and use it wisely.

Life is an impulse. From the first time that the blood rushes through these fleshly veins, life is a ceaseless impulse, and when that impulse ceases, we die. The little blade of grass that shoots up from the earth in springtime continues its expansion,

its life impulse, until it has reached its maturity, and then impulse ceases and the blade dies. Our impulses are two in nature: the good and the bad. And life is good or bad accordingly as our impulses are good or bad.

A benevolent life is made up of benevolent impulses. In such a life, impelling love for God and heart sympathy for man spur us onward to do good deeds today and better deeds tomorrow. Honor, virtue, and holy ambitions are the impulses that characterize a good and holy life. Salvation does not destroy our impulses; it changes them. It does not rob us of our ambitions; it sanctifies them.

A bad life is the result of bad impulses. Pride is an impulse that rules many a young heart and drives it ever onward—not to glorify God and to help men, but—to exalt unholy self. Through the impulse of pride men climb to the steepes of human honor over broken vows and bleeding hearts; over the degraded lives of others which they have sacrificed in the attainment of their own unholy purposes. Avarice, the pursuit of filthy lucre, sacrifices honesty, manhood, and womanhood to satisfy its unsatiable thirst. Life to the miser is simply an impulse to acquire more greedy gain. He presses the shining dollar into the palm of his withered hand, and his soul, no less withered than his hand, bows at the shrine of the goddess of gold. "The love of money is the root of all evil." Not money, note you, but the love of money, the impulse for money for money's sake.

You all have impulses. According as your impulses are good or bad your lives are holy or sinful. You are ever impelled by the leading impulses of your lives, by life itself, to the acquirement of those things that are dearest to your hearts, "for where your treasures are there will your heart be also." These same impulses are weaving the web of your character and fixing the goal of your destiny. Every one who listens to me this minute is being impelled either upward and heavenward, or downward and hellward. Soon, as the result of your life impulses, heaven with its beaming glory will open to your enraptured view, or hell with its lurid flames of torture will strike terror to your sinking soul. Life is an impulse and that impulse is fast impelling you onward to your reward or retribution. What is the nature of your impulse tonight? What is impelling you on? Where is it impelling you to? You have impulses. Tell me what they are, and I will tell you what you are. Tell me the nature of your impulses, and I will tell you how you are living, and where you are going. "Keep thy

(Continued on page 109.)



## BIBLE DICTIONARY

### Definitions and Comments

By O. H. Zook.

For the Gospel Herald.

#### Fidelity

Fidelity is a careful and faithful performance of duty or other obligation. The public expects fidelity in its preachers, doctors, teachers, servants, or friends. We expect fidelity of all our church workers, our missionaries, ministers, editors, or any and all other church officers.

Anything that is worth doing at all, is worth doing well. Hence the necessity of faithful service.

There might be many reasons given why we should be so careful to do our whole duty. In our work for the Lord we must remember that careless, half-hearted work is worse than no work, because of the evil influence such work has on others. Then again the Bible is plain in this that the reward of the Lord is given only to the faithful. Of course, if we are not true to God, there is every reason to believe that we will not be to our friends. Still many people act as if they thought any kind of service for the Lord would do and treat the matter of Christian service in many respects in an indifferent way, while they are very careful in keeping their promises and obligations to their fellowmen.

We need only study such characters as Baalam, Judas Iscariot, the unjust steward, etc., to find what the result will be. When we consider the fact that God is our all in all, we should gladly give Him our best service, for even then we will not be doing more than we ought to do. Read Tit. 2:9, 10.

#### Friends

A friend is a person attached to another by affection; one who entertains sentiments of respect or esteem or affection for others which causes him to desire their company; one who **seeks** to promote the happiness and prosperity of another; one who "loveth at all times" (Prov. 17:17).

It is perhaps needless to say that we all desire friendship. No one enjoys a lonely, selfish, secluded life. This world is so cold and indifferent about our desires and pleasures and feelings that the kind consideration of our friends is sought and desired.

And yet in those we put the most confidence sometimes we find the least real, lasting friendship.

Friendships formed on earth and sacredly kept will make the way to heaven brighter and easier.

It is hard to give up a friend, yet our earthly friends sometimes forsake us or "turn us down," little realizing the pain it causes. We should be very careful to be kind and considerate at

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.  
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### QUESTIONS ABOUT SOUTH AMERICA ANSWERED

By J. W. Shank.

For the Gospel Herald.

#### III. What are the greatest hindrances to mission work in South America?

One of the greatest hindrances to mission work is **indifference to religious things**. No lower standard of religion can be found anywhere than is found in South America. The people have become so accustomed to immoral teachers, low ideals of right, sham in religion, that religious things mean very little to them. But, when they hear the true Gospel and see it lived by true Christians, the wall of indifference is broken down.

Another hindrance is **ignorance combined with superstition**. These two things go together. Where people are kept in ignorance of anything outside of their own miserable lives, their foolish imaginations are sure to lead them into harmful things. Superstition is an enemy to character development. Both must be gotten rid of before a true Christian character can be borne. Missions have done more than anything else to drive ignorance and superstition away from humanity. The last twenty-five years in South America have seen great changes in these things.

Another hindrance to mission work is the **presence of a false religious teaching**—Catholicism in its lowest form. This hindrance is not so glaring as one would expect, because the very weakness and worthlessness of this religion makes it seem low and mean when compared to true protestantism. In the presence of true religion it must completely reform or die because of its inherent failure. It is a hindrance because of the havoc it has already made. The Gospel of Je-

all times, for we do not always know the aches and pains concealed in the heart of our friends. When sorrow, disappointment, trouble or pain depress one's spirits, how welcome and cherished the kind thoughtfulness of a friend is. May God help us to remember to deal in all things with others as we wish to be dealt with and to show ourselves friendly to all people and at all times.

Belleville, Pa.

sus can overcome every hindrance if we take it in His name.

#### IV. What are the most encouraging features of mission work in South America?

The people of South America appreciate something better than they have. The more intelligent people deplore the fact that their country is steeped in low morals, but they do not know that the fault lies in their religion. Even those who make no religious profession prefer to send their children to mission schools, as they admire the teaching of pure morals. Such a condition is encouraging because it gives missionaries an opportunity to plant seeds that will grow.

**The doors for mission work are open** in South America as never before. In some cases the governments have given direct encouragement and in practically every country the missionaries are highly respected and are protected by civil authority. It is not difficulty for missionaries to find people among whom to work. Mission schools are usually overcrowded and people will listen to evangelistic preaching eagerly.

The fact that the people in South America are open to foreign influence is an encouraging feature. They do not close their doors to a thing simply because it is new and foreign, but look at a new thing squarely and then take it for what it is worth. They have not the good that comes but they are constantly learning. This openness ought to be and is a great help to missionary effort.

Other encouraging features are the favorableness of climatic conditions in many sections; the abundant resources of the various countries to support their own people, and the nearness of that continent to our continent. We must work the works of God "while it is day; for the night cometh when no man can work."

La Junta, Colo.

### THE INFLUENCE OF MISSION STUDY UPON OUR LIFE PURPOSES

By Mattie E. Schertz.

For the Gospel Herald.

The influence that we get out of mission study depends largely upon the amount of time we spend in study and the interest that we take in it. If we do not get interested in it we can not expect to feel the influence.

The mind grows upon what it is fed. Let the mind feast on Bible truths and the life will reveal it. So we must be interested along that line. Christ says, "Lift up your eyes and look on the fields; for they are white already to harvest" (Jno. 4:35). If they were ready to harvest two thousand years



ago, how much more so today?

No one ever sacrificed or suffered for the cause of Christ without receiving a blessing for it in some way, and as a rule those who practice self-denial are contented and happy.

Flanagan, Ill.

## MISSIONS IN THE MIND OF CHRIST

"What does Jesus think about missions?"

What a peculiar question. And yet it is a rather natural one, too! But, what careful student can conceive of Christ thinking **about** missions; that is, picking out this subject from a mass of others (as we do) and centering His thought on it for a while, as if it were optional as to whether or not He should think of it at all? Rather it is possible to think of Christ's whole thought as **being** missions—not that He does not think of all the things that we think of, but that He considers them all in their relation to the evangelization of the world. So, then, our question rather resolves itself into—"What is Jesus' attitude toward missions?" And the purpose of this article is to make it as clear as possible that Jesus' attitude is one of full consecration to the promotion of missions.

"But," someone says, "you are not specific enough yet. Nobody doubts the fact that Christ was an out-and-out missionary when on earth."

Of course, even the most skeptical admit that Jesus' purpose was to gain converts to His form of religious teaching; and to this extent He was missionary. Jesus frequently mentions the fact that He was "sent;" and He regarded His life as a mission. So our question then is—"How missionary was Jesus?"—that is, "Did He limit His efforts to His own people merely, or did He include the whole world in His plan?" Without doubt it was the latter. Our aim then is to show that Jesus had the evangelization of the whole world in His thought unceasingly.

A note of caution is necessary in opening up such a subject. An unconvinced reader might think that the enthusiastic writer is unconsciously, or consciously, reading the results of his personal speculation into the words and acts of Christ; and so that such an enthusiast would be begging the question in the beginning. God forbid that anyone should so tamper with the records of Christ's activity as to make them seem what they are not!

Everyone must admit that the only way to know what a person thinks is to gather opinions of that one's thought from what he says and does; in many cases, of course, words and acts yield to different interpretations.

Fortunately, however, in the case of Jesus Christ there is little room to doubt; as Jesus, Himself, is so definite and the facts are so convincing that there is no need of speculative manipulation.

Briefly, the arguments showing Christ's position on missions are to be deduced as follows:

1. From what He, as an historic character, said and did.

2. From the way in which His followers interpreted His desires.

3. From His acts today.

In developing point number one, it is only necessary to direct the reader's attention to the records of the four Gospels—Matthew, Mark, Luke and John; and to make these general observations:—Notice Jesus' use of such universal terms as "whosoever," "everyone," "any man," "all men," "all ye," "all nations," "the world,"—and the world-wide meaning of the oft-repeated phrase, "He that." Without quoting the many and familiar texts using these words, it is evident that Jesus was thinking continually of the whole world and of His relation to it, during the days of His ministry previous to His crucifixion. In addition to these utterances, we have His specific commands preceding His ascension: "Go ye into **all the world** and preach the Gospel to the **whole creation**." Those two phrases, "all the world" and "the whole creation," can leave us no room for doubt that His plan was of missions in the widest sense. But we are not alone dependent upon what He said. Jesus did not talk only—He acted. He healed Gentiles as well as Jews; He preached to Gentiles, men and women, and had converts from among them. The records of His work show not only the comprehensiveness of His plan, but also that His plan for all people was in His mind day and night. During the day, He labored ceaselessly at preaching and healing; and many nights He spent in prayer. Nothing of a secular character is recorded of Jesus that does not have a distinctly spiritual turn, proving that He subordinated every physical circumstance of His life to His missionary purpose. Read the Gospels; and see!

Another way to discover Jesus' thoughts, is to study the behaviour of His followers and to judge from their acts what were His wishes; as it is natural to suppose that the pupils would understand their Teacher, and do as He directed. What, then, did Jesus' apostles do? All but one became missionaries; and that one was sorry that he did not. Each gave his best time and thought to missionary work—traveled long distances—endured many hardships, and even suffered unjust and violent deaths for it. Would these men have done this to uphold principles that they had cre-

ated for themselves? And, if they had, would not everyone have had his own creed; which would prove that they had not received their ideals, principles, commands, each from the same Lord? As it was, no amount of persecution could down their enthusiasm; and they all adhered strongly to Christ's wish—"Go teach all nations."

But—did these disciples follow this command literally? They and their immediate followers scattered themselves abroad, and reached all parts of the then known world; and so almost literally fulfilled Christ's Great Commission. Paul went throughout Greece, Italy and Spain; Peter went into Palestine, Asia Minor and Italy; Mark went into the Nile Valley; Thomas (according to tradition) went to India (and, perhaps, to China); and Philip's influence, through the Ethiopian eunuch, went down into Central Africa; while other followers of our Master went throughout Persia, Arabia, North Africa, France, Germany and the British Isles.

There was no doubt in these disciples' minds about whom they should evangelize, nor about how hard they should work at it. Paul gave us his thought of the universal ideal of Christianity when he wrote, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female; for ye are one man in Christ Jesus." Can we not conclude then, that only the highest of missionary ideals and practices in Jesus' life could have transmitted such extraordinary zeal to His disciples? Read The Acts and the Epistles; and seek.

\* \* \*

Now, let us examine the present activities of Christ, to discover whether these great, world-wide, self-forgetful aims are still His plan. It is certainly logical to conclude that Christ would not encourage missions as an enterprise, if it were not His own; but, on the other hand, if He does permit missions to advance steadily and with marvelous results, it is evident that this propaganda is His plan. Here are a few brief facts:

1. In one hundred years, the number of missionary boards, or societies, has increased from 12 to 994.

2. In 1800, North American churches did not have one foreign missionary; today, they have more than 8,000 Protestant missionaries; while, from all Christian countries, there are, 22,000.

3. In a century, gifts to foreign missions have increased 300 fold—or from \$100,000 to \$30,000,000 per year.

4. In 1800, the Bible was translated in 66 languages; today it can be read in more than 500.

5. In one hundred years, in America the proportion of Protestant church members to the entire population has

(Continued on page 109.)



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

### THE KIND WORD SOCIETY

By Lizzie Z. Smoker.

For the Gospel Herald.

"Kind hearts are more than coronets." This idea has given us the Kind Word Society, and the conditions for joining it are very easy. Everybody is heartily invited to come into the order. There are thousands of members (we hope) already enrolled—yet there are no headquarters of secretaries or dues. The initiation consists simply in endorsing the purpose in adopting the motto and prayer.

The motto is the familiar Biblical verse, "Love thinketh no evil;" and the prayer, "Lord, keep thou the door of my lips."

The society has a Bible chapter, I Cor. 13, and its avowed purpose is, "To speak no ill of anyone and look for good in everyone." This purpose should be adopted because:

"There is so much good in the worst of us,  
And so much bad in the best of us,  
That it scarcely behoves any of us,  
To talk about the rest of us."

How many of us will be a member of this society?

Intercourse, Pa.

### HOME SWEET HOME

What is home? Ask the lone wanderer as he plods his tedious way, bent with the weight of age and white with the frost of years—ask him, What is home? His definition will be something like this: It is a green spot in memory, an oasis in the desert, a place of shelter and contentment. It was once a glorious reality, a happy welcome, but now it remains as an image of the mind.

Home has an influence which is stronger than death. The darkest villainies which have disgraced humanity cannot neutralize it. The gray-haired and guilty criminal will make his dismal cell the sacred urn of tears wept over the memories of home. How full of enchantment and how dear to the heart is the very name of home! It is the magic circle within which the spirit finds refuge. Home is the place where a care-worn heart finds rest from the toils and outward storms of life.

Next to religion, the deepest and most ineradicable sentiment in the human soul is that of home affections.

Peace is a God-given favor. Some one has well said, "He is the happiest, be he king or peasant, who finds peace in his home." Home should be made so truly home that the weary, tempted heart could find it a sacred refuge, whether rich or poor. There is nothing in the world which is more venerable than a family where the parents have a good character and the children are bound together with that tender cord of child-like love. The little circle is made by a singular union of the affections. Such ought to be our earthly homes.

But there is another home prepared for a prepared people, not made with hands, which we can all reach and take possession of in due time, if we faint not. That home someone has described as follows: "Let thrones rot and empires wither. Home! Let the world die in earthquake struggles and be buried amid procession of planets and dirge of spheres. Home! Let everlasting ages roll in irresistible sweep. Home! No sorrow, no crying, no tears, no death; but home, sweet home! Beautiful home! Glorious home! Everlasting home! Home with each other! Home with angels! Home with God! Home, home! Through the rich grace of our Redeemer, may we reach it."—Ex.

### PATIENCE

By Sarah Wengerd.

For the Gospel Herald.

"Have patience with all men." These are the words of Paul to the Thessalonians. If we would have peace with our fellowmen we must also have patience.

Patience is the act or quality of waiting long for justice or expected good, without discontent. "He learned with patience and with meekness taught."—Harte. Some people have very little patience and on this account are always in trouble, which they would not have if they were only a little more patient. "He that hath patience can have what he will." This is one of Benjamin Franklin's favorite sayings.

To all the faithful the command is given, "If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness" (Gal. 6:1). Patience means much in encouraging others and keeping up courage ourselves. Some one has written:

"Tis easy to be gentle when  
Death's silence shames our clamor  
And easy to discern the best  
Through memory's mystic glamor  
But wise it were for thee and me  
Ere love is past forgiving  
To take the tender lesson home—  
Be patient with the living."  
Millersburg, Ohio.

### SHALL I TELL MOTHER?

I heard a mother say to her boy once: "You used to tell me everything—all the things you had done, all you wished to do. If you received a letter from a friend, you were glad to let me read it; it lay where we all might see what was in it; so many times my heart has been made glad because you trusted me so. But now it is so different; you do not want me to know."

There was something quite like a wail of trouble in the words. I am sure the heart out of which they came was full of sorrow and fear—sorrow for lack of the old-time trust, fear for the future of the boy who no longer trusted his mother.

Another, and this time it was a father that was speaking, said thus:

"From the first I have done all in my power to keep the confidence of my boys. I have told them they might do anything or have anything I do or have, if they would come and tell me all about it; but that the moment they ever deceived me our close relationship would come to an end."

And the confidence between this father and his boys was good to behold. Tell father and mother about it, boys. You will never be sorry if you do; and surely there will come a day some time when your heart will smite you sorely if you keep back things that you should have laid before them.

Why tell your parents? Because they love you and long to be loved and trusted in return; because they have in the years they have lived learned many things which are yet unknown to you; because if you tell them all about the things which are in your heart they may know how to advise you, so that you may avoid trouble, which might otherwise sweep you off your feet forever; because you cannot be true to father and mother and not tell them everything.

Do not let anything get into your life to break the harmony between you and father and mother. Such a little thing may do so—one wrong whispered into your ear; one wicked thought and base desire. Go quickly and tell those who are dearest to you of all on earth about it, and let them help you to get back once more into the right way.

"Shall I tell mother?"

Yes, it is the only right way. Trust her, and she will never be untrue to you.—Herald and Presbyter.

Temperance puts wood on the fire,  
meal in the barrel, flour in the tub,  
money in the purse, credit in the country,  
contentment in the house, clothes on the back and vigor to the body.—Franklin.



## Sunday School

For the Gospel Herald.

Lesson for May 25, 1913—Gen. 43:134

### JOSEPH AND BENJAMIN

**Golden Text.**—He that loveth his brother abideth in the light.—I Jno. 2:10.

**Introductory.**—The action of Joseph was mysterious to his brethren. His unexpected severity wrung from them a condition of real penitence for the way they treated their brother whom they supposed was lost. In strange contrast with this was the liberal supply of corn which he gave them to take back to their father, and stranger still was the discovery of their money in the mouths of their sacks as they opened them. Was this kindness on the part of the ruler, or was it the carelessness on the part of the subjects, or was it a trick to trump up a charge of theft against them, or what was the reason this money was placed there? They did not know; but they were quite sure that they had not stolen it, and were too terrified to face the man at that time. Sadly they returned home, and related their experiences to Jacob. The old man was bowed down in grief. The message that Benjamin should be sent to Egypt as proof of the truth of the story which the brothers related to the ruler in Egypt was too much for him. He could not give his consent. Hear the moaning of the broken-hearted father: "Me ye have bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away . . . My son shall not go down with you. . . . If mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

But hunger drives people to extremities unwillingly. The food supply was running low, and starvation was staring them in the face. The sons plead, making the most sweeping promises as to what they would do for the protection of Benjamin. Finally Jacob said, "If it must be so now, do this: take of the best fruits of the land in your vessels, and carry down the man a present . . . And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I am bereaved of my children, I am bereaved."

**With Fear and Trembling.**—Jacob's sons obeyed orders. They took their presents which their father had directed. Brought back the money which had been placed into their sacks and enough more to buy a fresh supply of provisions. Certainly the presence of Benjamin will convince the man. But the same mysterious attitude of the man troubled them. Jo-

seph ordered them brought to his own house to dine with them, but they understood not the kindness. They made sure that he meant to do them mischief, probably because of the money which they should have paid for their first supply of provisions but found in their sacks. With great fear they told the steward how it was that they found the money, and that they had brought it back again. But their fears were somewhat allayed when the steward told them not to fear; that he had their money once, and that the God of their father returned it to them—which was true, but probably not in the sense that the steward meant it.

When Joseph came they humbled themselves before him, presented him the gift which their father had sent, doing all they could to convince him that they were not the suspicious characters that he took them to be.

**Joseph's Attitude toward His Brethren.**—We now get a glimpse of Joseph's real character. He met them very kindly, and began to ask questions. He asked them about their father. Is he well? Is he still alive? Again did they hasten to show their reverence for him, bowing their heads and making obeisance. Then his eyes fell upon Benjamin. He could scarcely restrain his feelings. "God be gracious to thee, my son," said he to Benjamin. But the experience was too much for him. He went some place where he might give vent to his feelings in weeping. How like the love of a gracious heavenly Father, who though He often finds it necessary to chasten His people to bring them to where they ought to be, continually looks upon them with overflowing love.

Joseph washed his face and again returned to his brethren. "Set on bread," said he to the servants, who prepared separate meals for the Hebrews and for the Egyptians, for the Egyptians considered it an abomination to eat bread with the Hebrews. One thing that made them marvel was that he set them in the order of their age, from the eldest to the youngest. How did he find that out? His kindness and sociability, his knowledge of their affairs, the great love manifested in what he did, was in strange contradiction to his sternness. They could not understand; they "marvelled." Now think of Joseph as a type of Christ and you can understand what Paul means when he refers to "the goodness and severity of God." As the apparent sternness and supposed-to-be cruelty of Joseph to his brethren was the very best thing that could happen them, so we look upon our trials and afflictions and say with Paul, though sometimes with fear and trembling, "We know that all things work together for good to them that love God."—K.

## Our Young People

HOW TO PRAY.—Matt. 6:5-13

Topic for June 1

MOTTO

"Lord, teach us to pray."

OUTLINE OF TOPIC

### I. What is Prayer?

1. Calling upon the name of the Lord.—Gen. 4:26.
2. Entreating favor of God.—Psa. 119:58; Dan 9:3.
3. Talking with God.—Dan. 10:17.
4. Making request.—Phil. 1:4; 4:6.

### II. How to Approach God.

1. In humility.—Psa. 10:17; Jas. 4:8.
2. With repentance.—Psa. 34:18.
3. With confessions.—Psa. 38:15-18.
4. In reverence.—Gen. 17:3.
5. In faith.—Jas. 5:15; Heb. 11:6.
6. Sincerely.—Psa. 17:1; Matt. 5:6, 7.
7. In the power of the Holy Spirit.—Rom. 8:26; Jude 20.
8. In the merits of Jesus.—Jno 16:23, 24.

### III. What to Say Before God.

1. The longings of the soul.—I Sam. 1:15, 16; Psa. 142:2.
2. What is according to His will.—I Jno. 5:14, 15.
3. Not the sacrifice of fools.—Eccl. 5:1-3.
4. What you will watch over for an answer.—Hab. 2:1; Col. 4:2.
5. Intercession for all men.—II Tim. 2:2; Matt. 5:44; 9:38.

PERSONAL THOUGHT

Not the "how" of words committed to memory, nor the "how" of postures practiced in the body; but the "how" of the heart's attitude toward the Giver, and a knowledge of **how** He is pleased to bless, will shape the words and direct the body into proper forms.

SUGGESTIVE ASSIGNMENTS

#### For Children.

1. Text word, **Pray**.
2. Repeat the Model Prayer.

#### For Young People.

1. Whom Do We Approach in Prayer?
2. What Do We Say to God?
3. May We Expect an Answer?

#### For Older People.

1. Watching What God will Say.
2. What is the Burden of the Christian's Prayer?
3. Acceptable Through Christ.

SEED THOUGHTS

O, Thou by whom we come to God—  
The Life, the Truth, the Way;  
The path of prayer Thyself hast trod;  
Lord, teach us how to pray.

—J. Montgomery.

I thank Thee, Lord, for cloudy weather,  
We soon would tire of blue;  
I thank, Thee, Lord, for pain, our brother,  
Whose rude care holds us true.  
I thank Thee for the weary morrow,  
That makes the past more sweet;  
I thank Thee for our sister, sorrow,  
Who leads us to Thy feet.

—Frederick Lawrence Knowles.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, MAY 15, 1913

## Field Notes

May 18 is the time set for communion services at Walnut Creek, Ohio, under charge of Bro. M. E. Mast.

Communion services are announced for May 18 to be held at the Diller Mennonite Church near Newville, Pa.

Communion services have been appointed at Pleasant Grove Church near Martinsburg, Pa., to be held June 8.

The coming Sunday school meeting at Weaverland, Pa., will be held on Tuesday, June 10 instead of Tuesday June 12, as announced last week.

An interesting letter from the Kansas City Mission, which came too late for publication, will appear in these columns next week, God willing.

A letter from Hesston, Kans., dated May 5, says: "An enjoyable communion service at Hesston yesterday, 109 partook . . . Communion at West Liberty next Sunday."

From Albany, Oreg., we received this message: "The Lord willing, Bro. J. P. Bontrager will begin a series of meetings at Union Hill, May 5. Pray for the work at this place."

Bro. J. A. Brilhart, of Scottsdale, Pa., returned last week from his trip to Wolftrap, Va. He speaks well of the little flock at that place and reports his son Clarence as improving in health.

**Change of Address.**—Sister Flora J. Smith, from Hagerstown, Md., to Marshallville, Ohio. Sister Smith goes to Ohio as a helper in the work at the Old People's Home. The Lord bless her in her labors.

Communion services were announced for Swope's Church near Harrisburg, Pa., to be held on Sunday, May 11, at which time Bro. John G. Ebersole of Lawn, Pa., expected to be present to conduct the services.

Since Bro. T. M. Erb's condition is such that he is yet unable to fill his appointments as bishop, Bro. S. C. Miller of Jet, Okla., is kindly helping out by holding communion in a number of the congregations in Kansas.

An interesting program of the eighth annual A. M. Sunday school conference for the Pacific Coast is before us. The meeting is to be held in the Bethel Church near Albany, Oreg., June 6 and 7, 1913. We hope to hear of a good meeting.

**Minister Called Home.**—Bro. John Erb of Harrisburg, Pa., passed to his eternal reward on Tuesday morning, May 6. Bro. Erb had rendered faithful service in the ministry for many years, being especially devoted to the little flock over which the Holy Ghost had set him overseer. The Lord comfort the loved ones of home and congregation left behind and raise up others to bear the burdens in the vineyard of the Lord. Obituary notice later.

A well arranged program of the eighteenth annual Illinois Sunday School Conference is before us. A number of live subjects give evidence of a live meeting in prospect.

We are in possession of an interesting program of a Sunday school meeting to be held at Tuleta, Tex., July 4, 1913. Good interest is reported from Tuleta. A mission Sunday school is again to be opened. Being held under a tree, it can truly be said that the Lord built their house.

The many friends of Bro. T. M. Erb of Hesston, Kans., will be glad to read his letter, which we print on another page. Bro. Erb has had a long and tedious siege of it, but the Lord is graciously restoring him to health. He hopes to attend the General Conference to be held near Kalona, Iowa, next October.

Communion services were held at the Canton, Ohio, Mission on Sunday, May 4. There were present at the service Bro. A. J. Steiner of North Lima, Ohio, who conducted the service; Bro. David Hostetler of Weilersville, Ohio, and Bro. Allen Rickert of Columbiana, Ohio, who conducted the evening services.

Among the worshipers at the Scottsdale Mennonite Church last Sunday, were Bro. M. C. Cressman and wife of Berlin, Ont., and Bro. O. H. Zook and wife of Belleville, Pa., Brethren Cressman and Zook were here to serve on the auditing committee of the Mennonite Publishing House. Both favored us with helpful thoughts in Sunday school and young people's meeting.

**A Correction.**—In the Gospel Herald of April 24 the type made the correspondent from Plainview, Tex., say that it had been decided to plant 200 acres as a mission crop. It should have read, "20 acres." In his reference to "Grandpa Snyder" the last name was accidentally dropped out which made that sentence unintelligible. With these corrections noted, hunt up the letter and read it again.

An all-day Sunday school meeting is announced for May 30, 1913, to be held at Gingrich Mennonite Church, Lebanon Co., Pa., and a cordial invitation is extended to brethren and sisters from a distance to attend. The following directions may be of interest to those from a distance desiring to attend: "Take the Lebanon & Campbelltown trolley at Ninth and Cumberland streets, Lebanon, fifteen minutes after the hour. Those coming from Harrisburg, take the Hummels-town car on the half hour, through Campbelltown."



**A Correction.**—The Sunday school meeting which we announced for the Lost Creek Church, Jauniat Co., Pa., should have been announced to be held June 5 and 6, instead of June 4 and 5. Prayers are ascending that an interesting and profitable meeting should be held.

## Correspondence

### Hydro, Okla.

Dear Herald Readers, Greeting in Jesus:—By His will I will write a few lines from this place. Thank God that two precious souls have given up to follow the right road and we pray that they may be a bright and shining light to the world.

We are having spring weather. Everything is in a growing condition.

The birds have come to welcome the morn of the day and makes us realize more how God plentifully blesses us.

I remain as ever your sister in His Name,

Effie Shantz.

### Kokomo, Ind.

Dear Readers of the Gospel Herald, Greetings in the Master's Name:—The congregation at this place have great reasons to rejoice and be thankful.

We are having very beautiful weather and crops, such as wheat, grass, oats, are looking very promising. Every fruit tree is full in bloom.

Mumps, whooping cough and measles are still on their rounds. Sister E. Miller is very low at this writing. Bro. Abram G. Kauffman is afflicted and suffering with liver and kidney troubles.

On Saturday, April 26, Bro. E. S. Hallman of Goshen, Ind. came to us, and preached the same evening, from I Cor. 3:11. On Sunday forenoon Bro. H. preached the baptismal sermon from Acts 2:41. Twenty-three were baptized. Bishop Mast and Hallman officiating. May God keep and bless these dear and precious young souls that they may become true and faithful workers in God's vineyard.

Bro. Hallman also preached to us on Sunday evening and Monday evening and on Tuesday evening his subject was "The Mission of The Country Church." Text, Jno. 4:35. The sermon was very impressive.

On Wednesday evening, April 30, we held our council meetin, the meeting was well attended and harmonious, and nearly all those present expressed a desire to go to communion, if the Lord will permit. We expect to hold our communion May the 11th at which time we expect Bro. D. D. Miller from Middlebury, Ind., to be with us. We pray that all members may be present at the communion meeting.

G. W. North.

### Bardo, Alta.

Dear Herald Readers, Greeting:—To the many friends, whom we left near Milford, Nebr., will say that we arrived at our new home all well. We feel grateful to God for His guidance and protection on our journey.

We have many reasons to rejoice, in our new home, and must say we feel well at home with the small flock of our people at this place. On Sunday, April 27, we had communion, followed by ordination services.

About fifty members partook of the communion.

The votes cast for a deacon, fell on two brethren, Bro. Milo Stutzman and Bro. Jacob Brennehan. The lot falling on Bro. Milo Stutzman. May God bless him that he may prove loyal to the Church and faithful to God is our sincere wish and prayer.

May we all unitedly stand together as true warriors of God, and unfurl the blood-stained banner of Jesus Christ.

Pray for the work. In His Name,  
Fannie Stauffer.

### West Liberty, Ohio

(Bethel congregation.)

Baptismal and communion services were held Sunday, May 4, at the Bethel Church. Five young souls, all Orphans' Home inmates, were baptized. Several members were also received by letter from other congregations recently. Bish. John Blosser was with us and officiated at these services, and also spoke Sunday evening at Bethel. We had a day of refreshing.

Cor.

May 5, 1913.

### Peabody, Kans.

Dear Herald Readers, Greeting in a loving Savior's Name:—Just a few lines from this place may be of interest to some. I promised many of our dear brethren and sisters in the east last summer, that I would write a few lines in the Herald once in a while and let them know how we are getting along.

On Saturday evening, May 3, Bro. S. C. Miller of Jet, Okla., came into our midst and preached a very inspiring sermon to us, but only a few came out on account of the muddy roads. The next day we had our communion services. All that were present communed, 14 of our members not present on account of the rain. Bro. Miller again preached a very uplifting sermon. It brought to our minds again the suffering of our Savior, and the only way to show His death is by true, consistent lives. Two precious souls were added to our number by letter. They moved here from Hess-ton and are going to labor with us;

namely, Bro. Glide Swartz and wife. May God richly bless them and make them a blessing in this part of God's vineyard. Bro. Miller would have stayed with us and preached a few evenings for us, but on account of the rainy weather we are having just now, he decided to go on to Hesston, Kans., to visit Bro. D. H. Bender, and our dear afflicted Bro. T. M. Erb. May God strengthen the brother and bless him as he goes forth preaching the Gospel and so use him in His service to the salvation of many souls.

We ask an interest in your prayers for the work at this place that we may all hold fast to the profession of our faith until the end.

L. L. Beck.

### Brandon, Colo.

Greeting to all in Christ Jesus:—On April 29 Bro. Christ Reiff of Newton, Kans., came into our midst and the same evening commenced meetings in the little town of Brandon. The meetings were continued every evening till Sunday night, May 4. The interest was good and a goodly number expressed themselves as being sorry that the brother did not continue the meetings longer. He preached real soul-stirring sermons. As a visible result the little church at this place was strengthened. Sinners were brought under conviction, but it seemed that none could get the consent of their minds to publicly acknowledge their Savior.

On Saturday afternoon examination meeting was held and three were taken into the Church by letter.

On Sunday, May 4, communion was observed. All the members present partook. Two members were not present. After communion all present observed the command of feet washing. We had good meetings. All praise and honor to Him who died for us.

Yours in His service,  
J. C. Hershberger.

### Mechanicsburg, Pa.

(Churchtown congregation.)

Greeting in Jesus' Name:—The thirty-seventh quarterly meeting of the Mennonite Sunday school was held at Churchtown, Pa., April 13, 1913.

The lessons of this quarter were very favorably discussed, some of the speakers not being there on account of inclement weather. May God richly bless the precious truths that were brought to our hearing and every effort for the cause of Christ. As the congregation is small we use this opportunity to ask an interest in your prayers in behalf of this part of the Lord's vineyard.

Yours for the cause of Christ,  
Henry C. Hertzler, Secy.



**Souderton, Pa.**

To all Herald Readers, Greeting:—We are glad to report that there are ten applicants at this place receiving instruction to be admitted into the visible Church. We trust they have fully surrendered to His divine will, and may become strong pillars in the Church.

The Lord willing baptismal services are to be held May 18. At the same will be council meeting. Communion services have been deferred until June 15. We ask an interest in your prayers that all these services will be carried out to His glory.

Bros. Mahlon Souder and Wm. Landis of Rockhill conducted services here May 4. Bro. Jos. Ruth of Colmar, Pa., is to be with us the evening of May 11.

The singing classes conducted by Bro. J. W. Yoder are drawing to a close. The term has been a benefit to many.

Cor.

May 8, 1913.

**Manson, Iowa**

Herald Readers, Greeting:—Our Y. P. B. M., having been closed during the winter months was reorganized April 13, with good interest. Sunday, May 4, we had the opportunity of holding communion services at this place, Bro. D. D. Zehr officiating. We are glad to say that we are increasing in numbers, nine members were added by letters since the New Year. May we all be "as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Pray for the work here.

Amelia Zook.

May 8, 1913.

**Marshallville, Ohio**

Dear Brethren and Sisters, Greeting:—After leaving western Texas, and having the la grippe for several weeks, we have at last arrived at the Old People's Home about one month ago, just after the flood that did so much damage to property and life. We arrived here about 10 o'clock P. M., and Sister Mary Clouser from Pennsylvania, who had been here from the time the Home was started, died about 3 o'clock in the morning. The body was laid to rest in the Crown Hill Cemetery, to await the final summons when Jesus comes in the clouds with the holy angels. Her age was 72 y. 2 m. 16 d. May we all live so that we may hear the welcome voice, "Come ye blessed of my Father."

All at the Home are as well as common, for which we thank the Giver of every good and perfect gift.

Sister Flora Smith of Maryland came this week to give her services in the Lord's cause at this place as a nurse and helper. God will reward

her. We are sure of our reward if we are faithful.

Sister Mattie Zook of Cass Co., Mo., will be here in a few days, the Lord willing. Bro. and Sister Solomon Gerber are also here lending a helping hand, as well as a kind word. Sister Alice Shaw, the only one of the old workers that remained, is doing a noble work in preparing the food for our natural bodies, as well as helping along in the spiritual work. She has three children at the Home under Bro. Metzler's care.

We enjoy the work here and the Lord has been good to us. We can say, "Hitherto hath the Lord helped us." We are still trusting Him for strength as our day. We have both regained our normal health, for which we thank the Giver of every good and perfect gift.

This week about 30 Dorcases of the Oak Grove congregation met at the Home to make garments. We had a pleasant day, and several gave their assistance in house cleaning. Come again.

We also received a box of goods from Middlebury, Ind., and a brother gave us 3 bushels of apples, also lettuce.

May God bless our old father and mothers in Israel.

Yours in His service for the aged and helpless,

J. F. Brunk and wife.

May 10, 1913.

**Pond Bank, Pa.**

Dear Herald Readers, Greeting in Jesus' Name:—We think it about time that something appeared again from this part of God's vineyard. Bro. W. W. Hege gave us a few Bible studies during the winter. It was very helpful to us, as we need more Bible knowledge each day. The work here is still encouraging, and the Spirit of God is still striving with men. Pray that the work may increase. All are in good health at present. Pray for us that we may "grow in grace and in the knowledge of Jesus Christ."

J. G. Brumbaugh.

May 8, 1913.

**BRO. ERB'S LETTER**

For the Gospel Herald.

To my friends and relatives and all Gospel Herald Readers, Greeting:—Thinking that perhaps you would be interested to hear from me once again, I take the opportunity this beautiful May-day morning to write a few lines.

I have abundant reason to thank God for His goodness and His grace of endurance He is bestowing upon me during my prolonged affliction. I have proven over and over the truth, "As thy day so shall thy strength be," especially at times when Satan assails me with the temptation of becoming

discouraged and disheartened. In Jesus there is victory. He is by our side, for He has said, "I will never leave nor forsake you." Praise His name forever and ever.

It is now nearly eight months since the accident, and I am not able to walk yet; however I can sit on a chair every day and am gaining strength right along.

I came home from the hospital Dec. 24, 1912, the first time and was at home six weeks. Then the doctors thought if we would do some more skin grafting it would help so much to heal more rapidly. So on Feb. 7 I went back again to the hospital and the next day they performed the operation, my second son, Paul, being the one who sacrificed and gave the needed cuticle. It was not long, however, till it began to fester and showed that it was not going to grow, beginning to come off and continued till it was all off again and I was in worse shape than I was when I went there. I remained nearly six weeks, then came home again and am at home since. It threw me back about two months, but my limbs soon began to heal again and are now healing nicely but slowly. It will be some time yet before they are healed, but as long as a little progress can be noticed it gives us courage that some day I will be out again and able to go about my duties. My sores are not deep. They are only raw flesh without skin, and the healing must take place from the edges like the bark of a tree when skinned off, consequently it must take its own course. Otherwise I am feeling well. My appetite is good and I can read and write. Thus the time passes by and I do not feel as though I had reason to complain.

I want to again take this privilege to thank my many friends who have shown so much interest in me and sent words of comfort and encouragement and gave such other assistance as was necessary along the way.

The weather here is very pleasant now. We had a good, soaking rain yesterday, which causes mother earth to put on her best, and the verdant fields and trees remind us again of the power of life which no one but God can give. The prospects for a good wheat crop were never better and the first crop of alfalfa hay will be heavy which will be ready to cut about the 25th of this month. Spring crops are looking nice, but we can not tell yet what they will do. I will close now lest I take too much space in the Herald for other more important reading matter and that will interest and concern more people than this. Continue to pray for me and may God bless you all.

Your brother in the Lord,

T. M. Erb.

Hesston, Kans., May 6, 1913.



## Miscellaneous

### JACOB

#### Turning Point of Jacob's Spiritual Career, and Character Afterwards

By T. K. Hershey.

For the Gospel Herald.

In every man's life there is usually a turning point, after which the individual's character is changed. This was true of Jacob's life.

While it is true that Jacob did have an experience at Bethel with Jehovah which he never forgot, and an experience at which time he saw God and angels; yet judging from his character afterwards I take this experience a call from God, but not necessarily a turning point in his spiritual career.

When a man has complete victory he comes out victorious. We say he has overcome. And this can only be when a man has a determination to prevail. This then, spiritually is Jacob's experience at Peniel. Here Jacob came out as victor, and prevailed. Therefore this is, I think, the turning point in his spiritual career.

It was here where he saw his future life hanging in the balance. Fearing Esau he wrestled with God. He first struggled for existence, afterwards prayed for a blessing; but before God would bless him, He made him confess that his name was Jacob. Evidently this made Jacob conscious of his standing before God, thus having submitted that he was a supplanter.

God gave him a new name—"Israel." This is what John the Revelator says that God will do to those who overcome, or in other words to those who prevail; namely, to give a new name (Rev. 2:17; 3:12).

After this great experience Jacob seems to have a deeper reverence for right; and a greater horror for the wrong. He could meet Esau with a greater confidence, and when his sons sinned with Shechem he censures them severely.

Jacob's life after this experience was one of bereavement. First, Deborah, Rebecca's nurse, died; Reuben sins with Bilhah (Gen. 35:22); Isaac dies, and Joseph is taken away, which caused much grief (V. 34). While Jacob prior to this experience was of passionate habits, at the same time he possessed a religious nature in which was a long and hard struggle amid many conflicts; but he conquered, and Jacob the "overreacher" became Israel "the prince of God."

Youngstown, Ohio.

It is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things.—Theodore Roosevelt.

### RAMBLING JOURNEY AND THOUGHTS

By R. J. Heatwole.

For the Gospel Herald.

April 16 I started in my carriage from Windom, Kans., to Brandon, Colo. After 12 days I had made the little journey to my homestead there, where wife and two daughters, Lydia M. and Sarah E. Holdeman, were awaiting my arrival. It is pleasing to meet friends and brethren here, and Bro. C. Reiff of Newton, Kans., who is holding services here in the town of Brandon all the week.

I had nice weather and nice roads, except one day and two nights the hard north wind brought a sweeping rain and storm. I was well cared for by a strange family, horses and carriage in a fine barn sheltered from the storm. I received food and feed all the time and no charges made and invited to come again. Others would favor me and sometimes charge a double price and allowed me to think that my absence was more desirable than my presence. An aged widower of 80 years kept me over night once, made no charges; told me he was not a Free Methodist, but a free-hearted member of the M. E. Church. On another occasion a missionary Baptist and wife gave me dinner and showed themselves free-hearted Baptists, having urged me to stay and said that I might never have a chance again. They were respectively 75 and 78 years of age.

An emigrant with family were by the roadside for dinner and found that one tire was gone, went back 4 1-2 miles and found it not. He should have gone a half mile farther on. I hoped to be a burden-bearer, so I took the tire in my carriage, went one mile out of the way to get him, but he had been to the smith with wheel and had a tire put on and gone just before I got there. So I did not save him buying another tire after all, but he should have gone a little farther on and he would have found his own tire. So in the spiritual life, the blessing may be a little farther on.

I saw a man on crutches, had one leg amputated because of being shot when he was contending for the county seat at that place. Four men were shot dead at the same time. How much better if they had been contending for the faith once delivered unto the saints, and had the seat of their affections on things above instead of having them on the county seat, which they did not succeed in getting to their town.

"Life is uncertain,  
Death is sure,  
Sin's the cause,  
Christ the cure."

Brandon, Colo.

### KEEP FREE FROM ENTANGLEMENTS

By Mary Woolsey.

For the Gospel Herald.

It is impossible for one encumbered with earthly goods to make the race to heaven in safety. Paul says, "No man that warreth entangleth himself with the affairs of this life" (II Tim. 2:4). If it is necessary for soldiers to become disentangled from the affairs of this world and be willing to lay down their lives as a sacrifice upon the altar of their country in order to please their rulers and the power back of them, how much more necessary is it for a soldier of the cross engaged in the warfare against sin to become disentangled from the things of this world in order to present himself a living sacrifice in the service of Christ?

There is no warfare so fierce as that fought by the powers of sin against righteousness. The battles fought in the Spirit are of much greater importance than any fought upon the battlefield. How necessary then that a soldier of the cross be entirely free from all worldly entanglements that he may be perfectly free to fight the good fight of faith. Satan is using all his force to destroy faith in the earth, and has well nigh succeeded. Jesus knew it would be so and He said, "When the Son of man cometh, shall he find faith on earth?" When a church loses the real faith it starts on the downward course to engage in all manner of worldly things. Thus God is robbed of their services.

Faith is the weapon by which the world is overcome. When a man becomes rooted and grounded in the faith there is not much possibility of getting him off the way to glory. When those around him are filled with doubts and fears he can wave the palms of victory and know that He who counts the sparrows will not forget him.

Worldly business and wealth have the effect of blinding the eye of faith and trust, leaving the person an easy victim for Satan to come and wreck his soul. But there is a fountain open in the house of David where God promises to pour out His blessings upon such as have faith in Him.

Oronogo, Mo.

During a single day recently the American Bible Society shipped, from its headquarters in New York City, over seven tons of Bibles. Thirty-one cases were of the Scriptures in the Zulu language and were destined for South Africa. The remainder of the shipment was in the Portugese and Spanish languages and was sent to Colombia and Brazil.—Exchange.



## THE HUMILITY THAT MAKES ITS MARK

By E. E. Zuercher.

For the Gospel Herald.

The principle of humility or distinction between the humble and the proud, is as old as man. No doubt when the arch-angel of heaven rebelled against God He proved to him that he must humble himself, and cast him out of his exalted position.

We have reason to believe that it was to show humility, to which Cain must submit, when, after the murder of Abel the Lord sent him forth as a vagabond, and set upon him a mark, whereby he and those around him might be protected.

We look at humility as a duty of man to his fellowman, as well as to God. The fact that we have both God and man to deal with, behooves us to look at the matter from a two-fold view. Otherwise it would hardly be justice to make a single application. But let us especially aim to notice the former condition. God looks on the heart and can plainly see without any outward sign whatever, as to what is there. We often hear our ministers sound the signal that we should not follow fashion and the vain things of the world. This we have never lost sight of. But the reason why is seldom given, that we should humble ourselves and be separate from them.

Let us remember that all communications from man to man require a mark of sign or sound, while the communication between God and man is even the most silent and yet seemingly the most powerful way. This however, is God's divine plan.

It was not enough for Thomas to hear the report of the Savior's resurrection, but that he must see the prints of the nails in His hands. So it was not for Abraham to say he had faith in God; if he desired to prove it to his fellowmen; it took an outward sign or mark, while it was not so required before God. Compare Rom. 4:3 with James 2:21.

In order that we may be popular in this world, we dare not wear the sign or mark of humility. To be humble in this world takes cross-bearing and brings scorn, mocking, etc. Pride and humility are at enmity. Hence it took faith for Abraham to show righteousness to God (Rom. 4); but it took the **works** of faith, or "man demanding" sign to show man (James 2). May we get this thoroughly fixed in our minds.

Let us now see how God, in times past used "the mark" in His dealing with men. It was the blood on the doorposts that marked those over whom the death angel was to pass. It was the mark upon Cain that told his condition of heart, to those around

him. It was the lack of the wedding garment that moved the king to cast out the man who came without it. Has not even nature unwritten evidences, so that there need be no questions to be asked? Let us see.

When we see a farmer in the field, or about the barn, there is no question as to his profession. It would be good evidence of being somewhat mentally dethroned to go into a clothing store and ask whether this was a hardware store. On boarding a train, we can readily see who has charge of the train, and we would question the authority of some one who has not this mark. Some, yes, many of the professors of faith in God have their—whatever is in their heart, as it is written, "From the abundance of the heart the mouth speaketh." How often do we go to service on the Lord's day and after the services we look around and wonder, but the question still remains, "Who is on the Lord's side?" We ask the ministers if it is not true when on going to a strange community and even after preaching a sermon, that it is not necessary to ask that embarrassing question, "Are you a brother?" Did the king need to question the man which had not the wedding garment? or did the death angel need to waken those over whom the Lord commanded him to pass, or those whom he was to slay? Never. Is it God's will and should it be so that we need to question the profession of faith? "Faith without works is dead;" neither is humility without its manifestation any more alive. Well, we now hear some one say, "You are making a hobby of dress. There is nothing in dress. If the heart is right, all is right."

If this is a hobby, we get it from I Pet. 5:5, we have him to witness. "Oh," some one says, "This means in the heart when he said, 'Be clothed with humility.'" Very well, true; but what is clothing if it is not an outward garment? Peter speaks of humility as an outward manifestation also. "What doth it profit, my brethren, (or what good do my brethren receive from it?) though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit" (James 2:14-16)?

What good does it do if we say we have a humble heart and do not demonstrate by letting our light shine before men that they may **see**? The world looks for a sign or some evidence that they may know. But how many of us are seen by the world in this capacity? Is it not true when a great many of us go away from home we have the same appearance as the

vast multitude around us, so we need not be embarrassed by some one looking at us and perhaps laughing at us. Oh, no, it won't do to be laughed at. We want to be right in line, so there be no cross. Cross-bearing is hard for the worldly minded, but it was great joy for Paul. If this then is a figure of humility, some one please tell us what the figure of pride is, and how it can be ascertained?

There is no better way to show humility to the world than by what we wear; but, as someone has said before, there is nothing in dress, which is only too true, and directly contrary to I Pet. 5:5, which commands us to be clothed in humility. In turn, there is no better way to show pride and ignorance than by the artificial array which man is decorated for the purpose of an appearance that is pleasing to the general public. But our mission in this world is to rescue the perishing, live to be a blessing to others, not to build a fence around self, live that miserable life of not helping others spiritually to attain those blessings which God has in that great storehouse, while we are helping with our hands. The **best** that can be said of man while in this life is that of an humble servant.

Since man can see no farther than the outward appearance, what does it benefit them by looking upon an object of pride for which cause God will resist. Such an appearance would be brought to question in inquiry as to the humiliating qualities. Nature itself is not continually changing in array like man, in a state of imperfection, pride and self-righteousness. There is no part of God's creation so weak and ignorant in a true sense of the term as man. Never did Solomon in all his wisdom and grand attire, appear as modestly beautiful as even the butterfly when in its God-given garment, which human hands can never change or defile.

Some of our sister churches were at one time as distinctive, and no doubt still have this platform, but have laid it aside as "non-essential." It seems we can almost see the prophecy being fulfilled in II Tim. 4:3, 4), where Paul says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Let us awake, Time is short. The Lord is at hand. What is there about us that men can see, that we profess to be humble? Let us examine ourselves.

Lima, Ohio.

Temptation is a magnet; the nearer you get to it, the harder it pulls.—The Friend.



## HOW KNOWLEDGE OF FACTS SHOULD AFFECT OUR PRAYER LIFE

By Amelia Roeschley.

For the Gospel Herald.

Jesus says, "If ye shall ask anything in my name, I will do it."

Prayer is a necessity in the Christian life. Christ prayed much while on earth and we need to come with the request, as did the disciples, "Lord, teach us how to pray." While mission fields need workers and means to carry on the work, they also need the earnest, sincere prayers of God's children. A knowledge of the needs of the missionary field is necessary. Jesus tells us to lift up our eyes and "look on the fields." The better we become acquainted with the work the better we can pray.

Many facts can be gleaned from missionary books and papers, also from missionaries who did all within their power to show us the conditions as they are on the field. Only as we become interested and seek to know more of this work can we pray the "effective fervent prayer."

Flanagan, Ill.

(Continued from page 101.)

increased from one in fourteen to one in four.

6. One hundred years ago, only one-tenth of the college students in America were church members; today at least one-half claim church membership.

Many more such interesting facts are told in Doughty's "Call of the World;" but enough have been stated to show that our Master approves of the worldwide missionary efforts of His Church.

\* \* \*

The essence of our religion is that God never slumbers nor sleeps, and that He is intensely interested in saving the world. When Jesus was on earth in His physical body, His every energy was bent toward evangelizing all of the nations through prayer and preaching and teaching and healing; and it is natural to conclude that any body of His now on earth would do the same. The Church is Christ's body—to pray and to preach and to teach and to heal and to make converts today. The Church is doing this—(but not to the limit of its energy of body and soul). Christ's work was missions—above all things else—but is that true of the Church?

Would that we were such as to think only of our lives as a "mission"—as an opportunity to serve!—Then we would make money and eat and sleep and take recreation, solely for the purpose of making ourselves better fitted for His service.

Do our prayers sound like, "Lord, bless us; and give us health; and make us happy; and help us with our work;" or, do they have the additional thought, "Lord, bless us for what we can do for Thee?"

Oh, for the kind of consecration to God's program that Jesus had! Even the most truly selfish thoughts that anyone could have, ought to lead him to be the most unselfish; for Christ said, "He that loseth his life for my sake, shall find it."—W. W. Cleland in "The Christian Union Herald."

(Continued from page 99.)

heart with all diligence; for out of it are the issues of life."

Life is a cluster of deeds. This life—the life of deeds—is the life that we shall meet at the judgment. We shall be judged every man according to his work (Rev. 20:13). The Judge in that day when all men shall give an account of their lives, "will render to every man according to his deeds" (Rom. 2:6). Life at its last, then, will be the sum total of what we have done in this world, for when the dead are resurrected to that new life beyond the grave, we shall come forth to reap the fruits of our deeds in this life (John 5:28, 29). Those of us who are striving to do good, to do right in the name of Christ, so often feel that we are unprofitable servants; that, compared with what there is to be done, we are doing so little. But there is a comfort in the thought that our Father notes even the fall of a sparrow. We are of more value to Him than many sparrows and He will neither neglect nor forget to take note of our smallest deeds done in His name.

When contemplating my days spent in doing wrong, there comes to my mind in the same instant a thought of joy and a thought of sorrow. It is a joy to know that the blood of Christ can cleanse the stains of the greatest wrong, but there is sadness in the thought that the best that can be done with a day spent in sin is to make it a fruitless blank. The blood of Christ can take away the guilt, but it can not supply the good we might have done. Though God can forgive us for the days and years spent in sin, yet He will not bring back one minute and permit us to live it over again. Therefore, I repeat, the best that can be done with a day that is spent in sin, is to make it a blank—a nothing. Oh, that I had fewer blank days to meet me at the judgment! Would that I had more days filled as I have tried to fill the latter part of my life—with deeds of loving kindness, with praise and thanksgiving to God and faithful warnings to the lost.—Sel. by Fannie Good.

## FINANCIAL REPORT Of the Mennonite Publishing House, Scottsdale, Pa., for the year ending April 30, 1913

For the Gospel Herald.

### Received

Books, Bibles and Mottoes sold	\$14,013.63
Gospel Herald Subscriptions	6,791.12
Words of Cheer	2,224.22
Beams of Light	452.92
Christian Monitor	1,766.63
Mennonitische Rundschau	4,422.42
Jugendfreund	510.56
The Way	3.45
Sunday School Quarterlies	8,947.25
Advertising space in Rundschau and Almanacs	1,108.34
Manufacturing account for printing books and other jobs	5,803.81
Machinery sold	50.00
<b>Total</b>	<b>\$46,094.35</b>
Loans by the House	\$ 2,900.00
Total amount recd. from the Board to date	22,889.56
Tract Fund	227.09
Surplus to May 1, 1912	19,006.51
<b>Total</b>	<b>\$91,117.51</b>

### Paid Out

Machinery and Equipment Inventory May 1, 1912	\$22,254.68
Additional purchases to date	5,103.78
Books, Bibles, etc., Inventory May 1, 1912	14,242.82
Additional purchases to date	13,393.72
Manufacturing Inventory May 1, 1912	2,753.63
Additional purchases to date, including material power, rent, wages, etc.	22,985.09
<b>Total</b>	<b>\$80,733.72</b>
Accounts receivable	\$4,436.91
Bills receivable	470.00
Total Printing Tracts	157.50
Cash on Hand	5,319.38
<b>Total</b>	<b>\$91,117.51</b>

### INVENTORY

#### Of the Plant and Stock

Machinery and Equipment	\$24,577.61
Bibles	\$4,280.90
Bound Books	5,931.21
Unbound Books	2,010.00
Mottoes etc.	982.76
German Books, Mottoes, etc.	1,997.49
Paper Stock, Inks, etc.	2,047.71
<b>Total</b>	<b>\$41,827.68</b>

### SUMMARY

Total Receipts	\$46,094.35
Inventory	41,827.68
<b>Total</b>	<b>\$87,922.03</b>
Total Expenditures	\$80,733.72
Net Gain for Year	7,188.31
<b>Total</b>	<b>\$87,922.03</b>

### STATEMENT OF THE FINANCIAL CONDITION OF THE INSTITUTION

#### Resources

Outfit, Equipment, etc.	\$24,577.61
Stock in Books and Papers, etc.	17,250.07
Subscription Lists	20,000.00
Annuities	1,600.00
Accounts Receivable	4,436.91
Bills Receivable	470.00
Cash on Hand	5,319.38
<b>Total</b>	<b>\$73,653.97</b>

#### Liabilities

Loans by the House	\$ 2,900.00
Loans by the Board	2,850.00



Tract Fund -----	69.59
Total -----	\$ 5,819.59
Net Solvency -----	67,834.38
Total -----	\$73,653.97

#### Supplementary

A glance at the report from an explanatory point of view may be of interest to some of our readers who are not familiar with book-keeping terms.

Under the head of "Received" we have grouped the accounts. The first group represents the accounts that affect the loss or gain of the business. The second group gives the fixed accounts and are only changed by common course of procedure. The "Paid Out" accounts are treated in the same way. The "Inventory" represents the actual value of stock, machinery, equipment, etc., on hand and has been determined by careful invoice, estimating it at what it is worth in actual cash value. Each year a discount of 10 per cent is deducted from the Outfit Equipment account for depreciation, thus making ample allowance for wear and breakage.

The "Summary" is a compilation of the accounts which affect the loss and gain of the business. By taking the amount of the Total Receipts and the Inventory we have the actual present worth of these accounts for the year. In taking from this account the Total Expenditures, which includes the inventory of last year, we have the amount gained for the year as a result.

The "Statement of the Financial Condition of the Institution" is concerning the Board's account. Annuities and Subscription Lists have been kept under individual account. A glance at last year's report will show that the value of the Subscription Lists has been increased \$4,000.00. This has been done in response to a recommendation of the auditing committee serving last year and by order of the Executive Committee of the Board. The "Net Solvency" represents the actual present worth of the business to the Board and Church. Gatefully submitted.

Levi Mumaw, Treas.

May 8, 1913.

#### ATTEST OF AUDITORS

We, the undersigned Auditing Committee of the Mennonite Publishing House, have carefully examined the books of accounts and vouchers of the House and find them to be correct in every detail.

We feel grateful for the careful way in which the business of the House has been handled. We feel sure that honest, careful efforts have been put forth for the good of the cause and the advancement of the Kingdom.

The surplus shown by the Treasurer's report is due entirely to the prudent management of the business and the support given by the Church. We further believe that the House deserves the continued co-operation of the Church, and we hope that the efforts put forth may prove a glory to God a help in strengthening the walls of Zion, and a blessing to all.

Attest of Auditors:

Oliver H. Zook, Belleville, Pa.  
M. C. Cressman, Berlin, Ont.  
D. S. Loucks, Scottdale, Pa.

#### GENERAL MANAGER'S REPORT

It is a pleasure to again offer to the Mennonite Publication Board and the brotherhood in general, this our fifth annual report of the work of the Mennonite Publishing House, for the year ending April 30, 1913.

During the year we have made a number of changes in our plant, which have enabled us to handle the increasing business of the House with more satisfactory results. The frame building in which the manufacturing department is located has

been remodeled and enlarged. The floors in this building were raised to a common level. All the presses were relocated and as now arranged have added much to facilitate the handling of the work. Though we suffered much inconvenience and disorder while these improvements were being made, they are more than offset by the better arrangement secured thereby, and more room and light secured.

We have installed during the year a new Automatic Feed Folding Machine at a cost of \$2,000.00; a power elevator at a cost of \$450.00; this additional equipment adds much in the saving of time and labor, both of which represent money value.

This year we have had the sad experience of giving up a member of our official family, in the person of Bro. A. D. Martin, secretary of the House, who died Jan. 19, 1913. We had hoped that our brother might be spared to labor longer in this service which lay so close to his heart, and to which, until failing health compelled him to relax his efforts, he gave the best of his life. But since it was decreed otherwise, we humbly submit to an all-wise Providence.

The net gain for this year, \$7,188.31 as will be seen by the treasurer's report, is not as large as it was the year previous. This, however, is not discouraging, when we remember that last year we manufactured and sold about 12,000 Church and S. S. Hymnals with Supplement, and about a like number of Supplements bound separately, which accounts for the \$5,721.80 more received from book sales last year than this. Aside from this item we have done as well, even better, than we did last year.

The subscription lists of our various publications have all been growing; as also the income from them, except the Gospel Herald, which, on account of arrearages not being closely collected, fell \$381.00 short in receipts for the paper last year. But this was more than offset by the increase in receipts from Mennonitische Rundschau of \$786.00 above last year, and \$372.00 increase over last year from the Christian Monitor.

The gross receipts from the job department are \$2315.30 less than last year. But this does not mean that the profits are correspondingly less from that source as much of the work was of a different character. Instead of printing books, we have had more of pamphlet and periodical jobs.

The only new periodical of the House issued was the small monthly paper called "The Way," especially prepared in the interests of our missions. The editors are the brethren, John H. Mosemann and J. A. Ressler. There are about 3000 copies of this paper distributed monthly.

The demand for our quarterlies is still increasing, showing that their merit is appreciated and that the Sunday school work is prospering.

The following is the list of all publications issued by the House, and the present circulation of each:

#### Papers

Gospel Herald, 9,136.  
Mennonitische Rundschau, 5,882.  
Christian Monitor, 2,789.  
Words of Cheer, 8,900.  
Jugendfreund, 3,200.  
Beams of Light, 3,000.  
The Way, 3,000.

#### Quarterlies

Teachers' S. S. Lesson Quarterly, 3,500.  
Advanced S. S. Lesson Quarterly, 33,500.  
Primary S. S. Lesson Quarterly, 12,000.  
German Primary, 1,000.  
German Advanced, 7,500.  
Lesson Picture Cards, 7,700.  
In addition to the above we also print Sunday school literature for the Brethren in Christ Church as follows:  
Pauline S. S. Lesson Quarterly, 500.  
Berean S. S. Lesson Quarterly, 3,500.

Timothean S. S. Lesson Quarterly, 1,700.  
Youth's Visitor (S. S. Paper),  
We also print as jobs two weekly papers, one semi-monthly, and four monthly papers.

By examining the report it will be noticed that accounts receivable, bills receivable, and cash on hand amount to \$10,226.29, and that our loans total \$5,750.00. The reason that we are carrying such a large amount of cash on hand at present is because of pending negotiations with the Mennonite Publishing Co., Elkhart, Ind., in lieu of an agreement to purchase, at the end of five years from the date of consolidation of the publication interest of both institutions, their book stock on hand.

For the results attained the past year we are indebted to the mercies of God and to the brotherhood for the hearty way in which they have co-operated in support of the work of the institution. Trusting that we may recognize the blessing of God upon the work and thanking Him for His many favors, we are,

Sincerely yours,  
Aaron Loucks.

#### REPORT

Of the Old People's Home near Lancaster, Pa., March and April

For the Gospel Herald.

**Donations.**—Clothing etc., were donated by the sisters East Petersburg Sewing Circle, quilted a quilt pieced by the inmates; Lizzie Winters a lot of men's clothing; Rohrerstown Sewing Circle quilted two quilts; Elizabeth Brackbill pieced a quilt; Millersville Sewing Circle quilted a quilt pieced by Annie Ebersole; Clara Widman, a lot of flowers; Mrs. Landis Heller a box of pansy plants; Mattie Hershey and nieces, a lounge cover; D. N. Gish, 4 large boxes tomato plants and 1 large box cabbage plants.

**Cash.**—Samuel N. Stauffer, 1.00; Martin L. Miller, 1.00; Reuben Cockley, 1.00; David L. Leaman, 1.00; Abraham L. Eshleman, 1.00; Jos. and John Lehman, .50; Benjamin Kauffman, 1.00; Friends from Bally, 1.50.

**Services.**—Mar. 9.—Regular services and council meeting by Bros. Frank Herr and Amos G. Kauffman. Lesson Eph. 4; Text, Matt. 18.

Mar. 19.—We were visited by Bro. Jos. Ruth from Colmar, Bucks Co., Pa., who preached for us from I Jno. 3:1, 2.

Mar. 23.—Regular services were conducted by John E. Landis, John Brennen and A. B. Eshleman. The lesson was from Matt. 6:1-23. Bro. Herr based his remarks on the same passage of Scripture.

April 6.—Today we had our communion conducted by Bros. Jacob N. Brubacher and Jacob Greider. Text, Luke 22:1-22.

April 20.—Time for regular services, but Bro. Jacob Thomas did not come and Bro. Amos G. Kauffman was here; so we had song services for a while and Bro. Kauffman read Psalms 103 and gave some thoughts on it, which were much appreciated by all. The health is good at the Home. The Lord be praised.

Yours for the cause,  
T. E. Moyer, Supt.

#### REPORT

Of an all-day Sunday School Meeting held at East Petersburg, Pa., May 1

For the Gospel Herald.

Organization: Mod., Daniel Lehman; Chors., Amos F. Eby, Harry L. Herr; Sec., M. G. Brubaker.

The dominating feature of the meeting was the strong and earnest plea to cling to the pure and unadulterated Word of



the Bible and not to substitute modern tactics in the Sunday school at the expense of the Spirit of God.

The keynote of the session—Doctrine and Obedience—was sounded by the aged bishop, Jacob N. Brubacher, in the opening discourse, Jer. 35:5-17, which blended harmoniously as the current theme of the day.

The weather was ideal; seemingly, the very elements vying success to the meeting. It is estimated between 2500 and 3000 persons were in attendance. Hundreds that could not gain entrance were accommodated in the church yard.

The speakers seemed endued with a double portion of the good and holy Spirit, marking time to the rhythm of the principles of God's Word, upheld by our forefathers, to be perpetuated by the rising generation.

The audience showed intense interest, morning, noon and evening all working to one common end—to glorify God, thus making this religious feast a red letter day in the history of the Mennonite Church of Lancaster county.

Song service was a noted feature of the meeting, as well as the workers' meeting, preliminary to the concluding sermon, Mark 13:34-37, which was soul-stirring and inspiring. A handsome contribution was received to be devoted to missionary purposes.

Thought Waves:

Two vital Bible principles: Doctrine and Obedience. Cling to the Bible by reading, meditation and obeying.

We can all glorify God—by spirit and by our bodies.

Our highest and only duty is to glorify God.

Bible not taught one hundredth enough in the public schools.

Do not make of your Sunday school class a select social club.

The Savior put mankind on a common level.

Installation of Sunday school officers just as sacred as church officers.

Two gospels: The gospel of being helped and the gospel of being helpful.

Success in life is being what God wants you to be and doing what God wants you to do, and only in proportion to what we do shall we know.

The Sunday school is an organization for the benefit of the Church.

Church officers by virtue of their position should have a living relation to the Sunday school.

God ordained officers of the Church to the Church, not as lords but as shepherds. Very few of them living up to their fullest capacity.

"Simon, son of Jona, lovest thou me?" (John 21:15-17)? In carrying out the love work, can God depend on you?

Memory is not only a lever to bring ourselves to salvation but to others. If ever pain cometh to the Savior in glory, it is in view of the fact that He has given His all and yet we are not willing to give.

It is the duty of every father and mother to teach their children the doctrine of God as found in the Bible.

Early Sunday school training increases the knowledge of God and makes the conscience sensitive.

It is the things we do for God and the human family that count.

"Early training of the home and the Sunday school has been the means of making me what I am."

Apostasy from the faith was never so strong as it is today.

I wish that our teaching in the Sunday school would be the pure Word of God, which will make us immune to all false doctrine.

The influence bearing unconsciously upon children will prove to them a conscious strength for good or bad later in life.

The keynote in Christ's life was service.

Faithful, loving, humble service is the keynote of Christian usefulness.

Our desire should not be to slide along the line of least resistance, nor pray for easy tasks, but to shoulder the responsibility.

Too much of men and women's time is taken up with the transient things and they take too little time for the permanent things.

Love for the world is too great. "Love not the world, neither the things that are in the world" (I Jno. 2:15).

Mush-rooms grow in a night, but it takes years to form a Christian character.

A great many people are sowing where they do not expect to reap; a great many expect to reap where they do not sow.

As the fish can not live without water, so the Christian can not live without prayer.

The believer's blessing, one with a promise attached.

In order to receive the Christian blessing, we must put ourselves in order to receive it.

Slander and gossip can not rob a man of his Christian character.

Look around and see the "perilous times" in which we are living.

There is a possibility of the Church rocking itself to sleep in the whirlpool of worldliness. "Watch ye therefore" (Mark 13:35, 36).

Secretary.

## Married

**Burkholder—Shantz.**—On May, 7, at the Cressman Church, Breslau, Ont., Bro. Oscar Burkholder to Sister Laura Shantz, both of the Breslau congregation. Bro. Jonas Snider officiating. May the blessings of God attend them through life.

**Powell—Shenk.**—On April 30, 1913, Bro. Samuel J. Powell and Sister Laura A. Shenk, both of near Elida, Ohio, were united in holy matrimony at the home of the bride by Bro. C. B. Brenneman. May God's richest blessings attend them through life.

**Yousey—Ulrich.**—On April 20, 1913, at the Mennonite Church at Berne, Mich., Bro. John Yousey and Sister Minnie Ulrich, both of Pigeon, Mich., were united in the bonds of holy matrimony, Bro. Peter Ropp officiating. May God's blessing go with them through life's journey.

**Christophel—Culp.**—On April 27, 1913, Bro. Jesse Christophel and Sister Naomi Culp, both of the Salem congregation, were united in holy matrimony at the home of the officiating minister, Bro. J. H. Bare, near Nappanee, Ind. May God's richest blessings attend them through life's journey.

## Obituary

**Stutsman.**—Mirrel, son of Sanford and Laura Stutsman, was born near Aurora, O., April 4, 1912; died April 24, 1913; aged 1 y. 20 d. The few days that he was here on earth were full of pain and suffering. Now how peacefully he sleeps, the little hands folded upon his innocent breast, the lovely

eyes closed in that long, long sleep that knows no waking till the dawning of the resurrection morning. "The Lord hath given, the Lord hath taken away; blessed be the name of the Lord." Interment in the cemetery by the church. Text, Psa. 37:5.

**Woolner.**—Nancy Reist was born Aug. 18, 1839; died April 23, 1913; aged 73 y. 8 m. 5 d. She was married to Daniel Kramp, Oct. 1, 1861. They lived together in matrimony nearly 9 years when her husband died. To this union were born 5 children. She lived a widow nearly 29 years, when she was united in matrimony with Pre. Jacob Woolner, Sr. They lived together in matrimony nearly 14 years. She leaves behind to mourn their loss a bereaved husband, 2 sons, 3 daughters, 26 grandchildren and many other relatives. Peace to her ashes. Funeral April 25. Interment in the Cressman Cemetery, Breslau, Ont. Services at the house by A. B. Snyder, at the church by Enoch S. Bauman in German and Manasseh Hallman in English.

**Pletcher.**—Henry L. Pletcher was born Wood Co., O., Sept. 10, 1861; died May 1, 1913; aged 51 y. 7 m. 21 d. In 1882 he with his parents moved to Elkhart Co., Ind., where he resided ever since. Through an accident and complication of other diseases he was confined to his bed for nearly five months. He leaves an aged father and mother; also 5 sisters and 2 brothers, all of Elkhart Co., and many relatives. He was unmarried and lived with his parents.

Funeral services May 4 at the home by J. H. Bare and at the Yellow Creek Church by J. S. Hartzler. Buried in the adjoining cemetery.

**Coyle.**—Sister Fanny (Camp) Coyle was born July 24, 1848, in Seneca Co., O.; died at her home in Middlebury, Ind., April 24, 1913. She is survived by her husband, 3 brothers and 2 sisters. In 1873 she was married to Emanuel Coyle in DeKalb Co., Ind., but for the last twenty years Middlebury has been their home. In early life she accepted Christ as her Savior and united with the Brethren Church, but later made her home with the Mennonite Church of which she has been a consistent member until her demise. She has suffered much during the past four months, but bore it patiently, longing to meet her Savior in the home beyond.

The funeral services were held in the Mennonite Church on Sunday, April 27, by A. J. Hostetler and S. S. Yoder and the remains laid to rest in the Grace Lawn Cemetery.

**Schertz.**—Mary Y. Zook was born near Allensville, Pa. Feb. 7, 1853; died at Trousdale, Kans., April 29, 1913; aged 60 y. 2 m. 22 d. She was united in marriage with David M. Schertz on Feb. 11, 1875. To this union were born 6 sons and 4 daughters. All attended the funeral except one daughter, Lydia Ellen, who is a missionary at Dhamtari, India. She leaves, besides a sorrowing companion, 1 brother, a few sisters and 7 grandchildren. She united with the Amish Mennonite Church in her young days and remained a faithful Christian to the time of her death. She suffered from the effect of paralysis for a number of years, and while she was practically helpless for a few years, she always desired to attend the services of the house of God, just a few weeks before her death she attended the communion services at the Pennsylvania Church and seemed happy in the Lord. Funeral services on May 1, conducted by J. M. Brunk and D. H. Bender. Text, II Cor. 5:1. Interment in the cemetery adjoining the Pennsylvania Church.



## Items and Comments

A second attempt on the part of the Southern Presbyterian Church to change its confession of faith on the doctrine of "infant election" has failed.

A monster convention of the Anti-Saloon League is being arranged for to be held at Columbus, Ohio, Nov. 10-13, 1913, it being the jubilee anniversary of the League. It is expected that about 20,000 leaguers will be in attendance at that time.

The widely heralded cure for tuberculosis, by Dr. Friedmann, failed to get unqualified indorsement of National Association for Tuberculosis Study, which body had been authorized by the U. S. government to investigate the proposed cure. Resolutions were adopted advocating present methods of treating the disease until a better treatment will have established merits by actual work accomplished.

The question, "What can a little boy do?" is frequently brought before the attention of people. A 10-year old boy in Kentucky, seeing a railroad bridge on fire, ran half a mile and flagged a train just in time to save it from crashing over the burning bridge. Such incidents are an effective answer to the question. A boy, aside from being a mass of hope wrapped in "a bundle of possibilities," is a very helpful being as a present asset.

It is officially announced by the British government that no more opium is to be sent from India to China for the rest of the year, and that possibly the traffic will never be resumed. This is welcome news to the civilized world. While China is using cruel, even barbarous, means to stamp out the opium curse, it is to be commended for its desire to exterminate the curse. It is a case of using wrong methods to accomplish a right purpose. We sympathize with the cause, we deplore the methods.

A new law in Massachusetts provides that all employes in industrial and mercantile establishments shall have one day out of seven as a day of rest. Exceptions are made in the cases of newspaper workers, bakers, drug clerks, persons caring for fires and machinery, etc. This is a step in the right direction. Let there be a public awakening until the divinely instituted day of rest and worship is everywhere respected and kept, not merely as a holiday but as "an holy day."

It has been recently published that at Bedburg, in Germany, a garden city for over 2000 lunatics has been established. German doctors have recognized that the method of keeping lunatics in asylums is a mistake. The best way to cure them, they say, is to give them as much freedom and open air as possible. The garden city of Bedburg consists of 36 large houses, each capable of accommodating 80 to 100 patients. A large farm has been established and stocked with cattle and horses. Everything that is necessary for a small town, in fact, is to be found in the newest of garden cities.—The Friend.

Delegates from Great Britain, Canada, Australia, and New Zealand met in New York recently to make arrangements with a like body of representatives from the United States for a joint celebration of a century of peace between England and the United States. That there has been no open war between these countries during the past century, notwithstanding their many wars of words, is a matter for pro-

found gratitude. As for the world's fairs called to celebrate notable events, they are never to be encouraged because of the carnival of vice and worldliness which they always call together. Already the management of the proposed Panama Canal Exposition in San Francisco is so completely dominated by the rum interests that it is being denounced by temperance people as a place that will be unfit to attend.

### NOTICE

#### Of the Annual Meeting of the Mennonite Board of Missions and Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Oak Grove Church near Smithville, O., May 26-28. The Executive and Mission Committees will meet at the same place on May 24, at 9 A. M., sun time, to arrange their work for the Annual Meeting. At 8 A. M. May 26, said Committees with the superintendents of the various mission stations and charitable institutions will meet in private session.

We trust that all the members of the Board will be represented either in person or by proxy.

Those coming from the West over either the Pennsylvania or the Wheeling & Lake Erie Railways, stop off at Smithville. Those coming from the East stop off at Orrville.

The Ohio Conference convenes just preceding the Board Meeting, and the Eastern A. M. Conference follows immediately after. All these special meetings can be attended conveniently by those who may so desire.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President  
J. S. Shoemaker, Secretary  
D. J. Johns, Ch'r'n Mis. Com.

### CONFERENCE ANNOUNCEMENTS

#### Ohio

The annual Mennonite Church Conference of Ohio will be held, the Lord willing, at the Bethel Church near Wadsworth, Medina Co., Ohio, May 22 and 23, 1913. Those coming to Wadsworth via Erie R. R. or N. O. T. & L. Co. Electric, notify H. R. Newcomer, Wadsworth, Ohio. Those coming to Seville via B. & O. R. R. or P. Ft. & C. R. R. and Cleveland S. W. Electric, notify J. B. Detweiler, Seville, Ohio. We heartily urge and cordially invite all who can to attend this conference.

I. J. Buchwalter, Mod.,  
N. O. Blosser, Secy.

#### Eastern A. M.

The Lord willing the Eastern A. M. Conference will be held this year at the Oak Grove Church near Smithville, Ohio, on May 29 and 30. All are cordially invited to attend.

E. L. Frey, Moderator.  
C. Z. Yoder, Secretary.

#### Indiana-Michigan A. M.

The Indiana-Michigan A. M. Conference will meet, D. V., with the Forks congregation near Middlebury, Ind., on the first Thursday and Friday in June. Those coming on the train should come to Middlebury and notify either D. D. Miller or S.

E. Weaver of their coming. Everybody is invited to attend, especially ministering brethren from surrounding districts.

Ira S. Johns, Sec.

#### Ontario

The annual Conference of the Mennonite Church of Ontario will be held, D. V., at the Weidman Church, Markham, York Co., Ont., May 29 and 30. Every one most cordially invited to attend.

D. Bergey.

#### Illinois

The Illinois State Mennonite Conference will be held on June 6, 1913, at the Morrison Church near Morrison, Ill. Preceding the Conference will be held, as usual, the State Sunday School Conference. As many Sunday school and church workers as possible are urgently invited to attend both these conferences. Those coming from a distance should correspond with John Nice, Morrison, Ill.

S. Honderich, Sec.

#### Missouri—Iowa

The Lord willing the Missouri-Iowa Conference will meet with the brotherhood near Versailles, Mo., during the last week in August as follows:

Aug. 26 and 27, for Sunday School Conference.

Aug. 28 and 29, for Church Conference.

All the ministers, Sunday school workers, Mission Board committeemen, are especially urged to be on hand promptly for service.

A hearty invitation is extended to brethren and sisters throughout the district. A special invitation is extended to brethren and sisters from other districts to come and be with us in our deliberations.

Versailles is the nearest railroad over the Rock Island or Missouri Pacific Rys. Address either of the following brethren with reference to your coming: D. F. Driver, Eli Swartzendruber, Amos Gingerich, all of Versailles Mo.

J. R. Shank, Secy.,  
Carver, Mo.

Evil is wrought by want of thought as well as want of feeling!—The Friend.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, MAY 22, 1913

No. 8

## EDITORIAL

"Behold the Lamb of God, which taketh away the sin of the world."

The more fully we are absorbed in Christ, the less we live in self.

The more fully we are absorbed in what we ourselves say and do, the less capable we are of appreciating what others say and do.

Self-confidence is a good thing; that is, when we are confident that God through us can accomplish a great work provided we are fully resigned to His will.

Self-conceit is an abomination. It shuts self off from seeing its own vileness, and prevents God from taking away this vile creature and replacing it with something worth while.

Then bear in mind two things: (1) the loving message of Christ, "Without me ye can do nothing;" (2) the God-honoring testimony of the child of God, "I can do all things through Christ which strengtheneth me."

There are two ways in which we may enjoy the beauty of nature. One is to make it an excuse for vanity or carnal pleasure, and the other is to regard in pious meditation the goodness of God in providing so many things for our happiness and well being. It was in this latter frame of mind that David exultingly sang, "The heavens declare the glory of God; and the firmament sheweth his handiwork."

"Let us begin now to arrange for this work," writes Bro. Allgyer who in behalf of the committee on time and place for holding the next General Conference, has an announcement in this issue. That is good advice for conferences that may have something

to bring before the General Conference, for brethren who expect to be there, especially those charged with responsibility in connection with the meeting, for those who do not expect to be there but who take a live interest in all the work of the Church.

In the midst of world-wide strife brought on through clashing interests and conflicting ambitions it is refreshing to hear the cry of "universal peace." But that time will never come so long as peace advocates fail or refuse to recognize war under any and all circumstances as being wrong. Let there be first an acceptance of "the peace of God which passeth all understanding," a recognition that "the weapons of our warfare are not carnal," an obedience to all the teachings of the mighty and loving Prince of Peace, and peace becomes an assured and permanent fact.

**Wasting the Lord's Goods.**—The fact that President Wilson had some difficulty in securing suitable men as ambassadors to foreign countries has again raised the question of increasing the salaries of those officials. It is urged that the present compensation, \$17,500 a year, is entirely too small to provide for the expenses of a man and his family in that position, and that therefore only rich men can be induced to take the place. From platform and press the question is sounded, Shall we permit this to continue? Shall only rich men be appointed ambassadors, or shall the salary be raised so that a poor man, if qualified, may take the place? Why not raise the other question: Shall we insist that \$17,500 a year is enough to keep any family as decently as it needs to be kept? The world is moving at a ruinous rate. Men everywhere are complaining about "the high cost of living," while men everywhere are continually boosting the cost of high living. If nations are sincere in their ef-

forts to reduce the cost of living, let their leading men set the example by living lives of simplicity. Neither men nor nations can continue to prosper indefinitely so long as they continue to squander the Master's goods in extravagant living.

Some time ago an editorial appeared in these columns on, "Are Mennonites Protestants?" At that time we pointed out the error of classing the Mennonite Church as a Protestant church, for we are not any more leagued with Protestantism than we are with Catholicism. Because we believe with the Catholics in the divine inspiration and infallibility of all Scripture, hold divorce and remarriage to be unscriptural, and look upon Masonry as an institution of evil is no reason why we should be classed as Catholics. Because we believe, with most Protestant churches, that Romanism is corrupt, priest-ridden, and anti-Scriptural in many respects, is no reason why we should be classed as Protestants. In fact, there are more points which the Catholic and average Protestant churches have in common, and from which we differ, than points that we have in common with either of them. Standing as we do against war, against oath swearing, against secret societies, against conforming to the world in vain fashions, for a complete separation between Church and State and between the body of Christ and the body of this world, for the observance of all Christian ordinances such as baptism, communion, washing the saints' feet, the devotional covering, etc., there is no reason why we should be counted with any body except those who stand with us in maintaining the same truths. We should stand, as our forefathers did in the days of Menno Simon and before, for obedience to the whole Gospel, numbered with those only who can fellowship us in obedience to the same.



## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### SERMON EXTRACTS

(Preached in the Warwick River Church, Denbigh, Va., by Daniel Shenk and reported by E. H. Brunk.)

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. 1:16.

These are the words of Paul, a chosen vessel of the Lord, a faithful servant of God. After he was persecuted and scourged for the Gospel's sake he came out with these words: "I am not ashamed of the gospel of Christ."

Every Christian professor ought to be able to say, "I am not ashamed of the Gospel." Yet it is something with which and for which we all have to contend. It is when we get out into the world that the test comes.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." This is the way to heaven. There are people who would rather die in their sins than to make a real confession of Christ and be a Christian.

"The power of God." We are all here in the power of God. Some people say that God works through Nature, and has nothing to do with the elements; that God works with these natural laws and never interferes with the laws of Nature. But the fact is, God is the God of Nature, and turns the laws of Nature in any way He wills for the good of His people. While God does work through the laws of Nature, He may suspend any of these laws at any time, and when He does we call it a miracle.

When God sent Moses to deliver His people Pharaoh would not let them go. Then Moses and Aaron performed some miracles and the magicians did the same—showing that power, to a certain extent, is given to man. Then Moses made lice to come forth, but this the magicians could not do. They could not bring life out of dust. This was divine power shown in a miraculous way.

When the Israelites marched around Jericho as often as God commanded the walls of Jericho fell. This was not by any law of Nature; it was a miracle.

There are many ways in which the power of God is manifested, but it avails us nothing till it comes to the question of salvation. God could not forgive sins according to the laws of Nature, but by the shedding of Jesus' blood He made atonement for our

sins. This is the Gospel. Thank God for forgiving our sins. "Blessed is the man whose transgression is forgiven, whose sin is covered" (Psa. 32:1). Thank God for the Gospel which is "the power of God unto salvation to every one that believeth." Jesus shows that He has divine power, power to forgive sins by the haling of man.

God can not turn justice aside and save us. We are saved by the merits of the blood of Jesus. Through the merits of the blood of the Lamb God can be both just and merciful. The best man that ever lived was not good enough to be saved on his own merits. "By grace are ye saved . . . not of works." Live the life of faith, and good works will follow. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

To the unsaved: Take the sure Word of God in faith, and be saved. Denbigh, Va.

### HARD NUTS FOR SEVENTH DAYISTS

Sel. by S. E. Roth.

1. Where is the proof that any man ever kept the seventh day, except by special commandment, prior to the proclamation of the ten commandments at Mount Sinai? (Gen. 2:2, 3; Ex. 16:1-30; 16:1-25; 20:1-17.)

2. If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, seeing those to whom the law was given were plainly commanded not to do so? (Ex. 16:29.)

3. If you keep one Sabbath—the seventh day—why not keep them all, the seventh year and the year of Jubilee? Who authorized you to make distinction in favor of the seventh day? (Lev. 25:1-22.)

4. If Christians are required to keep the Sabbath, how are they to live in cold climates (Ex. 35:1-3.)

5. Is it the duty of Christians to put to death those who desecrate the seventh day? (Num. 15:32-36.) If yes, who will be the public executioner? If not, what will you do with the law? (Ex. 35:2.) If you say that the penalties are abolished, I answer that the same passages that you use to establish this, prove beyond the shadow of a doubt that the law, too, is abolished. If you admit that the penalties are still in force—and the proof that they are is unanswerable and invincible if the law is in force—there is not an Adventist on top of the green earth who can escape the vengeance of the broken law!

6. If Christians are under obligations to observe the seventh day, why did Jesus declare that all law and prophecy hang on love instead of the Sab-

bath, seeing the command to keep it is the one on which you hang your everlasting all? (Matt. 22:34-40; Rom. 13:8-10.)

7. Why did Jesus not require the young ruler to keep the Sabbath when enumerating the commandments? (Matt. 19:16-20; Mark 10:17-22; Luke 18:18-24.)

8. If Christians are to keep the law of Moses—the Sabbath—why did the apostles and elders who met at Jerusalem leave it out of their address to the churches? (Acts 15:1-29.) This case finds, in some respects, a parallel in your theorizing. Judaizing teachers had gone forth declaring to the brethren that unless they would submit to circumcision and keep the law of Moses they could not be saved. The apostles said, "We gave no such commandment."

9. If Christians are required to keep the Sabbath how are we to account for the open violation of the law by Jesus Christ, who is our Example, unless by saying that the power that made the law can take it away, and that He did it? (Matt. 12:1-8; John 7:22, 23.)

10. If you keep the Sabbath because, as you think it was kept before the laws of Moses, why do you not practice circumcision, seeing it is plainly commanded in these ages? (Gen. 17:1-14; Gal. 5:1-6.)

11. Paul says the ministration of death written and engraven on stone (Ex. 20:1-17; 31:18; 32:15, 16; 34:1-28) was done away (11 Cor. 3:1-18). When, where, and by whom was it brought back into force? Name the day, the age, the authority, and give proof from the Book! If your doctrine is true the great apostle of the Gentiles stands convicted of a mistake.

12. If the early Christians kept the Sabbath day why did they break bread on the first day of the week? (Acts 20:7.)

13. If Christians are to keep the Sabbath day how do you account for the fact that the apostles preached the Gospel in Jerusalem, Samaria, to Cornelius the Gentile, and to many others, without commanding a single individual to keep it? Did they, under the inspiration of the Holy Spirit, fail to properly instruct their converts? (Acts 2:1-47; 8:1-40; 10:1-48; 16:1-40.)

14. Is it not a fact, according to the book of Acts, that the thing done was of more importance than the day? (Acts 20:7.)

15. Can you demonstrate that the day you keep is really the seventh day or Sabbath, coming down in regular succession from the day on which God rested? If not, your day is no better than any other day. Admitting, for argument's sake, that the law of Moses is still in force, and that the fourth



commandment is binding on the whole human race, will you affirm that it is possible for all men to keep the same day? If so, how do you explain the fact that the traveler who starts out to go around the earth, gains, say, if going east, one hour for every thousand miles traveled, or if going west loses an hour for every thousand miles traveled? How far would he go before he lost the count? Do you not see that he would inevitably be behind or in advance? Further, how do you explain the fact that far away toward the extremes of the earth, traveling from the equator, there are periods of six months night and six months day from age to age? Do you not see that it is a geographical impossibility for all men to keep the same day, and that the Law was only intended for one people, one country, and one age?

16. Do you keep the Sabbath day? No dodging, do you? Do you rest, or put in your day promulgating your doctrines? Do you not eat food on that day prepared by work on a fire kindled in violation of the law? (Ex. 20:8-11; 35:1-3.) Do you offer the burnt offerings required by law? (Num. 28:3-10.) Do you remain in your house during the day? (Ex. 16:29.) If you do not keep the day according to the Law you do not keep it at all. If you admit that any part of the Law concerning the Sabbath is done away you are driven to the inevitable and irresistible conclusion that it is all done away. If you deny that any part of it is done away, you condemn yourself for you do not keep it. Which way will you take?—Tract.

## LOVE WAXING COLD

By P. Hostetler.

For the Gospel Herald.

"And because iniquity shall abound, the love of many shall wax cold."

This prophecy was spoken by Christ and has reference to what shall take place near the time of the end of this age. We are commanded to have fervent or warm charity among ourselves. For years the cry has been that we are lacking in consecration, spiritual life, etc., meaning the same thing as a lack of warm love.

The word "many" in this prophecy does not mean many compared to the population of the world, but many compared to the few who are saved or have a warm love to lose.

The cause is plainly given as being, "Iniquity shall abound." This does not mean that because of the evils in the world such as wars, drunkenness, divorces, covetousness, idolatry, etc., etc., the love of Christians is made to get cold, but it means the evils that come into the hearts and lives and churches of Christians are causing this coldness. The parable of the sower says of the good seed and plant that

grows among thorns that while it has good soil and is a good plant the thorns (love of money pleasure, etc.) choke it out and deprive it of its needed sunshine and moisture, so it cannot mature and bring fruit. Warm love prompts us to obey, but when we do not take heed to these promptings and allow ourselves to follow the temptations and inclinations we may have, we put a damper on our love that chills the same. And when such living is allowed in the church, others will follow the example of the first mentioned and their love will likewise become cold and such others as look on with a hatred to what is done by some, may become discouraged or at least disinterested in the Church work and also lose their warmth of love. What result will follow? Cold love is as a dead faith—without fruit or a promise of life. The first and last of the seven churches of Asia had lost their first love and warmth of love and were declared to be without a promise in that condition. They still had many good works and even thought they were rich and had all they needed, but no doubt were as Christ says, "Having a form of godliness but denying the power thereof."

Well may we be alarmed at this prophecy of things to be fulfilled in our time, and say with the apostles, "Is it I?" This scripture ought to be sufficient alone to prove that the all too prevalent doctrine of "once saved always saved" is a most dangerous and deceiving doctrine.

Now while we have no prophecy giving us the assurance that these many or some of them will again shake off their coldness and become right with God, yet we have this promise that God will knock at our hearts and if we give heed to the voice and open the door He will come in, and that means communion and oneness with Him again, also joy and peace in the soul. And as He tells us in Revelation to "Repent," we can be sure that repentance is yet for us or we can repent and be saved. We ought to be glad for this admonition and promise and do all we can to maintain our standing before God by a pure and faithful life in His service. And we should also drive the evils out of our churches even as Christ drove out of the temple the things that did not belong there.

Shelbyville, Ill.

## WHAT WE BELIEVE

By Harvey Woolsey.

For the Gospel Herald.

1. **Authority of Scripture.**—We believe that "all scripture is given by inspiration of God, and is profitable" (II Tim. 3:16). We recognize in the Bible the only sufficient rule in faith and practice.

2. **Conviction.**—We believe that when the Word of God enters the heart of the unsaved there is a knowledge of and conviction for sin.

3. **Repentance.**—We believe that they who come to God in faith will repent of their sins; that "Godly sorrow worketh a repentance not to be repented of;" that repentance means forsaking the wrong, accepting the right, and ceasing from sin. We believe in "Repentance toward God, and faith in the Lord Jesus Christ," and that repentance leads one to the Great Physician.

4. **Obedience to God's Word.**—We believe that Christian doctrine is the doctrine of the Bible; that without it neither the Church nor the ministry will be effective; that the ministry should heed the instruction of Paul to Timothy, "Take heed to thyself and to the doctrine;" that we should preach the Word and not criticise it.

5. **Justification.**—We believe in the doctrine of justification by faith; that it is by faith only that a man is justified before God (Rom. 3:28; Eph. 2:8-10), but that "faith without works is dead" (Jas. 2:20); that by the deeds of the law no flesh shall be justified (Rom. 3:20), and that faith leads to a full surrender to God.

6. **Christian Perfection.**—We believe in Christian perfection, sanctification; that the believer's heart is cleaned up of sin and spiritual defilement, "That the whole soul and body may be 'preserved blameless unto the coming of our Lord Jesus Christ.'" Sanctification is a natural and necessary result of perfect consecration and is an act of faith, therefore making faith the paramount issue in a life "hid with Christ in God." We do not preach sinless perfection in the sense that any one is free from mistakes or temptations in various ways, but in a Christian perfection which embodies a purity of heart and life. This is a fundamental Christian doctrine, for without holiness no man can see God (Heb. 12:14).

7. **Persecution.**—We believe that "all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). There is nothing which arouses more opposition than that of giving up all for the Lord. When a person is brought to the place where all is required, and he obeys, he is in a position in which he has no earthly power to lean upon; and however clearly he may be led to give up all, it will arouse the opposition of ungodly friends and relatives. Giving up all strikes at the very core of carnality and robs the devil not only of many individuals but of human services. But in making the full surrender to God we only rely on Him who has promised, "I will never leave thee nor forsake thee."

Oronogo, Mo.



## BIBLE DICTIONARY

### Definitions and Comments

By O. H. Zook.

For the Gospel Herald.

#### Merciful

To be merciful means to be compassionate, tender, forgiving, having a disposition to pity offenders to the extent of forgiving their offences. It is one of the divine attributes of our Father in heaven. It is one of the best proofs of a true Christian.

"An eye for an eye and a tooth for a tooth" may do for the world, but, "love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you," (in other words, looking upon offenders and dealing with them as God deals with us) is the proof of the changed heart.

If there is any one thing that every one, both bad and good, desires and appreciates, it is mercy. The criminal, the thief, the drunkard, the murderer, the slanderer, in fact every one who commits sin hopes for mercy.

Then should we not also be merciful? What is good and desirable for us, is also good and desirable for others. The Golden Rule applies here. But how little mercy is shown nowadays. Everybody is looking out for themselves, while others' feelings and desires are not considered as they should be. No wonder Jesus says, "Blessed are the merciful, for they shall obtain mercy." While it is not so stated here, yet the inference is made that we will be dealt with by God as we deal with our fellow men.

#### Fiction

Fiction is something imaginary, not real, false, counterfeit, not genuine. Hence we talk of fictitious stories, or literature, or doctrine, or theories, etc.

Among the many fictitious things that come to our notice from time to time, there is perhaps nothing so harmful and far-reaching as fictitious literature. Many people argue that they can read a novel or some other imaginary story and do themselves no harm as they forget it as soon as it is read. This could hardly be true of a normal mind since everything we read makes some impression on the mind. True, many things are apparently forgotten by every one; but the impressions made on our minds are not destroyed by either time or other impressions. Words or acts or stories may be utterly forgotten, but the impressions made by them remain as long as the mind is good. Even if it were true that such things could be entirely forgotten and eradicated, it would still remain sin, since it would be valuable time worse than wasted since the only design in such a case

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

Dear Herald Readers, Greeting in Jesus' Name:—We feel to praise the Lord for His wonderful works to the children of men and the blessings He continually bestows upon us, spiritually and temporally. As the earth enjoys the refreshing rains and we see how vegetation puts forth new life and all things are fresh and green. We are made to say, that "every prospect is pleasing and only man is vile." How true it is that man is vile and desperately wicked. As we look about on every hand we see the enemy working all his plans to entrap the children of men. Many have been lulled to sleep and do not realize the danger they are in. Oh, the misery that sin does bring into the life of a human being.

The last few days the brethren, Shonwalter, Caleb Winey, John Zook and son, have been visitors at the Mission.

We expect in the near future to take the two little Allen girls to Garden City, Mo., where temporary homes have been found for them. The father has deserted them and the mother is not able to support the three little girls. So she has become willing to send the two oldest to the country. The three little girls whose mother died last summer, have again returned to the city. They with their father (if such he may be called) are living in a most miserable room, the father a drunkard. They are poor, dirty, and wretched. Gladys, a girl of possibly nine, is supposed to do the work and care for two younger sisters. She is quite frail, and such a sad, worn expression for a child's face! It makes one's heart ache to see them; and then think, what next! The past week we have had little Vivian Johnson at the Mission. She having been quite sick, we brought her here to care for her.

would be to "kill time." There are thousands of opportunities go by us all unimproved simply because we are not awake to our sense of duty and our privileges. Shall we then add to this great loss, by wasting our time or means or energy in fictitious things? God forbid.

Belleville, Pa.

At this writing she is much better and will likely return to her home in the near future. Preparations are being made for our work this summer. We ask an interest in your prayers in behalf of the work at Kansas City.

Yours in His service,  
Lena Horst.

May 8, 1913.

### QUESTIONS ABOUT SOUTH AMERICA ANSWERED

By J. W. Shank.

For the Gospel Herald.

#### V. What is likely to be the nature of the mission opened in South America?

One great need in all mission work is money to keep it in operation. When the opening of a new station is contemplated it is usually necessary to consider first the possibility of raising the funds to open it and of securing the constant support to keep it going. When the opening of a station in South America was contemplated these points received due consideration. In order to simplify the problem of supporting the work after it is started, the suggestion came that, since South America is a good farming country, it would be advisable to invest money in a farm, start the mission on the farm and attempt to get a large part of the support from the farm. To carry out this plan it was necessary first to find out whether sufficient funds could be gotten for launching such a work. Since this part has been assured, the next step will be to launch the work. Naturally there will be several kinds of work possible—evangelistic work which may be done in the villages and communities surrounding the mission, and school work which can be carried on in connection with the farm. The aim in the school work may be to give the child every kind of instruction necessary to develop a full rounded character—general education, religious teaching and industrial training. May the Spirit of the Lord direct that what is done may be to the glory of His name.

#### VI. In what part of South America is it likely that a mission will be opened?

In choosing a location for a mission there are many things that must be considered, especially when the intention is to make the work largely self-supporting. It should be where there is a certain need of missionary effort. It should be where there is room to develop the work without crowding other missions. It should be in a climate suited to good farming so that the land purchased could be expected to bring in some support. It should be where the price of land and improvements are within our means to develop.



The above conditions seem to be most suited to good farming so that the land purchased could be expected to bring in some support. It should be where the price of land and improvements are within our means to develop.

The above conditions seem to be most favorable in Chile and Argentine, where there is a temperate climate. In both of these countries there are great needs, unoccupied sections, and favorable conditions for agriculture. Then, for the type of work that would be best suited to us as a rural people, it seems that Chile has some advantages over Argentine—the climate is more equable; the farming valleys are more thickly populated; the room for agricultural development is sufficiently great; the opportunity for an industrial mission is greater, and the cost of living not so great as in Argentine. It cannot be definitely decided yet just where the work will be opened, but the above remarks will suggest the possible place to be in the central valley of Chile—Into thy way, O Lord, lead thy people; for the work is thine.

La Junta, Colo.

### RURAL EVANGELISM

By Amanda Ebersole.

For the Gospel Herald.

We read and hear a great deal about missionary efforts in our large cities, and have no excuse for being ignorant concerning the work to be done in our great foreign mission fields; but I wonder whether we realize that the rural communities need the bringing of "good news," for that is what "evangel" means. We need not go far afield with this topic—to us as a rural church it is a most practical one.

If we have passed by this phase of mission work heretofore, we may wonder whether conditions are such that there is a need of effort in this direction. Ours is a Christian nation, yet the Gospel has not been effective in touching all people. Sixty per cent of the population of the United States is rural—50,000,000 live in small towns, at the cross roads, and on farms. And present conditions indicate a current is certainly setting in in form of a return to the country. On account of towns springing up at no great distance of one another, the rapid mode of travel, the daily delivery of mail, telephones, etc., the country is no longer the isolated place it once was. So there are indications that the future will see a return to the country in a great centrifugal movement on the part of the people. Into that future the Church should go and take its part. It is folly to forsake these fields. The churches in the coun-

(Continued on page 125.)

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

**Do you think that it is right for a brother to accept a position of superintendent of a union Sunday school?**

J. G. B.

That depends upon whom it is proposed uniting in Sunday school work, how completely that brother has control of the Sunday school to conduct it according to his convictions of right, and what the apparent influence of the union work is. Union Sunday school work is not profitable except sometimes as a temporary expedient.

**Please explain Rev. 13:17.**

J. A. H.

The explanation of this verse depends upon what we name the two beasts mentioned in this chapter. If, as is thought by many, these two beasts represent the temporal and ecclesiastical power of Romanism, then we have the explanation in the fact that Romanism seeks exclusive control wherever it has the opportunity, edicts having gone forth from Roman pontiffs prohibiting "heretics" from dwelling in Catholic countries. The description of this beast also fits labor unionism as it confronts us at the present time. The boycott, on the part of union men, of all goods which have not the union label is a threat as to what will happen when once the industrial world is completely in their grasp. But we should not be too positive in any of our conclusions unless the teaching of Scripture is positive. The chapter with which we have to deal is figurative. What this beast will finally prove to be when the events of time will finally reveal it fully to man, we may not be able to know to a certainty until the time of such revelation.

**Is it consistent for a bishop or minister to unite in marriage two people, one of whom is a Christian and the other is not? How can two be married in the Lord when they are not in the Lord? When one of our members marries an unbeliever, and one of our ministers performs the ceremony, should the transgressor be excommunicated?**

B. K.

Let no one form any hasty conclusions in answer to these questions, and let us be very slow to pass judgment upon others who do not look at such questions in the same light as we do. But let us examine the facts, and see how they look.

These questions were evidently

written on the assumption that it is wrong for a Christian to marry an unbeliever. And when we remember that under the Old Testament dispensation the people of God were emphatically commanded not to intermarry with heathen nations, that the most disastrous consequences came from violations of this law of God, that the New Testament teaches us not to be "unequally yoked together with unbelievers" and that our marriage should be "only in the Lord," we are firmly of the conviction that the assumption is right. Our Church generally takes this view, and many who are more liberal on the question after all see the wisdom of this divine teaching. Now as to the questions. Since we as a church hold that members should not intermarry with non-members, should not our ministers honor that position by declining to encourage any members to do otherwise by uniting them with non-members contrary to Scripture and the Church? Is it right that our church officials should thus solemnize marriages and then put the brother or sister out of the Church for doing something in which we had a part? The question needs but one good, square look, and the answer is apparent.

### BOOK OF LIFE

Most wondrous Book, bright cradle of the Lord,  
Star of eternity! The only star  
By which the bark of man could navigate  
The sea of life, and gain the coast of bliss  
Securely; only star which rose on time,  
And, on its dark and troubled billows still,  
As generation, drifting swiftly by  
Succeeded generation, threw a ray  
Of heaven's own light, and to the hills of God,

The everlasting hills, pointed the sinner's eye.  
This Book, this glorious Book, on every line  
Marked on the seal of high divinity,  
On every leaf bedewed with drops of love  
Divine, and with the eternal heraldry  
And signature of Almighty God stamped  
From first to last, this ray of sacred light,  
The lamp from off the everlasting Throne,  
Mercy took down, and in the light of time,  
Stood, casting on the dark her gracious bow,  
And even now beseeching men, with tears,  
And earnest sighs, to read, believe, and live.

—Selected.

Raising babies in the United States is destined to become one of the "lost arts." This is the dictum of the United States congress. When a bill was up for an appropriation of \$1,500 for the purpose of carrying on child study it was turned down. Then an appropriation of \$1,500 was made for the all-important work of studying how to grow clams in a washtub. Congress is to be commended on its good work in ridding the country of pests.—Clover (N. M.) Journal.



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### THE MOTHER'S TRUST

They shall take to them every man a lamb, according to the house of their fathers, a lamb for a house. It is the Lord's passover. The blood shall be to you for a token upon the houses where ye are, and when I see the blood, I will pass over you.—Ex. 12:3, 11, 13.

Beneath the blood-stained lintel I with my children stand;

A messenger of evil is passing through the land.

There is no other refuge from the destroyer's face;

Beneath the blood-stained lintel shall be our hidingplace.

The lamb of God has suffered, our sins and griefs He bore;

By faith the blood is sprinkled above our dwelling's door.

The foe who seeks to enter doth fear that sacred sign;

Tonight the blood-stained lintel shall shelter me and mine.

My Savior, for my dear ones I claim Thy promise true;

The Lamb is "for the household"—the children's Savior too.

On earth the little children once felt Thy touch divine;

Beneath the blood-stained lintel Thy blessing give to mine.

O Thou who gave them, guard them—those wayward little feet,

The wilderness before them, the ills of life to meet.

My mother-love is helpless, I trust them to Thy care!

Beneath the blood-stained lintel, Oh, keep me ever there!

The faith I rest upon Thee Thou wilt not disappoint;

With wisdom, Lord, to train them my shrinking heart anoint.

Without my children, Father, I cannot see Thy face;

I plead the blood-stained lintel, Thy covenant of grace.

Oh, wonderful Redeemer, who suffered for our sake,

When o'er the guilty nations the judgment storm shall break,

With joy from that safe shelter may we then meet Thine eye,

Beneath the blood-stained lintel, my children, Lord, and I.

—Selected.

To pursue union at the expense of truth is treason to the Lord Jesus. If we are prepared to enter into solemn league and covenant for the defence of the crown rights of King Jesus, we cannot give up the crown-jewels of His Gospel for the sake of a larger charity. He is our Master and Lord, and we will keep His words: to tamper with His doctrine would be to be traitors to Himself.—C. H. Spurgeon.

### LOOK PLEASANT

By Lydia Mauck.

For the Gospel Herald.

Should a Christian look sad and selfish, go about with head down without a smile or pleasant look? No. We can show a brighter light by giving people some sunshine. Our attitude toward the world should be such that the lost will feel that we are interested in their welfare and want them to enjoy the same religion that we enjoy. Jesus came "to seek and to save that which was lost," and taught us to be kind and cheerful. The following poem has done me so much good that I copy it and pass it on to others:

"We cannot, of course, all be handsome,  
And it's hard for us all to be good;  
We are sure now and then to be lonely,  
And we don't always do what we should.

"To be patient is not always easy,  
To be cheerful is much harder still;  
But at least we can always be pleasant,  
If we make up our minds that we will.

"And it pays every time to be kindly,  
Although you feel worried and blue;  
If you smile at the world and look cheerful,  
The world will soon smile back at you,

"So try to brace up and look pleasant,  
No matter how low you are down;  
Good humor is always contagious,  
But you banish your friends when you frown."

Calverton, Va.

### THE SPOILED CHILD

By R. D. Becker.

For the Gospel Herald.

Some of these thoughts have been gleaned from others, while a few original impressions were added.

The spoiled child is a product of fond, but weak parents. The spoiling process is begun in the cradle, and usually ends only with life itself. It takes a very strong character to make a change later in life. When parents spoil their children they do not get a chance to develop self-control and consideration for each other. Often a good business career is sacrificed through the disagreeable qualities that the mother was so sure would be outgrown later in life.

Any normal infant will soon find out that it can get what it wants by howling, almost before it knows the difference between its mother and father; and as it grows older, kicking and screaming, fighting, biting, and hysterics are duly added to its repertoire. Such a child is the "real boss" of the household. All live in dread of its tantrums and tyranny. Anything that he really must not have, from the father's loaded revolver to the chocolate dessert for the evening meal,

is hidden carefully away from him, lest he see and demands it, assuming of course that anything he asks for he must have.

Practically speaking, he is trained to have a "fit" to get what he wants. He loves to show off when his mother has company, by doing things that he knows will torment and embarrass her, realizing full well that she will permit anything rather than to have a scene before others.

Nor does he mind throwing himself in the street, brawling loudly and soiling his clothes, while his frantic mother, red with shame and humiliation, weekly protests, promises and threatens as she tries to lift and drag him along. Oh, we have seen it all.

Yet it seems sometimes that there is no use in advising or arguing with the mother of the spoiled youngster. With a sigh she will say, "Oh, anything for peace." But, alas, she never has any peace in her home, simply because she goes about the wrong way to get it. Peace under such circumstances is only a temporary expedient at best and she is establishing a condition that will make peace impossible. Firmness is one of the essentials for peace. To avoid spoiling the child one must employ firmness—with kindness and love, of course. If you are going to allow the child to have his own way, or desires, do not first forbid, then give in to him, for in this way he gets the exasperating habit of teasing and whining. If you have forbidden, then stick to it, though he does cry and fuss for an hour. A few such spells will give him to understand that there is no use crying or asking the second time for an article that has been forbidden him, and there will be peace in that family, and the child will learn a lesson in self-control that will stand him in good stead all his life.

Another common mistake is constantly to threaten the child with things that never materialize. If you don't intend to shut Willie up in the closet, then do not say anything about it. This often teaches them to tell the untruth because mother or father does. Whatever you say, be prepared to make good. It is really more important that you keep your word with a child than with an older person, for his own sake.

There are some children that love to argue or disagree, just like some of the older ones, and they will seek to have an argument by doing something that ought not to be done just to see what you will say. In such cases, if you let on as though you do not care, he will see that he can not pick an argument and will cease doing such things. Never argue with a child that loves argument, for that will cultivate con-

(Continued on page 125.)



## Sunday School

For the Gospel Herald.

Lesson for June 1, 1913—Gen. 44:1-34

### JOSEPH TESTS HIS BRETHREN

**Golden Text.**—Confess your faults one to another, and pray one for another, that ye may be healed.—Jas. 5:16.

**Introductory.**—In our last lesson we left Joseph and his brethren enjoying together a sumptuous feast. But the trials of the brethren had not yet come to an end. As for the fulfillment of Joseph's dreams, they had already come into fulfillment, but it was well that the brethren should be humbled still more before they should be let into the secret of the strange conduct of the man whom they were serving. So God often tests the faithful, not so much to get them to repent of wrong doing as to make them more solid in the position they already occupy. Even the faithful Paul was of greater service to God with the thorn in the flesh than he would have been without it. The brethren had been completely humbled. The experiences recorded in today's lesson made their humiliation more impressive and produced impressions which would not be so soon forgotten.

The brethren having been supplied with their provisions, they started on their journey. This time it was with a lighter heart, for Simeon was released and Benjamin was returning home with them. Doubtless it was with great joy that they were counting on telling their father of their experiences—but they were doomed to disappointment!

**The Silver Cup Missing.**—Joseph had ordered that their money be returned into the sacks, and that his silver cup be placed in Benjamin's sack. The men started out in the morning, and after they got outside the city Joseph ordered the steward to follow them up and bring back the one in whose sack the silver cup was found. Upon overtaking them the steward at once charged them with stealing the cup saying: "Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby he divineth? ye have done evil in so doing."

**The Cup Found in Benjamin's Sack.**—With mingled surprise and grief did the injured brethren declare their ignorance. They had fared so well this second trip, that this latest charge was a shock to them. They were sure there was no thief among them. But the steward insisted that some one had taken the cup, and he proposed to find it. Sure of their innocence, the brethren rashly offered that he in whose sack the cup is found should be servant to Joseph. To this the stew-

ard agreed, offered freedom to all in whose sack the cup was not found. Beginning with Reuben, he searched all their sacks till he came to the youngest when—behold! the cup was found in Benjamin's sack and he was declared the thief. By their own promise, Benjamin was now to return to the house of the ruler to become his servant.

**Judah's Plea.**—This was the heaviest blow that had yet fallen upon the brethren. Could they again face their father without Benjamin after having given him their solemn assurance for his safety? Could they blame the ruler for taking them at their word after them offering to let the one be his servant in whose sack the cup was found? But what can they do? They have no further proof to show that Benjamin was innocent. Go home, they can not—so they all returned with Benjamin whose heart must have been breaking because of this new turn of affairs. They being in sympathy with Benjamin and themselves in sore straits could now feel as they had never felt before what must have been the anguish of soul in the heart of Joseph as he was being let down into the pit and afterwards sold to unfriendly foreigners. Judah felt the pang of guilt. It was he that had proposed the selling of Joseph. It was he that promised to stand sponsor for Benjamin's safety. He confessed his inability to clear themselves, did not even enter a plea of innocence; for although they were innocent of the deed with which they were now charged, Judah knew that they were guilty of the great iniquity of selling their brother into slavery and looked upon their present plight as a judgment of God upon them for the sins. "We are thy servants," said he, "both we, and he also with whom the cup is found."

But Joseph would not have it that way. "God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."

Judah's heart was completely crushed. With great feeling he recalled the conversation which passed between them and their father before Jacob was willing to let Benjamin go; reminded Joseph of how they represented him to their father; told of Jacob's great affection for Benjamin and declared that to come back without him would mean the death of Jacob, and ended his pleading by offering himself in Benjamin's stead, if only their father could be pacified. Here our story rests for the time being. In next Sunday's lesson the sun begins to shine and the clouds of adversity begin to scatter.—K.

"The obedient servant meets the requirement of the hour."

## Our Young People

Topic for June 8

### MOTTO

"It is a good thing that the heart be established with grace."

### OUTLINE OF TOPIC

#### I. Firmness Defined.

A quality of character in which a person remains steadfast and fixed in his purposes and principles of life.

#### II. The Ground for Stability.

1. The faithfulness of God.—Heb. 10:23.
2. The power of God.—II Thes. 3:3; II Tim. 1:12.
3. The promises of God.—Heb. 13:5, 6; II Pet. 1:3, 4.
4. The witness of the Spirit.—I Jno. 3:24; Rom. 8:16; 5:5.
5. The spirit of faith.—II Cor. 4:13-16; 5:7.
6. The place of the affections.—Col. 3:1-4.
7. The nature of the heart.—II Cor. 5:17.

#### III. What to be Firm in.

1. In the faith.—I Cor. 16:13; Heb. 4:14.
2. Sound words.—I Tim. 1:13.
3. Confidence and hope.—Heb. 3:6.
4. Right conduct.—Heb. 13:16.

### STUDY OF THE TEXT

#### I Cor. 15:58

"Steadfast."—Having a foundation.

"Unmovable."—Not shaken from a position, Firm in life principles.

#### Dan. 3:16-18

"If it be so."—If it is God's will to do so. He is able and will if it is in accord with His wisdom.

"If not, be it known, that we will not serve thy gods."—Life purposes have their foundation deeper than even certain forms of providence. Not only in prosperity, apparently, shall we hold our integrity but even in adversity unexplainable. "Though he slay me, yet will I trust in him."

### PERSONAL THOUGHT

To be thoroughly founded in confidence in the Lord, so that in all the acts of His providence I can say, "Thy will be done;" to be fully established in His Word so that when He promises I can say, "I know;" to fully taste of His grace, that I may testify, "I am not ashamed;" this is to have the precious grace of Christian firmness.

### SUGGESTIVE ASSIGNMENTS

#### For Children.

1. Text word, **Steadfast**.
2. Relate some Story of the Life of Martyrs.

#### For Young People.

1. Signs of Wavering.
2. Signs of Firmness.
3. Causes of Weakness and Their Remedy.

#### For Older People.

1. Inspiring Examples.
2. Christian Experience Worketh Hope and Hope Maketh not Ashamed.

"Broken confidence is a natural crop from the seeds of broken promises."



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, MAY 22, 1913

## Field Notes

Ascension day was spent by the little flock near Holden, Mo., in an edifying communion service.

Communion services were held at the Stony Brook Church, York Co., Pa., May 11. Bro. A. B. Herr of New Danville, Pa., not being able to be present on account of sickness, Bro. P. R. Nissley of Mount Joy, Pa., filled his place in conducting the services. A good spiritual meeting is reported.

Baptismal and communion services were announced for last Sunday at Doylestown, Pa., where there were ten applicants for baptism.

Communion services were held at the Cedar Grove Church near Greencastle, Pa., on Sunday, May 11. A good attendance and good interest are reported.

A Sunday school meeting has been arranged for by the brotherhood at Mummasburg, Pa., to be held June 14 and 15, 1913. We hope to hear of an inspiring meeting.

An interesting program of the annual mission meeting held at Goshen, Ind., May 18, is before us. It is a practical program which gives evidence of a practical meeting.

Baptismal and communion services were appointed for Midland, Mich., May 18, at which time Bro. J. K. Bixler of Wakarusa, Ind., expected to be with the little flock at that place. The organization of a church and Sunday school is in prospect.

The brethren, Christian L. King of Lancaster Co., Pa., and John P. Zook of Mifflin Co., Pa., left their homes May 5 for a week's work in Holmes and Stark counties, Ohio, and Allen Co., Ind., where they are assisting in holding communion services.

The brethren, Aaron Loucks and Levi Mumaw, manager and treasurer of the Mennonite Publishing House, left on Thursday of last week for Elkhart, Ind., where they hope to purchase old books belonging to the Mennonite Publishing Company.

Bro. J. A. Ressler of Scottdale, Pa., spent last Sunday with the brotherhood at Masontown, Pa. He left on Monday evening for Rockton, Pa., where he and Bro. Abram Metzler of Martinsburg are assisting the brotherhood in a Bible conference.

Change of Address.—After June 1 the workers of the Youngstown, O., Mission, expect to be in their new home at 962 W Federal Street. Hence the change in address from 950 W. Federal St., to 962 W. Federal St., which all friends of the Mission will please note.

Minister Called Home.—Bro. Daniel J. Hochstetler, a minister in the Amish Mennonite Church of Lagrange Co., Ind., passed to his eternal reward May 3, having passed the allotted time of three score years and ten. May God comfort the bereaved, and raise up others to bear the burdens of the place left vacant.

Bro. J. W. Shank of La Junta, Colo., started on his way east last week, making a stop at Hesston, Kans., where he delivered a talk on South America.

Bro. T. K. Hershey of Youngstown, Ohio, who has been down with a spell of bronchitis is, we are glad to learn, improving, and we hope soon to hear of his complete restoration to health.

We have been informed that the item which appeared in these columns two weeks ago telling of Bro. J. A. Brilhart being with the Masontown congregation in public worship is not correct.

The brethren, David Westenberger and Martin Risser and their wives of Lebanon Co., Pa., were expected to be with the brotherhood of Reiff's Church near Maugansville, Md., over last Sunday.

Among those who expect to be in attendance at the Ohio Conference, held near Rittman, Ohio, this week, are the brethren, L. J. Heatwole, Dale Enterprise, Va., C. R. Strite and A. B. Eshleman, Maugansville, Md., and W. W. Hege, Marion, Pa. The brethren expect to remain for the Mission Board meeting next week. From present indications these meetings will be well attended.

There are a number of widows in the charge of the Mennonite Mission at Dhamtari, Ind., and most of them are unable to fully support themselves. Many persons will be interested to know that they can help a good cause by taking a special widow for support in the same way the orphans are supported. Fifteen dollars will support an adult widow a year and ten dollars will support a child widow for the same time.

## Correspondence

Orrville, Ohio

On Saturday, May 3, we met at the Martin's Church in a preparatory and baptismal service. Seven precious souls were added to the Church by baptism and one was reclaimed. On Sunday, May 4, communion services were held. We thank God for the manifestation of the Holy Spirit blending our hearts together in unity and love. Bro. I. J. Buckwalter conducted the services in an able and impressive manner. We hope and pray that God will continue to bless us with that sweet peace which Jesus said, "I leave with you."

Cor.



**Washington, Ill.**

Greeting in Jesus' Name:—On Saturday, May 3, Bro. J. S. Shoemaker came into our midst and held preparatory and baptismal services. An aged grandmother was received into the Church.

Sunday, May 4, communion services were held. All the members but two were able to be present and take part in this service. Our membership numbers 35.

Cor.

May 10, 1913.

**Limon, Colo.**

Greeting in our dear Master's Name:—On Sunday, April 27, we again held communion services, Bro. J. A. Heatwole officiating. Those present from a distance were Sisters D. B. and J. E. Slatter from Roseland, Nebr. May the Lord help us to remember that we again renewed our vow with Him and that it means a full surrender to Him. Bro. Heatwole was with us three times and held services for us, which was much appreciated. Come again.

Bro. John Nunemaker expects to be with us May 25, and Bro. John Brunk some time in June.

Would say to the brethren in Thurman, Colo., Come up and visit us some time when we have preaching. If you do not know the dates of preaching let me know and I will send them.

Yours in His service,  
J. J. Kauffman.

May 10, 1913.

**New Holland, Pa.**

(Groffdale congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—A few lines from this part of God's vineyard may be of interest. Yesterday we had our preparatory services when three souls were received into the Church, two by water baptism and one reclaimed. May they remain faithful until God calls them home. Especially should we remember the one sister who was received in our prayers as we believe she will have a double portion of cross-bearing in her life, since her husband is an unbeliever and addicted to strong drink, so a number of children are entrusted to her care. Today about two hundred communed and observed the ordinance of feet washing. Our minds are drawn back and we behold the scenes of Calvary. Jesus said, "As often as ye eat this bread and drink this cup ye do shew the Lord's death till he come." Our ministers and deacon were all present and assisted in the services. Bro. Noah Mack spoke from the types and figures and Bro. Benj. Weaver spoke of the suffering and death of our Savior. May the Holy Spirit of God continue

to bind and blend together our hearts as one body, fitted for the Master's use.

Yours in love,  
W. H. Benner.

May 11, 1913.

**Yerkes, Pa.**

Greetings to all the Herald Readers:—On Whit Sunday we again had the privilege of commemorating the death and suffering of our Savior. Although but a little flock, yet our hearts were made to rejoice in a fairly good attendance.

Bro. and Sister Diller of Hanover, Pa., are visiting friends in this community.

We mourn the loss of Sister Genaria, whose obituary appears elsewhere in this paper.

Our Sunday school was opened April 6, with good attendance.

We are sorry that sickness prevented several of our members from attending communion and Sunday school. We hope for a complete restoration.

Mary Detweiler.

May 12, 1913.

**Rockton, Pa.**

Dear Readers, Greetings of Love in Jesus' Name:—We feel to praise God for His love, mercy and many blessings.

Yet, we realize we are in the midst of a great conflict. Satan is busy lulling his followers to sleep. Are we awake in the service of the Master?

We had our inquiry meeting May 11, and expect to hold communion May 25. We were pointed to "the faith" as taught in the Gospel and practiced by the Church. We were made to rejoice to know we have the assurance of eternal life if we live according to the Gospel of Jesus Christ, through faith, love and obedience.

We were made to feel sad because some could not be present because of sickness in their families, who desired to be with us. With a pitying love we pray for those who could be present but would not. Oh! that we would not be at ease to "follow afar off." Why should we thus deny our precious Lord? "Wounded in the house of His friends."

We invite those who desire to be with us during Bible conference and communion May 20-25. Pray for us.  
Cor.

May 12, 1913.

**Springs, Pa.**

Greetings in the Blessed Name of Jesus:—On May 11 we had the privilege of again commemorating the death and suffering of our dear Savior. Communion services were held at the Casselman Church where a large number of brethren and sisters

partook of the sacred emblems. Bro. Metzler was with us during these services and preached three sermons at the Casselman Church and two at the Springs Church. On Saturday one was received by letter and one brother was reclaimed. God be praised.

Yours in Him,  
Anna L. Miller.

May 12, 1913.

**Ephrata, Pa.**

Dear Herald Readers, Greeting in Jesus' Name:—"How excellent is thy loving kindness, O Lord! therefore the children of men put their trust under the shadow of thy wings." On Sunday evening, Mar. 30, Bro. Benj. Wenger was with us and preached, using the words, "Escape for thy life," as a text. Sunday evening, April 6, Bro. Jacob Hershey of Lititz preached for us. Sunday evening, April 13, Bro. John Bucher preached here, using John 20:29. On Sunday afternoon, April 20, we were pleased to have with us our aged brother, Bishop Andrew Mack of Berks Co. He had been in Lancaster Co., visiting his son, Bro. Noah H. Mack of New Holland. Bro. Mack preached to us in German using as a text Matt. 7:13, 14. May we heed our aged brother's admonitions, and also the admonitions of all those set over us as shepherds. On Sunday evening, April 27, Bro. D. N. Lehman of Millersville was with us and preached an edifying sermon. On Tuesday evening, April 29, we held our preparatory services. Bro. Benj. Weaver being in charge of the service. One young sister was received by water baptism, she being sick when the rest of the converts had been baptized. On Sunday morning May 4, we held our communion services. Quite a number of brethren and sisters partook of the sacred emblems. On Sunday evening, May 4, Bro. Banks Winey preached to us from Col. 3:1. On Sunday evening, May 11, Bro. John Bucher was with us and preached. We are having real cool weather again, having had a frost last night. Remember us at the throne of God.

Minnie E. Schload.

May 12, 1913.

**Aurora, Ohio**

Dear Herald Readers:—Communion services were held here in our new church for the second time last Sunday morning. About one hundred and six souls participated in the sacred feast. There was something very inspiring and uplifting in the atmosphere that pervaded the church that morning, and various ones were known to testify afterwards that it certainly was a good meeting and they enjoyed the worship very much.



Then we had young people's meeting in the evening. "An Ideal Home" being the topic. Julious Stutzman officiated as leader and Alvin Miller as chorister. Pro. S. H. Miller from Holmes county gave a rousing talk on practical child training and also Bro. Hershey illustrating by what he had seen at Youngstown.

Bro. M. A. Mast was here and baptized four young people who had been sick in February when the other ten—making fourteen in all for this year, viz, seven boys and seven girls—were baptized. We are glad to see them start out this rosy morning walking in the sunshine, beautiful and bright, trusting they may follow Jesus all the way.

Amandus Hearst from Stark county and Ira Yoder from Ashtabula county came with their families to live in Portage county. Mrs. Fanny Knerr and her daughters also moved here this spring. Three more families—and yet there is room. Come on in and help fill up our new big church. We thank the Lord for His blessings. Praise His name!

Cor.

May 13, 1913.

#### Fairview, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—On May 11 the brotherhood at the Sunnyside Church commemorated the death and suffering of our Savior. A few of the Fairview congregation enjoyed the blessings with them. Though few in number, we believe the Spirit was present, and may God be praised for the same. Sunday school and Bible reading have again been organized by the brethren and sisters there and services will be held every two weeks. May the efforts that are put forth redound to the glory of His name. Though perhaps many times the work is done in weakness, but be not discouraged, for in our weakness God's strength is made perfect. May God's blessing rest upon the work and workers.

Katie Bontrager.

May 14, 1913.

#### Kokomo, Ind.

Dear Herald Readers, Greetings of Love:—On Saturday, May 10, Bro. D. D. Miller of Middlebury, Ind., came here and on the same evening preached to us from John 12:48. On Sunday morning communion was held. Before the services 3 were added to the Church by letter. Bro. Miller preached the communion sermon from Mark 14:34. Bishops Miller and Mast officiated in communion, after which the ordinance of feet washing was observed. We were made to rejoice that 30 more went to communion this time than ever before at this place, and had it not been for the death of

Sister Eli Miller there would have been a goodly number more that would have gone to communion.

The funeral of Sister Miller was held in the afternoon on the same day, when a very large crowd of people gathered at the church. The large meeting house here could not contain near all the people at the funeral services. Bros. Mast and Miller preached the funeral. Text, John 16:33.

Bro. Miller also preached on Sunday evening after young people's Bible meeting. Text, I Sam. 10:12. On Monday he returned home again.

Praise God for His great goodness and the mercies that He is continually bestowing upon us.

G. W. North.

May 14, 1913.

#### Elizabethtown, Pa.

Following is the program for the Elizabethtown Sunday School Worker's Meeting to be held at the Elizabethtown Church on May 29 at 7:30 P. M.

Lesson for June 1, John Kaylor, Elizabethtown, Pa.

Lesson for June 8, John Charles, Lancaster, Pa.

Lesson for June 15, Simeon Garber, Rheems, Pa.

Lesson for June 22, Amos Eby, Mt. Joy, Pa.

When we notice the great effort that is being put forth to educate our children in temporal things, then notice the small effort that is put forth to instruct them in the ways of righteousness, we must wonder why this difference? If it is necessary for teachers of public schools to meet once a week to confer, give plans and help in teaching, Why should it not be more so in Sunday school work? We send a special invitation to all teachers to make a special effort to come to these meetings. Come and give to others your ripe experiences in teaching the rising generation. Come with a prayer and zeal, and God permit that you may go home having received and given something for Jesus' sake.

Frank R. Sholtzberger.

May 15, 1913.

#### Quarryville, Pa.

Dear Herald Readers, Greeting:—We had a rich spiritual feast at Mechanics Grove Church on Sunday, May 4, when the members were all present and partook of the bread and wine in commemoration of the death and suffering of a crucified and risen Redeemer, followed by washing of the saints' feet. Let us "not grow weary in well doing," but labor and press on while it is called today, "for the night cometh when no man can work."

April 26 we had baptismal services at the New Providence Church, when 3 precious souls sealed their vows

with water baptism. May they prove faithful servants in the Lord's vineyard. The following day we had communion services conducted by Bro. C. M. Brackbill, assisted by the brethren, Frank M. Herr and John B. Myer. Several aged and sick sisters were served in their homes. We had very impressive sermons preached to us. After the services another young man and wife presented themselves for Church membership and a week later another young girl came forward. Oh, may the good work go on and many more be brought to Christ and be saved.

Yours in the Master's service,  
Amos B. Miller.

May 15, 1913.

#### Orrville, Ohio

Oak Grove congregation.)

Greeting in Jesus' Name:—Communion services were held Sunday, May 11, with a large attendance. Bro. Benj. Gerig was also able to attend and take part in the services.

Board meeting and Church Conference are at hand. Let us pray for the meetings.

A. I. Hartzler.

May 13, 1913.

#### South English, Iowa

Dear Herald Readers, Greeting in Jesus' Blessed Name:—On May 11 a young man at Coal Creek was received into the Church by water baptism, Bro. S. G. Lapp officiating. May he ever remain faithful and be a light to those around him.

We are glad to have with us Sister Grace Smith from the Old People's Home, Marshallville, Ohio. She expects to remain with us for some time.

Bro. Will Heatwole and wife and Sister Effie Showalter of Hinton, Va., came into our midst last week and visited the members of our congregation. Sister Showalter remained with us over Sunday and worshiped with the congregation at Liberty Church.

Yours in the Master's service,  
Elizabeth Wenger.

May 15, 1913.

#### Middletown, Pa.

We were again reminded of the suffering and death of Jesus when we had our communion service last Sunday. We should always think of our Savior, but at this time His sacrifice seemed especially impressive. Forty-nine communed. Bro. John G. Eber-sole officiated.

We feel keenly the loss of our ministering brother, Bro. John Erb. But we venture to say this: If we live as he did, we will meet him in heaven. We desire the prayers of God's people in behalf of this place.

Cor.

May 16, 1913.



## Miscellaneous

### CHILDREN OF A KING

By Salome Matilda Horst.

For the Gospel Herald.

We're children of the Heavenly King  
Here upon this earth,  
Seeking lost souls to win, for Christ our  
King,  
We should then go forth pursuing,  
Not grow weary in well doing,  
And do all we can for Jesus,  
As He calls to each of us.

We're children of the Heavenly King  
Here upon this earth,  
Seeking now some good to do, for Christ  
our King.  
Let us give our hearts and hands,  
And go forth and say, "I can."  
He'll find work for each of us,  
And in Him we'll put our trust.

We're children of the Heavenly King  
Here upon this earth,  
Seeking to stay close by the Christ our  
King.  
Not give o'er to Satan,  
He'll destroy the good we do,  
For he'll not say, "You can,"  
If it's in his power to do.

We're children of the Heavenly King  
Here upon this earth,  
Seeking a better home with Christ our  
King.  
Till we reach that land above,  
And going onward, forward,  
We're pressing ever upward,  
Where all is peace and joy and love.  
Calverton, Va.

### THE FATE OF THE SAVIOR'S MURDERERS

Before Jesus was nailed to the cross Judas in despair hanged himself. The year following Caiaphas was deposed from his priestly office. Herod, dethroned by Caesar, died in infamy and exile. Pilate, very shortly after the crucifixion, was stripped of his procuratorship and banished from his native land. In misery and gloom he lingered a short time and then put an end to his own life, leaving behind him an execrated name. The house of Annas was destroyed by a mob of Jews and his son was dragged through the streets, scourged and murdered. Jerusalem, besieged by the Romans, was utterly destroyed. Tens of thousands of its inhabitants were crucified—so many, in fact, that Josephus tells us the ground about Jerusalem was so thickly studded with crosses that space could not be found in which to erect any more. After the siege, thousands of Jews were sold into slavery, the price asked for them being even lower than the miserable pittance Judas received for betraying Jesus. From that time till the present the land of Palestine has been the scene of oppression, famine, war and rapine. The Jews, scattered through every land, have been a nation of outcasts, persecuted, ostracized, hated, scorned of all

men. Truly, truly, the cry, "His blood be on us and our children," has been answered.—Selected.

### OUR PLACE AS YOUNG PEOPLE IN RELATION TO THE CHRISTIAN LIFE

By Nellie Marie Miller.

For the Gospel Herald.

The young people of today are so full of vitality, so occupied, so rushed in these busy days, with their engagements and their pleasures, that they too frequently take very little consideration of their seniors. They forget that they will not always be young but if they live long enough, in time they themselves will be old, and the responsibilities which now rest upon the older ones will rest upon them. In associating with the older ones, we as young people, often find them to be among our best friends, willing to give us good advice and are really interested in our welfare.

We cannot expect to accomplish great things at first. We can only be fitted for the great tasks, by first performing the little duties about us.

As a tree brings forth first leaves, then blossoms, and then fruit, so we should begin with the small things, improving every opportunity, endeavoring to bring forth the fruits of the Spirit—love, joy, peace, etc.—and to grow in Christian character.

We should ever be willing to let our light shine, even though we may never know what influence it may have on the lives of others. Like the little star, shining out in a dark night, upon the world, and seeming to find its beams lost, had almost decided that it was not worth the effort any longer.

"It is such a gloomy night," said the star, "and there is not another star visible anywhere, why should I shine? I cannot penetrate this increasing gloom. But I may be part of God's great plan, and if so, I ought cheerfully to do the best I can." So the star shone on, all through the long hours of the night, and the little beams it cast seemed lost. But not so. A mighty ship tossed about upon a stormy sea, beset with dangers, was guided by that star. The next morning the captain and his crew, lifted their hearts to God in thankfulness for the guidance of the star, and the lesson it had taught.

We should always be willing to do the best we can. But if we think we can do nothing, it is sure that we never shall. Before we can expect to accomplish anything, we must learn the lesson of obedience. Let us never rebel against God, who is our Creator, our Preserver, our Father, our Savior, and the bountiful Giver of everything we love.

Elkhart, Ind.

### THE TRUE INSPIRATION OF CHRISTIAN SERVICE

By Margie Rohrer.

For the Gospel Herald.

Let us first notice the life of one of the apostles, who had the true inspiration of service.

Paul was surely inspired to do service, or he would not have made the great sacrifices which he did.

Before he could do service for his Master he had to get right with God. He had to surrender his will to the will of God and give up his purposes, having for his purposes only what God would have him do. We, like Paul, must get right with God before we can do any service for Him. We must become submissive and obedient to His will. We must become acquainted with the Word of God and be inspired by it. In order to do this we must have prayerful hearts and unselfish minds. Our lives must be entirely in the hands of God, like clay in the potter's hand, He can mould us into any shaped vessel he desires.

We should always take the Scriptures for our guide, for we read in II Tim. 3:16 that "all scripture is given by inspiration of God." It should be "a lamp to our feet and a light unto our pathway," as we go forth in His service. We should have the same object in view as Christ had when He was on earth, to help His fellow men.

But we realize that God could carry out His plans without our help; yet we should be thankful that He looked down on us, and that He had something for us to do in His great work.

So we see by God calling upon us that we have a part to do in His service. May we all feel the need of our coming to Him and asking Him to help us in our Christian service.

Like Paul, may we be determined in our hearts, so that we may be enabled to do our part in a way that is pleasing to God. We must be filled with the true inspiration of God before we can accomplish anything that will be of service to Him. We should be very much concerned for the welfare of those who have not yet decided for Christ. We ought to be more willing to make sacrifices, so that we could be of some help to them, that they may receive some of the blessings we are enjoying in our Christian service.

We pray that our lives may be such that God, through His servants, might be glorified.

Sterling, Ill.

I had rather have a church with ten men in it right with God, than a church with five hundred in it at whom the world laughs in its sleeves.—George Whitfield.



## MURDER OF INNOCENTS

Concerning the heartless wholesale slaughter of songsters, we clip the following from "Our Dumb Animals:"

"A million bobolinks killed last year! Four million other birds slaughtered in the same year—and for what? That their torn and distorted bodies might be flaunted in the headgear of American womankind! These are no guesswork figures; but the official report of the Audubon Society of Massachusetts. And what does it mean? It means five million voices stilled in nature's avian choir. Five million flashes of cheerfulness and gladness taken from human life, and millions of other young lives doomed to starvation or prey, in order that the plumaged corpse of the murdered mother-bird may be rent by a milliner, and jammed in hideous shapelessness in my lady's hat!"

Every person who wears one of these victims is a party to this crime against them. Can it be possible that women professing holiness are sharers in this guilt?—The Weekly Budget.

## THE SUNDAY SCHOOL WORK

By Susie Reber.

For the Gospel Herald.

The Sunday school, what is it? It is a work of the Church of Christ, in which the Word of Christ is taught, for the purpose of bringing souls to Christ, and of building up souls in Christ. It is not an irresponsible, voluntary institution, but is a part of the Church of Christ under the Church's fostering care. Today various kinds of Bible schools exist, but the Sunday school is the only one which stands for teaching the Bible regularly and systematically to all classes and all ages. We cannot comprehend the real value of the Sunday school of today. Some people may think it is only for children, and that the work is for the older ones, but no one is too young or too old to be a Sunday school worker. The officers and teachers are not the workers alone, but every one who may attend, can be a worker if he is but willing to give himself to God, and to be used as an instrument in His hands. It is the means of training young workers to fill the place of older ones who are being called away from time to time. Is it not encouraging to see young men and women busy in the work for the cause of Christ?

The work should be thoroughly enlightened with God's Word. Our main part of the work is to be prayerful and submissive, ready to do anything we are called on to do, dealing in harmony with God's Word. There also ought to be a spirit of loyalty and willingness to work. It also is our duty to see that all the members love Christ more as their Savior and follow Him as their Master.

The Church needs the Sunday school and the Sunday school needs

the Church. For instance, if it were not for the Sunday school the Church would not increase so rapidly; and if it were not for the Church, where would we go to find true workers for the Sunday school?

Without unity the Sunday school cannot prosper. Be of one mind and faith, and have your hearts filled with love for lost souls, and try and win them for Christ, realizing that we are to share our burdens together, speak well of each other, and not deem ourselves better than the rest, for God is no respecter of persons.

We should be punctual in attendance, and attend every Sunday we can. Late persons miss a great deal of true worship in the opening songs and prayer for being absent. In that way we that are in the service of God may be a hindrance in the Sunday school work. It is our duty not only to obey the Sunday school but to work for the good of the Sunday school at all times.

We must have real, live, active workers to carry on the work successfully. Teach the Word in its purity showing the worth of the Gospel, letting our lights shine, having our hearts filled with love, for love is the most powerful virtue that characterizes the Christian life. May we as workers be able to say we are in the work because "the love of Christ constraineth us."

Crystal Springs, Kans.

## WHAT SHOULD WE KNOW ABOUT THE BOOK OF BOOKS?

By Barbara Birky.

For the Gospel Herald.

As I meditate upon this subject the question comes to me, What is the Book of Books? There are many books being published, and various kinds of them, which are being read by millions of people. But above all these books there is a Book that is greater than any of them. It is the Book of books, the Holy Bible. It is a book that is given by inspiration of God and reveals the way of salvation to fallen humanity. Other books may stir our admiration, but this book can awaken the depth of life. Without it and its blessed promise we would be lost forever.

But the question before us is, What should we know of the Book of books? There is so much to learn of it that should we live to be one hundred years old and learn new things daily there would still much remain that we are not able to comprehend. Paul himself writes in the thirteenth chapter of first Corinthians, the ninth verse, "For we know in part, and we prophesy in part," and in the twelfth verse he says "For now we see through a glass

darkly; but then face to face; now I know in part; but then shall I know even as also I am known."

As there is so much to be learned in this dear Bible we should ever be found earnestly and diligently seeking its truths. Jesus Himself tells us (Jno. 5:39) to "search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Paul writes, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." But we should not forget, as we ponder the sacred writings, to seek the guidance of the Holy Spirit to give us an understanding.

Without this Book we would not know of the One who gave His only begotten Son to this world to seek and to save that which was lost. If we will only accept this great love, and believe with all our heart and obey His commandments, we shall be saved.

In Jas. 2:5 we find the words, "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" It is a blessed thought that we as God's children are joint heirs with Christ. But in the twelfth chapter of John, Jesus says, "He that rejecteth me, and receiveth not my words; hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."

We know that the Word of God is TRUTH. It is more than a masterpiece of literature, for "the word of God shall stand forever." Jesus says, "My word shall not pass away." Then why not accept it and its teachings as it is the only thing that will stand when the great judgment day will come. Why not pray to God to open our eyes that we may behold wondrous things out of His law. In Eccl. 12:13 we read that it is "the whole duty of man" to fear God and keep His commandments.

One of His commandments is to declare its messages to all the world. In Mark 16:15 He says, "Go ye into all the world, and preach the gospel to every creature," and in Matthew He says, "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

May all take to heart the words of Paul where he writes to the Corinthians, and says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Delavan, Ill.

"It is not what one intends to do some day, but what he does today that counts."



## THE SCOLDING HABIT

By W. H. Kremer.

For the Gospel Herald.

A person who continually scolds, whether it be in the home or in the church, is a public nuisance, a menace to his church, a detriment to himself and an abomination in the sight of God. He seizes every available opportunity to find fault or to grumble, whether it be in Y. P. B. M., church, or in the Sunday school. He will not read a verse or answer a question without applying it in some scolding way to the conduct of the young people, the irregularity of attendance, the lack of interest or the wearing apparel of the members.

How can those who are yet weak in the faith believe that this "scold," who is always criticizing and judging everybody but himself is a disciple of a God who is love, peace and mercy? Did Christ scold when even John, His forerunner, sent his disciples asking, "Art thou he that was for to come, or do we yet look for another?" Notice the mild answer: "Blessed is the man that is not offended in me." Did He scold when they nailed Him to the cross? He said, "Father forgive them, they know not what they do."

If more Christ-like persuasion were used instead of rough-shod condemnation our churches and the world in general would be better for it.

(Continued from page 117.)

try districts must be maintained and strengthened. These are the centers that furnish most of our young ministers, missionaries, and workers in large cities. It is folly for an army to forsake the base of supplies. It is folly for a church army to do the same.

The cause for the condition which exists in many rural communities is indifference. As always, and perhaps as never before, people are so entangled in business and social affairs that it requires an effort to attend services or to take time to "be still, and know that he is God." Then there are those who occasionally attend services but who give real serious thought of their condition of soul little time. It can hardly be said that one has not the opportunity of hearing the Word in this locality. There are however those in more remote rural districts who are in more dire need so far as means of hearing are concerned. There are localities in our group of states where people have never had church privileges. There is surely an urgent need for rural work here as well as in communities where circumstances are not due to want of opportunity but to carelessness.

Some attention has been given to rural evangelism, but surely not as much as opportunity affords. But undoubtedly it is due to ignorance of conditions and of value of results. It is astonishing to note how many vacant country churches there are. It is said to be a fact that there are seventeen hundred unoccupied country churches in Illinois alone. Of course it is possible in this day for many country people to attend services in towns, yet many cannot and the country churches are crippled or entirely neglected. Often where these vacant churches are found there are found also remnants of a once flourishing congregation who are waiting to have the community awakened.

For work in rural communities the field is especially inviting to a rural people as an organization or, if an individual undertaking, to one interested and well equipped in rural pursuits. Of course, any one with the salvation of souls at heart can do good work in the rural field, but the atmosphere, moral and spiritual, is so unlike that of the city and the problems are so different that they are more readily understood by one accustomed to them.

There are different elements that enter into successful extension of work in rural districts. The Church must be willing to give financial support. It may reach out and conduct services in neglected places. A very effective way of reaching people is through home department work. The last I will mention is personal work and examples of right living. They play such an important part in extension work. Our religion must show itself as a practical one.

The efforts and means employed in city and foreign mission must not be lessened, but rather strengthened; but while we are concerned about them, let us not pass by the needy at our own doors, for here too the "harvest is plenteous and the labourers few." When Paul saw the fields he began to say, "I am debtor—debtor to Greeks and Barbarians—both to the wise and unwise. So, as much as in me is, I am ready to preach the gospel," etc. Looking reveals duty and duty becomes our delightful privilege—the joy of harvest.

Sterling, Ill.

## UNHOLY HOLINESS

A holiness which clubs everybody who disagrees needs to be remodeled and reconstructed to true holiness, plainly indicating that there is an untrue holiness. We constantly come in contact with a holiness for which we have no use. There is a holiness which is free from vacill, criticism, fault-finding and evil speaking. Praise God for "true holiness."—Sel.

(Continued from page 118.)

trariness. As you mould the character of the child by the time it is six or seven years of age, that is the way that in most cases it will be when it is grown to maturity.

The question which confronts all parents is this: How can I train my child so that when it comes to proper age it will give its precious soul to Him who gave it? The infant should be taken to Sunday school and church regularly, that its environments may be of the most favorable kind. The impression made on the minds of children in their tender years are indelible, and in most cases will bear fruit in after years. Even before children can talk they oft times receive more inspiration out of a spiritual meeting than people in middle life. This infant training is important, because if they are allowed to stray off into bad company their minds will be polluted with impure thoughts that they can not get away from. Many of those who do so stray away in after years, are later on brought back because the parents had impressed them with right thoughts and influences while under parental care.

Lancaster, Pa.

Don't refuse burdens. It is true that they are not pleasant, but they are profitable. Show me a person who is free from all care and without responsibility, and I will show you a person that amounts to nothing. "Every true man is stronger because he carries a load," says a writer.—Ex.

## REPORT

Of the Sunday School Meeting Held at  
Frazer, Pa., May 11, 1913

For the Gospel Herald.

Organization: Mod., E. M. Hertzler; Sec., Harry G. Brackbill; Chors., Enos M. Moyer, Harry L. Herr.

We desire to thank through the Herald the brethren and sisters who came from the different districts around us, thereby showing an interest in the small band of workers at this place. The morning session was held in the old school house, but many were obliged to remain outside, there being about 175 persons present. In the afternoon we accepted the very kind invitation of the Presbyterian brethren to meet in their house of worship, they being able to accommodate about 350 persons. This was also filled, many people from the immediate vicinity being present.

At the conclusion of the afternoon services an expression of thanks by the congregation to the Presbyterian Brethren was suggested by Bro. John W. Weaver. Same was acclaimed by the entire congregation rising to their feet, after which Bro. Weaver closed with prayer and benediction.

The program was carried out as follows: Devotional services, Jacob C. Habecker. Sermon, John W. Weaver. Text, I Cor. 6:19, 20.

We cannot fill ourselves with the Spirit, but we can prevent ourselves from being



filled. We cannot grow in grace ourselves, but we can prevent ourselves from growing in grace. We cannot compel people to read their Bibles but we can compel them to read our character. The beginning of the surrendered life is simply the beginning of a life of self surrender. John 8:31; II Cor. 1:12.

#### Relation of the Church to the Sunday School. A. O. Histan.

Church and Sunday school is as father and son. The father takes care of the son, so also Church takes care of the Sunday school. As the son goes to the father for advice so also does the Sunday school go to the Church for advice. There is no better time for the boys and girls when yet young to be engaged in the Lord's work.

**Personal Touch.** Jacob C. Habecker. Some of the essentials of personal touch that we picked up.

1. Be in close touch with God.
2. Love from heart to heart.
3. Sympathy from eye to eye.
4. Must have a warm hand for a cold hand.
5. Must have a warm heart for a cold heart.
6. Take to the Lord in prayer the friends interested in.
7. Study the condition of the individual application.
8. Make good and warm friends and spiritual shyness will be removed.
9. Must be filled with the Spirit to walk and talk of Christ.

**The Christian, A Mission Worker.** H. H. Mosemann, T. B. Rohrer.

A Christian is a person following Christ and keeping His commandments. The Christian life is a life of practical service. There is no greater missionary worker in the world than the mother in the home. There is missionary work for us all to do, no matter what our position might be. We get saved and then because we are saved we work. Take courage; our work many times seems of no avail, but suddenly crops out some good fruits.

Secretary.

#### REPORT OF FT. WAYNE MISSION

For the Gospel Herald.

We hereby acknowledge the receipt of money (not previously reported) for the flood sufferers at Ft. Wayne, Ind.:

Elida, Ohio, Cong. ....	\$ 67.12
A Bro., Goshen, Ind. ....	2.00
Cong., Topeka, Ind. ....	31.00
A Bro., Wakarusa, Ind. ....	2.25
Joel Beachy, Topeka, Ind. ....	2.00
Holdeman Cong. ....	35.00
A. C. Swartzendruber ....	10.00
Bro. & Sister, Nappanee, Ind. ....	5.00
Pleasant Grove Church, Tremont, Ill. ....	37.67
Salem Cong., Ind. ....	39.50
A Bro., New Paris, Ind. ....	15.00
Scottdale Cong., Pa. ....	40.00
J. W. Eschleman, Pa. ....	5.00
Amon Hartman ....	10.00
Per E. A. Troyer ....	2.00
From Friends, Lititz, Pa. ....	11.20
Strasburg Cong., Pa. ....	38.50
John Troyer ....	3.00
Per Mrs. E. A. Bontrager ....	1.35
In Sympathy ....	2.00
Per J. C. Hostetler, Oregon ....	32.00
Per Amos C. Herr, Pa. ....	5.00
D. D. Harshberger ....	2.00
Roanoke Cong., Ill. ....	47.25
Katie Slabaugh, Wellman, Ia. ....	10.00
A Sister, Milford, Ind. ....	4.00
Per J. E. Hartzler ....	18.50

Total ..... \$478.34

Yours truly,  
Ben B. King.

## Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

April, 1913

- 1 Monthly meeting of the Lancaster Co., Pa., S. S. workers at Lancaster City Mission.
- 2 Council Meeting at Denbigh, Va.—Communion at Dinuba, Calif.
- 5 Preparatory services at Goshen, Ind.—Six received into church fellowship at Stumptown, Pa.—Trustees of Kansas City Mission hold meeting.
- 6 Sunday schools reorganized at the following places: Oak Grove, Md., Frazer, Pa., Calverton, Va., Telford, Pa., and Yerkes, Pa.—Council meeting at Heston, Kans., Allensville, Pa., and Mattawana, Pa.—The ordinances of communion and feet washing were held at Kansas City Mission, Stumptown, Pa., and Goshen Ind.—Baptismal services at the following places at which time 13 were received at Millersville, Pa., 21 by baptism and 2 reclaimed at Middlebury, Ind., and 3 at Lansdale, Pa.
- 8 Council meeting at Weaver's Church, Rockingham Co., Va.
- 9 Council meeting at the Bank Church, Rockingham Co., Va.
- 10 Council meeting at the Pike Church, Rockingham Co., Va.
- 12 Three received by baptism and 1 reclaimed at Hagerstown, Md.—Nineteenth Quarterly Mission Meeting for the Pacific Coast held at Albany, Ore.—Council meeting at Waynesboro, Va.
- 13 Sunday School Meeting at Churchtown, Pa., and Protection, Kans.—Four received at Morrison, Ill., and 37 by baptism and 2 by letter at Weaverland, Pa.—Communion at Heston, Kans., Roanoke, Ill., Hagerstown, Md., and the Delaware Church, Juniata Co., Pa.—Council meeting at Jet, Okla.—Six were added to the Church by baptism and 1 by letter at Selkirk, Ont.—Y. P. B. M. reorganized at Manson, Ia.
- 14 Bro. J. F. Brunk and wife of Saragosa, Tex., arrived at Marshallville, Ohio, to take charge of the Old People's Home.
- 16 Seventieth Quarterly Mission Meeting of Lancaster Co., Pa., held at Paradise, Pa.
- 19 Baptismal services at Maugansville, Md.
- 20 Communion at La Junta, Colo., Wood River, Nebr., Weaverland, Pa., Bardo, Alta., McVeytown, Pa., and Maugansville, Md.—Quarterly S. S. Meeting at Palmyra, Mo.—Council meeting at Scottdale, Pa.—Twenty-five received into the Church at Orrville, Ohio, 39 at Lititz, Pa., 3 at Springs, Pa., and 5 at the Oak Grove Church near West Liberty, Ohio.
- 21 Home of Bro. Amos Kauffman, Hubbard, Ore., destroyed by fire, and 2 children perish in the flames.
- 22 Deacon N. S. Hoover of Goshen, Ind., passed to his eternal reward.—Votes taken for a minister at the Holbrook Church, near La Junta, Colo.
- 23 Votes taken for a minister at La Junta, Colo.—Nancy, wife of Pre. J. S. Woolner, Kossuth, Ont., passes to her eternal reward.
- 24 S. S. workers meeting at Elizabethtown, Pa.
- 25 Baptismal services at Mennonite Home Mission, Chicago.
- 26 Baptismal services at Mennonite Gospel Mission, Chicago.—Seventeen received at Terre Hill, Pa.
- 27 Communion services at Belleville, Pa., North Lma, Ohio, Washington Boro,

Chicago, Ill., Metamora, Ill., Telford, Pa., and Port Trevorton, Pa.—Council meeting at Minot, N. D.—Bro. Aaron M. Leatherman called to the ministry at East Holbrook Church, near La Junta, Colo.—Baptismal services in Howard-Miami Church near Kokomo, Ind.

- 29 Series of meetings begin at Brandon, Colo.
- 30 Council meeting in Howard-Miami Church near Kokomo, Ind.

#### REPORT

Of the Sewing Circle of Willow Springs Church, Tiskilwa, Ill.,

May, 1912, to May, 1913

No. of meetings held, 12.  
Average attendance, 12.  
Total amount collected, \$56.60.  
Amount brought forward, \$13.47.  
Amount on hand, \$24.60.  
No. of articles sent to Mission, 234.  
During the year a special collection of \$24.00 was sent for the support of a native Bible woman.

Secy.

## Married

**Hershberger—Plank.**—On April 27, 1913, at the Hopewell Mennonite Church, near Hubbard, Ore., Bro. L. T. Hershberger to Sister Anna Plank, both of Hopewell congregation, Bro. J. D. Mishler officiating. The ages of the groom and bride are 71 and 72 years respectively. The Lord bless them in their new relationship.

## Obituary

**Mast.**—Mary, twin daughter of Pre. Corson and Cora Mast, Shanesville, Ohio, was born Feb. 4, 1913; died April 8, 1913; aged 2 m. 4 d. She leaves to mourn her early departure father, mother, 3 brothers, 4 sisters, 1 brother preceding her to the spirit world. She was buried at the Walnut Amish Mennonite Cemetery. Services by S. H. Miller. Text, Matt. 19:14.

**Elza.**—Solomon Elza of Randolph Co., W. Va., was born July 18, 1830; died April 3, 1913; aged 82 y. 9 m. 15 d. Bro. Elza was one of a family of large stature and robust health and great strength of whom very few profess religion, he having been received into church fellowship only in recent years. Funeral services were held at the family residence with many friends and relatives present in tribute to one held in high esteem. Interment made in family graveyard nearby. Services conducted by Jos. W. Coffman, from Jno. 11:28: "The Master is come, and calleth for thee."

**Genaria.**—Hannah (Hallman) Genaria, beloved wife of Charles Genaria, died Apr. 10, 1913; aged 63 y. She leaves a husband and 6 children to mourn her loss, 2 children having preceded her to the spirit world. She was an estimable woman and a beloved sister in the Church. She bore her sufferings with a resigned will and great patience and love. The funeral was held on Tuesday at the Mennonite Cemetery near Yerkes, Pa. Brethren Warren Bean, Irvin Landis officiating. She is mourned by a large circle of relatives and friends.

"Sister thou wast mild and lovely,  
Gentle as the summer breeze,  
Pleasant as the air of evening,  
When it floats among the trees,"



**Myers.**—Samuel H. Myers of Rawlinsville, Pa., died on Friday evening of strangulated hernia, in his 54th year. His wife and three children survive, Paul, Jacob and John, all at home. He was a son of Pre. Samuel Myers of Hanover, who died several years ago, very suddenly at the dedication of the Mennonite Church near Hanover. Bro. Myers was a consistent member of the Mennonite Church. He was buried at New Providence Cemetery. Services by J. H. Mosemann and John B. Myer. Text, Job 14:14.

**Swisher.**—James Swisher of Lancaster Co., Pa., a stone-mason, died at his home near Quarryville; aged 61 y. 2 m. 2 d. Deceased was a consistent member of the Mennonite Church and is survived by his wife, 2 sons, 3 daughters, 3 sisters, and 1 brother in the West. Twenty-five years ago when engaged in building St. John's Lutheran Church in Lancaster, he with two others by the breaking of the scaffold dropped to the ground and his companions were killed. He had both legs broken and was otherwise hurt, and was a cripple ever since. He was buried at New Providence Cemetery. Services by J. H. Mosemann and A. H. Brubaker. Text, Job 14:14.

**Reed.**—Elizabeth, daughter of Jacob and Elizabeth Newcomer, was born Jan. 30, 1832; died May 1, 1913; aged 81 y. 3 m. 1 d. She was married to James Reed in 1854 and resided with him on the farm on which she was born until his death, 6 years ago. She was the last of a family of 10 children and is survived by her 5 sons and 2 daughters, and a host of grandchildren and great-grandchildren. She was a kind and devoted sister in the Mennonite Church. She will be especially missed by her daughter, Mrs. C. W. Crist, with whom she was making her home at Alliance, Ohio. Her remains were laid to rest in the Moltrie Cemetery followed by a large concourse of friends. Services conducted by David Hostetler of Smithville at the Moltrie Chapel, from the text, "Let me die the death of the righteous" (Num. 23:4).

**Knopp.**—Sarah Anna Knopp was born March 31, 1869; died April 30, 1913; aged 44 y. 29 d. The cause of her early departure was a goiter from which she suffered for some time and gradually grew weaker until the evening of April 30, when the sun was setting in the West and the crimson fading away, she quietly and peacefully fell asleep in Jesus. She accepted Christ and united with the Mennonite Church seventeen years ago. She was faithful in the Church and home and will be missed at both places. She is survived by her mother, 2 brothers and 2 sisters, her father having preceded her in death a number of years ago. Funeral took place at the home of her mother, Barbara Knopp, and at Midway Church, near Columbiana, Ohio, Friday afternoon, May 2, in the presence of a large congregation, conducted by A. J. Steiner, assisted by E. M. Detweiler. Text, Jno. 14:23. Interment in adjoining cemetery.

**Mishler.**—Mary Mishler, nee Hostetler, was born in Somerset Co., Pa., Oct. 11, 1843; died at Hubbard, Oreg., Apr. 29, 1913; aged 69 y. 6 m. 14 d. She was married to J. D. Mishler, Sept. 15, 1867. To this union were born 5 sons and 6 daughters. Two sons and 6 daughters preceded her to the spirit world. She leaves to mourn her departure, husband, 3 sons, 12 grandchildren, besides a host of friends and relatives. Sister Mishler united with the Mennonite Church in early life and was a faithful member until death. She

will be missed in the home, by her husband and also her son James, with whom they made their home. Her seat in the church was seldom vacant. Funeral services May 1, 1913, in the presence of a large company of friends. Services by Bro. J. P. Bontrager of Albany, Oreg., assisted by Bro. N. L. Hershberger. Text, 11 Cor. 5:1. Buried in the Hopewell Cemetery near Hubbard, Oreg.

**Ross.**—Breta Margaret, daughter of Walter and Fanny Ross, was born March 20, 1911; died May 9, 1913; aged 2 y. 1 m. 19 d. Breta was the only living daughter of the family, and much loved by all of them. Her sudden and very unexpected death was a severe shock to the family and community. It is hard to part with one so young, so tender and lovely; yet we have the blessed assurance that she has gone to be with Jesus.

An infant sister preceded her to the spirit world. She leaves father, mother, 5 brothers and many relatives and friends to mourn her early departure.

"Gone to the land of bliss above,  
Where all is joy and peace and love,  
To dwell with Jesus on that shore,  
Where pain and sorrow come no more."

Buried at the Pike meeting house near Elida, O., May 11. Funeral services were conducted by Moses Brenneman, J. M. Shenk, and P. E. Brunk. Text, Jas. 4:14.

**Witmer.**—Harry Nelson, son of Samuel and Elizabeth Witmer, was born March 6, 1890, in Carroll Co., Iowa; died May 9, 1913; aged 23 y. 2 m. 3 d. He moved with his father and family to Illinois in 1902. The cause of his death was meningitis and brain fever, from which he suffered about a month. He was taken to the hospital in Sterling where loving hands and medical skill did all that could be done for him, but death claimed him. He was a bright, moral young man with bright prospects before him and while he was sick he yet realized the need of a Savior and there made peace with his God and was baptized. He leaves father step-mother, 3 brothers and 1 sister, Joseph, Allen Samuel, and Maria, all living near Morrison, Ill. His mother died Aug. 15, 1903. Funeral services were held at the Mennonite Church near Morrison, May 11, where a large concourse of people had gathered to show their last tribute of respect. Funeral services were conducted by A. C. Good and John Nice from the text selected by the father of the deceased; Eph. 5:15-17.

**Erb.**—Pre. John Erb was born in Cumberland Co., Pa., Oct. 13, 1839; died May 6, 1913, at his home near Harrisburg, Pa.; aged 73 y. 6 m. 22 d. Bro. Erb was a son of Pre. John Erb who died when Bro. Erb was 5 years of age. His father had charge of the Churchtown congregation, Cumberland Co. He was ordained to the ministry in 1877, and for 36 years has had charge of Swope's and Strickler's churches. Bro. Erb was active in the ministry until he was stricken with paralysis on Jan. 10 last. Since then he has been a patient sufferer. He longed to be at rest, but was satisfied as God would make it. Bro. Erb's wife died on May 2, 1912, just a few days over a year ago. Eleven children survive as follows: Mrs. Frank Nissley, Mrs. Abram Lutz, Mrs. Benj. Brubaker, Mrs. Ephraim Shearer, Mrs. L. B. Nye, Mrs. A. N. Ulrich, Samuel, J. M., David, Barbara, and Emma. Eight of Bro. Erb's children are members of the Mennonite Church.

Funeral services were conducted May 8 in the afternoon at Shope's Mennonite

Church where a large number of people gathered, Bishops Jacob N. Brubacher and John G. Ebersole officiating. Text, Heb. 14:17.

**Kolb.**—Elizabeth Kolb, daughter of the late Jacob and Anna (Hie-stand) Funk, was born Dec. 2, 1827; married to the late Deacon Jonathan Kolb Feb. 7, 1850. They lived together in holy wedlock 48 years. Her husband preceded her 15 years. This union was blessed with 2 sons and 1 daughter. She died April 30, 1913; aged 85 y. 4 m. 28 d.. She is survived by 1 son, John F. Kolb, 13 grandchildren, 24 great-grandchildren, and a number of friends. She united with the Mennonite Church in early life and remained faithful until the end. She was of a kind and peaceful disposition, had a smile for all she met, especially the children. Her eye-sight failed in her declining years, so that she was unable to read. She often expressed her thankfulness in this that she read and committed to memory scripture passages years ago, so she could meditate therein now. She often expressed a desire to depart and be with Christ and loved ones gone before. Funeral on Saturday, May 3, services conducted in Vincent Mennonite Church by Bros. A. S. Mack, Warren Bean and J. B. Hunsberger. Text, Rev. 14:13. Buried in graveyard adjoining. Peace to her soul!

Grandmother has gone to her resting place,  
How she longed for her home above,  
To meet her Savior and loved ones there  
Whom on earth she so dearly loved.  
Her admonitions all the brighter seem  
Since she crossed to the other shore;  
May we all live humble and holy lives,  
So we dwell there forever more.

The grandchildren.

**Miller.**—Sarah E. Hensler was born in Howard Co., Ind., Aug. 15, 1859; died in Amboy, Ind., May 9, 1913; aged 53 y. 8 m. 24 d. She was united in marriage to Eli J. B. Miller on Dec. 28, 1878. To this union were born 5 sons and 2 daughters. She leaves to mourn her departure a husband, 7 children, 3 brothers, a sister, 9 grandchildren, and a host of relatives and friends. Seven months previous to her death Sister Miller took to her bed afflicted with cancer of the stomach. Quite often she suffered intense pain, while her life slowly ebbed away until after the message came and summoned her to come up higher. She bore her sufferings with much patience, never murmuring but always greeting her loved ones with a pleasant smile. She fully realized that her end was near and gave some directions about her temporal affairs and also had a great desire that her spiritual house should be set in order. She often requested the prayers of the Church in her behalf, and also asked forgiveness for any wrong she might have done. She expressed herself as being resigned to the will of the Master. Sister Miller united with the Mennonite Church in her younger years and remained a faithful and devoted sister in the Church, always ready to do her share of the work in the church. We may say of her:

"Thy day has come, not gone;  
The sun has risen, not set;  
Thy life is now beyond the reach of death  
or change.  
Not ended, but begun."

Funeral on Sunday, May 11, when a very large crowd of people gathered at the Mennonite Church to pay the last tribute of respect to the departed sister. Services conducted by E. A. Mast and D. D. Miller from Jno. 16:33. Buried in the Mast Cemetery.



## Items and Comments

More than half the slate production of the United States comes from Pennsylvania.

At the United Brethren General Conference held at Decatur, Ill., there were six bishops elected, five for the home field and one for the foreign field.

That 300,000 babies in the United States are annually "sacrificed upon the altar of parental ignorance," is the opinion of Mrs. Frederic Schoff, president of the national congress of mothers.

Among the diseases attributed to the work of the fly is infant paralysis. It is when discoveries of this kind are made that the cry, "Swat the fly," becomes louder.

Nebraska has been visited by another tornado in which there is a reported loss of 12 killed and 50 injured. The town of Seward has suffered much in loss of life and property.

The coming Panama Canal Exposition at San Francisco proposes to provide shelter for both the religious and the rum interests of the world. "Can two walk together except they be agreed?"

The possibilities are that the United Evangelical Church and the Evangelical Association will be reunited. The United Evangelical Church has 968 churches, 520 ministers and 74,732 members, while the Evangelical Association has 1,659 churches, 1,003 ministers and 110,134 members.—Ex.

In a communion service at Atlanta, Ga., May 16, four leading bodies of Presbyterians took part. It is an indication of the drift toward a union of those bodies, in which cause an effort is being made. Being practically one in faith, there seems to be no reason why they should not be one in organic union.

The suffragettes of London have been showing such pernicious activities in placing bombs under houses of prominent men opposing their movement that it is proposed to put London under martial law for the protection of property. The question naturally arises: What would be the consequences if the ballot were placed into the hands of a class showing such lawlessness?

The labor troubles which have been agitating West Virginia for more than a year have finally been carried to Washington and an investigation into conditions is proposed. One of the charges brought against mine owners is that men are being discharged because they belong to labor unions—which but emphasizes the crime of labor unionism in trying to compel men to join their unions or go without work. A mine owner ought to have the right to determine who shall or who shall not work for him, just as a laborer should have the right to say whether he will or will not accept the conditions of employers; but the right of any laborer to work when he can find employment should be recognized by every one.

"There is a way that seemeth right unto a man; but the end thereof are the ways of death."

## MENNONITE GENERAL CONFERENCE

The General Conference of the Mennonite Church will be held, the Lord willing, Oct. 29—, 1913, near Kalona, Iowa.

Let us begin now to arrange for this work.

Committee, Per S. E. Allgyer.

## HELP WANTED

The Mennonite Home at Lancaster, Pa., R. F. D. No. 8, is in need of a sister to take charge of the cooking at said Home. Fair wages are paid. Anyone interested, or knowing of one that might be interested is requested to correspond with the superintendent, Tobias F. Moyer.

By order of the Board.

## NOTICE

### Of the Annual Meeting of the Mennonite Board of Missions and Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Oak Grove Church near Smithville, O., May 26-28. The Executive and Mission Committees will meet at the same place on May 24, at 9 A. M., sun time, to arrange their work for the Annual Meeting. At 8 A. M. May 26, said Committees with the superintendents of the various mission stations and charitable institutions will meet in private session.

We trust that all the members of the Board will be represented either in person or by proxy.

Those coming from the West over either the Pennsylvania or the Wheeling & Lake Erie Railways, stop off at Smithville. Those coming from the East stop off at Orrville.

The Ohio Conference convenes just preceding the Board Meeting, and the Eastern A. M. Conference follows immediately after. All these special meetings can be attended conveniently by those who may so desire.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President  
J. S. Shoemaker, Secretary  
D. J. Johns, Ch'r'n Mis. Com.

## CONFERENCE ANNOUNCEMENTS

### Eastern A. M.

The Lord willing the Eastern A. M. Conference will be held this year at the Oak Grove Church near Smithville, Ohio, on May 29 and 30. All are cordially invited to attend.

E. L. Frey, Moderator.  
C. Z. Yoder, Secretary.

### Indiana-Michigan A. M.

The Indiana-Michigan A. M. Conference will meet, D. V., with the Forks congregation near Middlebury, Ind., on the first Thursday and Friday in June. Those coming on the train should come to Middlebury and notify either D. D. Miller or S. E. Weaver of their coming. Everybody is invited to attend, especially ministering brethren from surrounding districts.

Ira S. Johns, Sec.

## Ontario

The annual Conference of the Mennonite Church of Ontario will be held, D. V., at the Weidman Church, Markham, York Co., Ont., May 29 and 30. Every one most cordially invited to attend.

D. Bergey.

## Illinois

The Illinois State Mennonite Conference will be held on June 6, 1913, at the Morrison Church near Morrison, Ill. Preceding the Conference will be held, as usual, the State Sunday School Conference. As many Sunday school and church workers as possible are urgently invited to attend both these conferences. Those coming from a distance should correspond with John Nice, Morrison, Ill.

S. Honderich, Sec.

## Missouri—Iowa

The Lord willing the Missouri-Iowa Conference will meet with the brotherhood near Versailles, Mo., during the last week in August as follows:

Aug. 26 and 27, for Sunday School Conference.

Aug. 28 and 29, for Church Conference.

All the ministers, Sunday school workers, Mission Board committeemen, are especially urged to be on hand promptly for service.

A hearty invitation is extended to brethren and sisters throughout the district. A special invitation is extended to brethren and sisters from other districts to come and be with us in our deliberations.

Versailles is the nearest railroad over the Rock Island or Missouri Pacific Rys.

Address either of the following brethren with reference to your coming: D. F. Driver, Eli Swartzendruber, Amos Gingerich, all of Versailles Mo.

J. R. Shank, Secy.,  
Carver, Mo.

## Sunday School Conference

The Ontario Sunday School Conference will be held at the Weidman Church, Markham, Ont., on May 28, 1913, immediately preceding Church Conference. You are heartily invited.

Leonard W. Hoover.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, MAY 29, 1913

No. 9

## EDITORIAL

"The weapons of our warfare are not carnal, but mighty through God."

The secret of Joseph's trustworthiness lies in the fact that he was true at heart. As a petted child he kept his head. As a slave he kept his courage. In times of temptation he retained his purity. When misrepresented he kept his patience. In a position of power he remained humble. All this was possible because in his heart he was true to God.

"If God be for us."—The other day, while reading one of our exchanges, we noticed the following:

"The great commission was given to eleven men who had no money, no credit, and no social position."

Notwithstanding this lack of men, means, standing, and influence, crushed between the upper and nether millstones of Pharisaism and paganism, this faithful band of disciples, reinforced at the start by the 120 faithful supplicants at the throne in the upper room in Jerusalem, went forth in the name of the Lord, proclaiming and conquering until by the time of the death of the last of the apostles the Church is said to have numbered 500,000 disciples. The secret of success lies not in the powers of earth but in the power of heaven. "If God be for us, who can be against us?"

Take time to read that lengthy article on Nonresistance. For the appearance of this article we cheerfully give credit to our Bro. C. K. Hostetler. Living in a community where the doctrine of nonresistance is not generally believed, his faith has been put to the test and he is doing some faithful work in the way of testifying to Gospel truth. This reminds us of what has often been called to our attention, that every trial of our faith is

an opportunity to give a living testimony in support of Gospel truth. Whether it is in nonresistance, in temperance, in purity, in simplicity, in honesty, or in anything else, that you are called upon to stand alone while all your neighbors do differently, be sure that you stand by the Gospel and let your light shine.

The Bible is God's message to man. The frequent expressions, "Thus saith the Lord," "saith God," "the Lord saith," "saith the Lord of hosts," "the Holy Ghost by the mouth of . . . spake," "saith the Lord Almighty," etc., prove the above statement conclusively.

The Bible is men's message to man. Christ quotes Moses and the prophets frequently, giving them credit for what they wrote. The personality of the writers of the various books of the Bible is admitted by all Bible students.

How shall we harmonize these two statements which some people imagine are in conflict with each other? Believe them both. Both are true, and neither can be denied without doing violence to Scripture. As the painter, skilfully using his brush and causing the various colors used to blend or to stand out in vivid contrast, so the great Author in heaven, speaking by the mouths of prophets and apostles, makes use of the personality of His creatures in the make-up of the perfect message which He gives to the world.

**Conference Reports.** — A few thoughts on conference reports may not be out of place at this time, as one of our conferences was held last week, several are being held this week, and a few others will be held a little later on. Since no conference report appears in these columns this week we will confine our remarks to the secre-

taries, and next week we may have a few thoughts for the consideration of the readers.

In the first place, a wide-awake church is interested in the work of the representatives in conference. We owe it to them, therefore, to give them a careful, accurate, correct, readable, and instructive report of what was done. Added to this, the editor and the linotype man appreciate manuscripts that are neat and easily read, and the public will be much obliged for reports that are as brief as possible consistent with a full report of the important business transacted.

If the conference sermon is reported, outside of a passing statement of the main points presented, it would be best to write it out in full, being careful to give the thoughts just as presented in the language of the speaker, and reported as a separate article. After it is written out it is well to submit it to him for approval, correction, or amendment.

For the sake of the cause, insist that the resolutions be carefully worded before they are allowed to be adopted by the conference. The most tedious and at the same time most important work of a conference is the framing of answers to questions considered. Carelessness on this point weakens the influence of the conference and the respect of the membership for what is done by conference.

By giving a clear, concise, careful writeup of the work of conference from beginning to end you will perform a good service in the cause of Christ and the Church, and will do much to dispel the mistaken idea that some have that conference reports are not worth reading. The brother who is appointed to prepare for the public a faithful report of what was done in Conference is charged with a weighty responsibility which too few people appreciate.



## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### NONRESISTANCE

By W. I. Powell.

For the Gospel Herald.

The questions on the application of the principles of the Sermon on the Mount in a recent issue of the Gospel Herald were discussed in an able manner. However, the discussion stopped on this side of the limit of what might be said on this subject, some considerable distance. In order to bring out additional truths on this great subject I submit herewith a list of six questions together with a more exhaustive discussion of the same.

1. Is war wrong?

2. Is the teaching of Christ on non-resistance to evil a practical code of ethics for individuals and nations?

3. Is the watchword, "Remember the Maine," in harmony with the teachings of the Sermon on the Mount?

4. Does a sheriff violate a Gospel principle when he executes a murderer?

5. What is a Christian's strongest weapon of defense?

Ans.—The Gospel of Jesus Christ.

6. Would the above apply to a Christian nation as well as to an individual?

The discussion of the above questions which follows is from outside of the Mennonite family; namely, by W. I. Powell, pastor of the Methodist Episcopal Church of Birmingham, Ala., and is worthy of a careful perusal by all the readers of the Gospel Herald.

C. K. Hostetler.

This list of questions is so arranged that if we start wrong we will end wrong. If war is right, resistance, revenge and murder are right. If these are right, then Peter was right when he intended in the garden to cut off the high priest's servant's head and only cut off his ear.

There never was a good war. A great war leaves the country with three armies—an army of cripples, an army of mourners, and an army of thieves. War is the business of barbarians, a profession by which a man can not live honorably; an employment by which the soldier, if he would reap any profit, is obliged to be false, rapacious and cruel. You talk of a holy war; I think it is impossible.

It is true that the history of the world is a history of war, and the great honor and renown bestowed on men has been largely because they were great butchers of mankind; but this does not make it right. Wars are to the body politic and to nations what drams are to individuals. There are times when they may prevent sudden death, but they heighten the energies only to bring dissolution of a worse nature,

The greatest curse that can be entailed on mankind is a state of war. All the atrocious crimes in years of peace, all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations are mere trifles compared with the gigantic evils which stalk over this world in a state of war. God is forgotten in war; every principle of Christianity is trampled on and every part of the Sermon on the Mount is ignored. Give me the money spent in war, and I will purchase the land of the world, clothe all men, women and children, build school-houses in every place where they are needed. Yes, I will build colleges and universities and endow them and fill them with professors; I will crown every hill with a splendid church for the worship of God, and support in every pulpit an able preacher of righteousness so that on every Sabbath morning the chime on one hill will answer to the chime on another all around the earth, and the voice of prayer and the song of praise shall be heard all over the world.

But you say, Did not God, in some cases seem to indorse war? No more than He seemed to indorse polygamy. He met the condition of frail and debauched humanity, caused the triumph of the fittest, brought the most good possible out of evil, kept His hand visible in the progress of nations down through all the sweep of the centuries to the coming of the Christ who brought the fullness of light and truth, and when He disarmed Peter He disarmed every soldier of the world.

We have on record accounts of a few wars in which God fought and where He laid down the example for our fighting and for the conducting of a Godly war. The first one is the great battle fought in Egypt for the deliverance of a suffering and much abused people who had been in the most cruel bondage for a long time. There was no nation to sympathize and rescue by the power of armies, neither was any needed. Yet their cry and suffering had come up before God until He had determined to release them.

In the mean time God had raised up and in many special ways prepared a great—ah, did I say great?—I will say the greatest statesman and law-giver the world had ever known.

He sent Moses alone, without arms to butcher, without an army to slaughter. One victory after another, one surrender after another came in close succession until the whole Egyptian nation yielded to the demand of God, delivered up their servants and all their possessions. In this great war the matter of death and slaughter was left to the hand of Almighty God who has said, "Vengeance is mine, I will repay." Moses never drew any blood, never directed any slaughter, never

lost nor killed any men. But his victory was absolutely complete.

2. The two rival empires for many centuries, in the olden time, were Egypt and Assyria. Between them lay the Holy Land—a prize they both coveted, and over it they were frequently in battle. In the days of Hezekiah an immense Assyrian army, after capturing many other places, came against Jerusalem. The general sent or called on Hezekiah and demanded that he surrender. The king refused and asked the prophet Isaiah to make prayer to God to save the city. Isaiah assured the king that God would deliver. When the Assyrian general learned of the refusal and the reason being that Hezekiah trusted in Jehovah, he sent to him an insulting letter, and blasphemous in its ridicule of the idea of Jehovah delivering from his conquering power. Hezekiah received the letter and read it and went up into the house of the Lord, and spread it before the Lord, and prayed. Then came a message from Isaiah couched in the boldest figures of oriental style and telling the enemy, "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn—the daughter of Jerusalem hath shaken her head at thee." It also assured him that all his past victories were because God had used him to punish heathen nations, but now said he: representing Jehovah, "Because thy rage against me, and thy tumult, is come up unto mine ears, therefore will I put my hook into thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest." That very night, the angel of the Lord smote one hundred and eighty-five thousand men in that Assyrian camp. The general finding them dead in the camp the next morning and hearing some other alarming news, hurried back to Nineveh, and there was slain by his own sons. Here is forever proven that the greatest patriotism is loyalty to God, and that the greatest victories are achieved on our knees. Not only so, but these examples show to us that God is to fight our battles and not we ourselves.

3. Again we read of the Syrian fighting against Israel and he could not succeed because the king of Israel seemed to be informed in advance concerning the movements of their army. The king of Syria thought he was betrayed by his own men, called them together and asked them, saying: "Which of us are friends to the king of Israel?" They answered, "None of us are friends to him, but there is a prophet of God, the prophet Elisha, at Dothan, informs the king of your thoughts and of your movements." The king of Syria therefore sent horses and chariots and a great host, to take the prophet, and they came by night, and compassed the city



about. And when the servant of the man of God was risen early and gone forth, behold, an host with horses and chariots was round about the city. And his servant said unto him, Alas, my master, how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots round about Elisha.

Here was a great army that could not prevail against Israel nor against the prophet of God. When they came down against Elisha he prayed God to smite them with blindness and it was done. And Elisha led them at his will to Samaria and then asked the Lord to open their eyes and their eyes were opened. They saw they were in the midst of Samaria, the Capital of Israel. And the king of Israel said to Elisha, when he saw them, "My father, shall I smite them? shall I smite them?"

Elisha said, "Thou shalt not smite them, would you smite them whom you have taken captive? Set bread and water before them that they may eat and drink, and go to their master." And he prepared great provisions for them: and when they had eaten and drunk, he sent them away, and they went to their master.

So the bands of Syria came no more into the land of Israel.

What think you of such a victory as that? What sort of a story do you think they told their king when they returned?

But they say, Would God have settled the Rebellion and the slave question in some such way without the armies of the federal government? I answer: He must yet settle it. Few are benefitted by the war, while fifty years of sorrow, poverty, grief, ill health, and crippled conditions have been upon millions, and a million of the best manhood of our country were pushed off into eternity untimely and unprepared.

But do you say it was right for the United States to release the poor sufferers under Spain and bring about a better state of affairs there? I answer, If the United States had been as close to God as she ought to be, and had prayed as she ought, and had sent missionaries as she ought, if the United States had heard, God would have solved the great problem without the United States having to stain her hands in blood, as He will have to settle the great problems that hang over those nations yet, and settle them by the Gospel of Jesus Christ.

The Civil War lasted four years. The number enlisted in the Union

Army was 2,113,000. The total number of deaths from all causes on both sides was about 860,000.

The total expenditures of the Government of the United States from its beginning in A. D. 1789 to 1909 has been as follows:

For war	\$6,699,583,209
For navies	2,441,572,934
For pensions	4,155,267,355
This aggregates the vast sum of	\$13,296,423,549
expended for war purposes, as against	\$4,466,068,760

expended for civil and miscellaneous purposes. The average annual cost of the army and navy of the United States is about \$200,000,000, and this is on the increase. The amount of all gifts to charities, libraries, educational institutions and other public causes in the year 1909 in this country was \$185,000,000 or about \$400,000 less than the average annual cost for the army and navy for the eight years preceding that time.

Let us suppose for a moment, that the U. S., instead of in war, had spent all this money and sacrificed all these men in missionary work. Suppose all these young men had even died martyrs to the truth of Christ. What do you think would have happened? Where would the U. S. be today? No man, and perhaps no angel, could be able to draw the picture.

The U. S. would be in the hands of Christ, and Christ through her might have taken the whole world.

Yes, the teachings of Christ in the Sermon on the Mount is a practical code of ethics equally applicable to individuals and nations and is one safeguard of both.

"Remember the Maine," as used by the American people, manifests the spirit of retaliation instead of the spirit of forgiveness.

Spain in the destruction of the Maine did a great sin, committed murder, and did a great injustice to the American people, for which she deserved punishment, but the teachings and spirit of the Christ regarding it is, "Vengeance is mine, I will repay, saith the Lord," "Bless them that curse you, bless and curse not."

I do not believe a Christian man can execute a man according to the law of this country. I do not believe in capital punishment. I do not believe in any of the punishment as it is administered to criminals in this country, but I can not explain my notion of the matter in this paper.

The fifth question I consider I have already answered.

The sixth is a matter of course.

There is no blessing pronounced for a peace-breaker, but for the peace-maker Jesus says, "Blessed are they, for thy shall be called the children of God."

To the natural man many things appear right which are not right. To the natural man Jesus Christ is the most unreasonable and exacting Master man ever knew.

In the first place Jesus is most extreme in His requirements for discipleship. A rich young man came to Him in the anxiety of his heart and asked what he must do to inherit eternal life. Jesus replied, "Keep the commandments." The young ruler answered that he had kept the requirements of the decalogue to the letter from his childhood. Then the Master made the unreasonable requirement, "Go sell that thou hast, give it to the poor, and come and follow me." When the young man heard that saying he went away sorrowful, for he had great possessions. Again; when the great multitude was following Him to hear His words, He turned to them and said: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple. And whosoever doth not bear his cross, and come after me can not be my disciple. So, likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." Now all His teachings are sprinkled with such hard sayings and requirements to those who would become His disciples.

Then again; He is exacting in His demands on those who have started on the way. His ideals are extreme. When Peter came to Him, warm-hearted, having left all to follow Him, and asked if he should forgive to the extraordinary number of seven times, He answered, "I say unto you, not until seven times, but seventy times seven." Meaning by those words that there should be no limit at all. This is Christian and only Christian, and it is unreasonable to the extreme. Not a government in all civilization would require or expect it. There is no other religion in all the world that has ever required it. The most amazing teaching of all, however, is found in the fifth chapter of Matthew. I wish I might speak of every one of these forty-eight verses. But as space would not permit that I might remind you of some of its remarkable sayings; "Resist not evil." "Whosoever shall smite thee on the right cheek, turn to him the other also." "If any man will sue thee at the law, and take away thy coat, let him have thy cloke also." "Whosoever shall compel thee to go a mile, go with him twain." "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you." These injunctions are



not, as many think, individual and temporary. The sayings to the young ruler were not simply to that peculiar case, but that which He required of that man He requires of the last man today.\* And this teaching of Jesus is for all the Christian world. Of course, it does not mean that every disciple must hate all those who are dearest to them. The whole spirit and truth of the Gospel denies that. But it does mean that we are to despise all things—the dearest friends on earth, in so far as they are opposed to Christ and our love to Him. Nothing—absolutely nothing—must come between us and our Lord. We must, therefore, love all these dear ones less than we love Him. No amount of homiletical juggling or criticism can rid us of the rugged awfulness of that Sermon on the Mount. It is God's putting of the Christian ideals. It is the inspired outline of the kingdom of God. Jesus meant what He said and said what He meant. So He is the most exacting Master man ever knew. But He could not be God and say or require less. He alone sees the end from the beginning.

So I desire now to show that Jesus Christ is the **most reasonable** Master man ever knew. His purpose for the race is life and not death. Every last requirement has wrapt in its heart the highest good of the individual and race. The boundless love of a great loving Father is back of every demand. Christianity is not a code to be analyzed and judged. It is a way of life to be tested by experience and being tested, it justifies all the severity and glorifies the Gethsemane through which it leads. **THESE EX-ACTIONS ARE IN HARMONY WITH HUMAN DEVELOPMENT:** "Whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake shall find it." That is not simply religion. It is the law of life. It is Nature sitting at her seat of custom and driving her bargains with an unfailing hand. At every step we pay the price of life if we would have it. Look at this law in some of its more obvious details. The drunkard is a man who has a certain kind of enjoyments in his life. But those enjoyments transform him into something little different from the beast and destroy all the finer instincts of his nature. A libertine wanders at will in the broad fields of fleshly indulgence, but his feet at the same time are in the road that leads to destruction, and every day the possibility of his return to God is less until self-control and all will-power is lost and every element of death is shown in his nature. A man may have the ambition of Napoleon and drive his will through all obstacles to the desired end; but when he does it, he exchanges for that achievement all the

tenderer and nobler qualities of character which are for better manhood and life.

But you say, this does not cover the ground of a man losing his life to find it, and saving it to lose it.

Well, I think it will. We have only been looking at the negative side. The positive is better and the experimental is conclusive evidence in the court of truth. Here is a man who has really willingly lost his life in that he has arrived at a supreme indifference to all those things which men value so highly. The only word large enough to state his condition is that he is **dead** to the world. Yet, strange to say, he is not less a man, but more. His character is not shriveled but expanded, enlarged beyond anything ever imagined. His life is not empty and thin. It is full and rich with the things that count. You do not look upon him with pity. He is a master, noble and self-controlled, unselfish, standing at the gate-way of plenty. The life that he lives is the Christ-life, filled with every element of joy, and of true life in which there are none of the seeds of death. "He that liveth and believeth in me shall never die." Like the true seed in which is the life of the plant, instead of dying it develops into a new and greater life.

Jesus Christ is exacting. He demands the sacrifice of all that we have and are. Nothing less will do, because it is the only law of the highest spiritual life—the only law of eternal life. Destiny means character and character means the birth of self by the death of self to all that relates to self. This is the only way to absolute life. All must go that all may come. Emptiness is the first requisite of fullness. The supremest argument, however, that can be given is the fact that He who gave these ethics lived up to them Himself. This is a fact to which all men agree. He who possessed the wealth of heaven had not where to lay His head. He who was the captain of God's artillery, upon whose word waited twelve legions of angels, reached forth His hands to be bound. He who could still the storm and save the ship, and breathe the breath of life into the putrid corpse of Lazarus hung in willing helplessness on the cross, and spake to the Father of all life, "Father, forgive them, for they know not what they do." Whatever may be said of the teachings of Jesus, that man is yet to come who claims that He did not live what He taught, and His influence today is the marvel of all human history.

The progress of the race has been in exact proportion to the embodiment of the principles taught by Christ.

I would like to take up this point and sift it through in a historical way,

(Continued on page 141.)

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### QUESTIONS ABOUT SOUTH AMERICA ANSWERED

By J. W. Shank.

For the Gospel Herald.

#### VII. What class of people are found in South America?

The oldest inhabitants of South America are Indians. Today there are about seven millions of them living in various parts of the country. Some who live in the interior of Peru, Bolivia and Brazil are still in a state of savagery, while the greater part of them living in the coastal regions are in a low state of civilization.

The prevailing classes of people are of Spanish descent, their ancestors having come from Spain about four centuries ago. It is these people that have made South America largely what it is today. They brought with them Spanish home customs, Spanish business methods, Spanish agriculture and the Spanish religion. The Spanish language prevails everywhere, even the Indians using it in their business dealings.

Aside from the two classes above mentioned, there are English, German, French, Italian, Danish, Swedish and Portuguese people found in all parts of the country. There are also other nationalities found and a great many mixtures between different nationalities.

There is in this land a seething mass of humanity of all nations and kindreds—a people still out in the borderland of ignorance, superstition and sin, waiting to be touched by the loving Spirit of our Master and brought into the place where there is "one fold and one shepherd."

#### VIII. Why go to South America when there is mission work to do at home?

It is gratifying to know that Christian people realize more than ever before the need of mission work in the home land. Foreign missions have always been in perfect harmony with home missions—in fact, it takes a home missionary to make a foreign missionary, hence there must be perfect harmony. Peter and Paul were first home missionaries, then the Spirit of God led them to the regions beyond—and why?—because the Gospel was for all men and not alone for the Jews. And today, the Gospel is not



alone for Americans or Germans—it is for all men.

The heathen in India, Africa, or South America cannot help being what they are if they know nothing better. Their condition might be the fault of their forefathers or it might be the fault of some who knew the Gospel and yet failed to do their duty. We are not responsible for people of the past who erred so sadly, **but we are responsible to all people living in our time whom we can help to a knowledge of the Gospel.**

If Paul had waited until all home mission work was done before going to foreign lands, he would never have been able to leave home, and we might in consequence be heathen now.

God bless home missions, for the Church cannot prosper without them; and God speed the day when more Christian people will be awake to the needs around us. In like manner, we plead the Father's blessing upon foreign missions, for the Church cannot do its duty if it leaves those millions of heathen souls without a knowledge of Jesus. In our country there may be one person among 25 who has no opportunity to know of Jesus; in South America there are at least 24 among 25 people who have no opportunity. Can we stay when such is true?

La Junta, Colo.

### ORDINATION SERVICES AT DHAMTARI

For the Gospel Herald.

On Sunday, April 13, in the Sundarganj Church, Bro. Sukhlal and one week later in the Bethel Church, Balodgahan, Bro. Elisha were ordained to the office of deacon by Bishop M. C. Lapp.

At the last annual conference a motion was made that as soon as possible deacons should be ordained in all the congregations and we praise God that in two of the congregations this has now been accomplished. We have noticed a decided advantage in having an organized conference where our Indian brethren may have a voice in directing the affairs of the Church and the ordination of deacons is another great step in advance. Not only will they be responsible in a large measure to help in conducting the affairs of the congregations, but they will be members of the ministerial meetings as well, besides a part of the committee to prepare the programs for annual conference.

We earnestly ask the prayers of all God's people for these newly ordained deacons, especially as one of them is quite a young man.

The real object of missionary work is to establish the Church, organizing it in such a way as to make it possible for the foreign missionaries to grad-

ually withdraw themselves from it, at the same time giving the authority into the hands of the people among whom mission work is done as they come into the Church. This work is necessarily slow and must be done very carefully, for the young Church needs to be very tenderly directed.

J. N. Kaufman.

Dhamtari, C. P., India.

### "OH, I DON'T BELIEVE MUCH IN MISSION WORK"

By Marietta Lehman.

For the Gospel Herald.

This is what one hears when he goes the rounds soliciting money for mission purposes. To my mind it is one of the truest signs that we are not awakened as we should be when we say thus. If we are wide awake we realize what we have been saved from. If we are saved from drowning in a flood, we realize we have been saved from water. If we are saved for heaven, having the blood of Jesus applied to our heart, we realize that we have been saved from a burning hell. And we surely, **surely** want others to know this precious Jesus, SAVIOR, whom we have found; and we don't want others to walk blindly down to hell as we once were.

If Jesus would not have believed much in mission work He never would have made the greatest sacrifice that ever was made, giving His own life on the cross for our sins, that we might be made clean by His precious blood.

Again, if we do not believe much in mission work we are not helping to support our Savior's last command, "Go ye into all the world, and preach the Gospel to every creature." In Ezek. 3:21, 22 we read that if we warn not those in sin that God will require the sinners' blood at our hands; but if we warn them, we shall have delivered our own souls.

Tithing is carried into the New Testament. See Matt. 23:23 and Luke 11:42. We owe the tenth of our income to God, just as much as we owe the grocer for a sack of sugar. And what we wish to give to God's cause more than the tenth of our income, we can call a free-will offering.

Dear ones, what does it profit us if we spend our riches upon ourselves, robbing God, and in the end when we come to die, lose our own souls, and miss heaven forever.

Think of the rich fool to whom the Lord said, "This night thy soul shall be required of thee." We are to profit by these examples that we ourselves fall not into the same pit.

Again the rich man that "opened up his eyes in hell," had them closed (his spiritual eyes) here on earth, or

he would not have walked into hell. God, open up our eyes right down here and may we see the worst of our case right here as God sees us.

Country people do not realize the depth and awful degradation of sin found in the city. In many an instance I have seen more outbroken sin in one single night, than I had ever dreamed of or seen in my whole life before coming in contact with these awful conditions. Dear ones, do we realize that they have a soul that needs to be snatched from an endless burning hell. And there is nothing but the blood of Jesus can do it, and mission work is the means of reaching them. We never realized so well that one soul was worth more than the whole world, than when we stood before the gates of hell as it were with no right or left to enter as an escape. Then let us live the Golden Rule in spiritual things as well as in natural things.

I do thank the Father, for the blood of Jesus being applied to my heart, for being born again of the Spirit of God, for being snatched from a burning hell. And I want everybody to learn to know Jesus as their personal Savior, for such I enjoy Him when I walk in the Light.

Youngstown, Ohio.

### THE FOREIGN IMMIGRATION QUESTION

The following, from the pen of Frederick J. Haskin in **The Outlook of Missions** on the subject, "I am the Immigrant," will be read with interest by those who have made a study of the question:

I am the immigrant.

I looked towards the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.

I approached its gates with great expectation.

I have shouldered my burden as the American man-of-all-work.

I contribute eighty-five per cent. of all the labor in the slaughtering and meat-packing industries.

I do seven-tenths of the bituminous coal mining.

I do seventy-eight per cent. of all work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs, and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.

I refine nearly nineteen-twentieths of the sugar.

And yet, I am the great American problem.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp

(Continued on page 141.)



## Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### A RECIPE FOR A HAPPY HOME

Begin each day with a song of praise,  
For the Father-love so true,  
That through the hours of another night  
Hath cared for and guarded you.  
Give praise for another day on earth,  
For another rising sun;  
For the day that opens with praise to God  
Is surely well begun!

Begin each day with a humble prayer;  
Seek help from the Father's hand;  
For the grace and strength of yesterday  
Will not do for today's demand.  
Each hour brings with it its pressing need,  
Each moment its load of care;  
If in meeting these you would well succeed,  
Begin each day with prayer.

Begin each day with a happy smile,  
And a word of hearty cheer  
For those you meet as you pass along,  
Whether strangers or loved ones dear.  
For a day begun with praise and prayer,  
Or with the balm for another's pain,  
Will close with joy, and bring sweet repose  
When the night shall come again.

—Selected

### THE CHURCH IN THE HOME

(Col. 4:15; 1 Cor. 16:19; Rom. 16:23)

In more than one of his Epistles, Paul takes up the idea of the Church in the House; and we have fore-shadings of the same thing in the story of Simon Peter's deliverance from prison, when he came late at night to the house of John Mark's mother—for evidently the church was in her house praying for his deliverance.

It is very easy to understand how this institution of the church in the house arose. Of course, the Christians were at first almost all Jews, and went to the synagogue to church. But there were certain forms of their Christian life which could not find expression in the synagogue, and these were carried on in their houses. After a little while these first Christians were driven out of the synagogues. From a very early time, Gentile Christians also came in who were not allowed to worship in the synagogue. Their only church could be in their own houses.

#### First Steps

Moreover, these early Christians had no money with which to build places of worship; and the churches, therefore, of necessity took the form of family life and associations. This is, of course, an inadequate account of

the real facts. There was not a church in this sense in every house, but, nevertheless, it was the aim and spirit of early Christianity to make the family life a truly religious thing, and the first organization was probably social rather than ecclesiastical.

It is splendid to think of this early life of the Christian Church, as formed on these simple, homely models. I do not know that we have any greater need in our own day than to make sure that we are not losing this idea. And, perhaps, many of us could not carry away any greater purpose than the resolve to make our own homes, which have not been very much like those churches in the house in the Apostolic age, what Christian homes ought to be—namely, each a little church.

It is this identification of the Christian religion with the family life which has brought out, as nothing else could have done, the absolute naturalness of the new religion—its freedom from all artificiality, its fitting in with the whole framework in which the life of men had to be lived. Our religion ought to be one which would bear the kind of scrutiny thrown upon a man's or woman's life inside the most intimate of all human relationships, the relationship of the family and the home.

#### A Personal Question

Then, this old idea established the practice of **home religious worship**. One would be afraid to ask how many homes represented here have family worship, or how many fathers of these households are real Christian priests in their homes. How many of us would dare answer the question—Is my home a Christian church? You can build Christianity in the world and in the life of humanity only when you build it on churches in the houses of families, where the whole family is a priesthood unto God, and the atmosphere of which is holy with the holiness of the temple.

We can press further the implications of the church in the house idea, and discover its **vital application to our own lives**. It suggests that Christianity is meant for every man, not merely for a few. There are often times when we excuse ourselves from this or that possible Christian experience, by the declaration that temperamentally we are not suited to it. We say that some people are adapted to religion but we are not; that religion is better for some people than for others; it more for homely people than for handsome people; is more for those with small interests than those with large interests. We say it is so natural for some people to become missionaries and so strange and inexplicable for some others.

Religion is meant for everybody. There is no real life except in religion. What is life, except relationship—physical life in physical relationship, intellectual life in intellectual relationships, spiritual life in spiritual relationships? "This is life eternal that they might know Thee . . . and Jesus Christ, whom thou hast sent." Life is relationship to God in Christ. And every one of us was made for life. You cannot say that some men were made for life, that some were suited to life. All men are built in God's image. They are all capable of God and accessible to God.

Religion is meant for every day in the week. Now I do not mean to say that we are to degrade the Sabbath to other days, but we are to elevate the other days to the Sabbath. The Lord gave us one day to be His own day, His model for what every day ought to be. Is a conference like this to be a rare experience in our lives? Not a bit; it is to show us what normal life ought to be. We are meant always to live better than we are living now, to see the face of Christ more clearly than we have seen it here, and to have more and greater gifts from Him than we have accepted in these days.

#### The Testing Point

We ought to learn this lesson from this old ideal of what Christianity is—not something aloof from life, not something that operates in the emergencies of life, in the magnitudes alone, but something that penetrates all life's commonest experiences. How easily we fall into the contrary error! The Titanic does down. We see in that great tragedy something performed which makes us say about the men who died heroically: "Now it takes a great crisis like that to bring the real man out." No; it does not do anything of the kind. We should not appraise character by what comes out in the great crisis of life, but by what comes when there is no crisis.

What tells is the way in which men carry themselves in common places, and how they show themselves to be governed by great principle when unobserved and untested. The church in the house calls for humility, devotion and piety when nobody sees it, in the relations between the mistress and her servant, between the father and his children, between husband and wife, all alone in the home. This is a very different matter from the way a man bears himself in the temple, at the feast, or in the king's palace when the gaze of the court is upon him. The church in the house conception means, in its principle, that Christ is to come right down into the most trivial and obscure experiences of life, and be

(Continued on page 141.)



## Sunday School

For the Gospel Herald.

Lesson for June 8, 1913—Gen. 45:1-15

### JOSEPH FORGIVES HIS BRETHREN

**Golden Text.**—Behold, how good and how pleasant it is for brethren to dwell together in unity!—Psa. 133:1.

**Introductory.**—In our last lesson we left Judah before Joseph, humbly begging that Benjamin might be permitted to return to their father while he (Judah) would remain as Joseph's servant. The brothers were now thoroughly humbled in the dust. They had surely made obeisance before "the dreamer." They had heartily repented before their sins. There was now no further reason why Joseph's identity should be withheld from them. Besides, Joseph could refrain himself no longer. The hand of God was now to be revealed to his brothers and the strange actions of this ruler were to be explained.

**Joseph Tells Who He is.**—"Cause every man to go out from me," cried Joseph, and he wept aloud, telling his brethren that he was Joseph, whom they hated and whom his father mourned as dead. "I am Joseph," said he, "Doth my father yet live?"

Need we wonder when we are told that "his brethren could not answer him: for they were troubled at his presence?" Now they could understand, or thought they could, why this ruler acted so strangely. More than ever were they afraid of what he might do to them now that he had the power of a great nation back of him. Had they murdered him in cold blood, as they had first proposed to do, that would have been kindness compared with what they did do in throwing him into a pit to spend hours and perhaps days in the agony of fear and distress, and then cruelly selling him to a band of foreigners, not knowing or caring what his treatment might be hereafter. Yes, they were now "troubled." Whatever may now be their fears, their conscience must have smitten them severely. It was the finishing up part of their complete and crushing humiliation.

But Joseph quickly did what he could to make them feel at ease. "Come near to me, I pray you," said he, and they came. He went on, "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land, and yet there are five years, in which there

shall neither be earing nor harvest." He went on to tell them that God had sent him on before to preserve a posterity in the earth, that both they and their father's house should be delivered from death. Thus was the cruelly designed deed of the murderous-hearted brethren turned into a great blessing. It is an instance showing the overruling power and providence of God which, though often mysterious, is nevertheless to be seen in all His dealings with man.

**Joseph Sends for His Father.**—Now hear the message from Joseph. See how far his hospitality went. See the evidences of an overflowing heart. No sign of vengeance here; nothing but warmest love, nothing but the tenderest regard. A two-fold message was sent to Jacob their father: (1) Go, tell my father; go quickly and tell him. Tell him that I am alive and safe, the governor of Egypt. Go, comfort his heart by telling him of all my glory in Egypt. (2) Go, tell him to come down to Egypt. The famine is raging sorely, and will for the next five years; but God has so directed that we have saved an abundance, and if you come I will take care of you in the land of Goshen. Go, tell the glad news; go, get ready; and then all of you come.

It was not boastfulness, nor affectation, that prompted Joseph to do what he did. He did things that hypocrisy would not have dictated. He fell on Benjamin's neck and wept. He kissed all his brethren, and wept. At last, though brought about in miraculous power, there was a reunion with his brethren—not the cold, heartless, jealous, envious brethren of twenty-two years ago, but the penitent, warm-hearted, loving brethren made so by the hand of adversity and the kindness of the brother whom they had so cruelly mistreated. And Joseph looked forward to the time when this happy reunion should also include the father who had bestowed so much affection upon him and who had suffered so much because of the belief that he was dead.

**A Picture of Real Salvation.**—In the lesson before us we have a picture of a glorious reunion coming. Jesus Christ our elder and favorite Brother has been sacrificed for our good. The world thought they had killed Him, but instead they put Him into a position where He can affect the reconciliation of His brethren. In reunion and Christian fellowship we rejoice in our deliverance, and look forward with bright anticipation to the time when this blessed reunion will also include the Father. God did send Jesus Christ before to save life. It is not His will that any should perish. And although it is our lot to ex-

## Our Young People

UNDER GRACE—VICTORY.—Rom. 8

Topic for June 15

### MOTTO

"We are more than conquerors through him that loved us."

### OUTLINE OF CHAPTER

- I. **Freedom from Condemnation.**—Vs. 1, 2.
  1. In Christ Jesus.
  2. By the law of the spirit of life.
- II. **Freedom from Bondage.**—Vs. 3-9.
  1. By the work of Christ.
  2. Through the leading of the Spirit.
    - a. Fleshly desires lead to death.
    - b. The Spirit promptings lead to life and peace.
    - c. Carnality cannot obey God's law nor do anything to please Him.
    - d. Those having the Spirit in them are no longer carnal.
- III. **Gives a Hope of a Resurrection.**—Vs. 10, 11.
  1. Death to the body is sure as the doom of sin.
  2. Resurrection of the body is sure because of the Spirit life in us.
- IV. **How Gain the Victory of a Resurrection Life.**—Vs. 12, 13.
  1. Not by indulging the flesh.
  2. But by mortifying the deeds of the body.
- V. **The Assurance.**—Vs. 14-17.
  1. Our obedience.
  2. The Spirit of sonship, crying Father.
  3. Communion of the Spirit.
  4. Our sufferings for His sake.
- VI. **The Victory of Glorification.**—Vs. 18-30.
  1. Suffering insignificant in comparison.
  2. The whole creation groans with the pains of vanity of a bondage of corruption.
  3. The Spirit-filled also are longing for deliverance from corruption in the body.
  4. The Spirit helps the infirmities by intercessions looking to the glorified state.
  5. All things work together for good to the called in Christ.
  6. The glory expected is complete likeness with Christ.
  7. God's foreknowledge made a plan of salvation that leads to certain glory.
- VII. **No Power can Defeat God.**—Vs. 31-39.

### SUGGESTIVE ASSIGNMENTS

#### For Children.

1. Text word, **Glorify**.
2. Commit Vs. 31-39.

#### For Young People.

1. The Weakness of the Flesh.
2. The Power of the New Life.
3. Minding the Right Spirit.

#### For Older People.

1. The Life of Assurance.
2. Our Hope of Glory.
3. Victory Is Sure.

perience a deep contrition before the real union with God's people takes place, it is also our lot to walk in Christian fellowship here and to look forward to a more blessed fellowship in the presence of the Father in heaven.—K.



# Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church  
by

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MENNONITE PUBLISHING HOUSE,  
Scottsdale, Pa.

THURSDAY, MAY 29, 1913

## Field Notes

Bro. J. S. Burkhart of Newville, Pa., was a pleasant caller at this office last Saturday.

Bro. Reuben S. Bair of West Manchester, Pa., filled an appointment at Elizabethtown, Pa., on Sunday evening, May 18.

The teacher training class at Elizabethtown, Pa., just completed the history of the New Testament and started on a course in Bible Geography.

June 10 is the time set for an all day Sunday school meeting at Churchtown, Pa. A good attendance is desired and a good meeting is looked for.

Bro. C. B. Birkey of Dewey, Ill., writes us that he knows of a cancer doctor whom he can recommend and offers to correspond with any one interested.

Bro. S. C. Yoder of Kalona, Iowa, left his home May 23 for Roseland, Nebr., to assist the brotherhood there in a series of meetings. May God's blessings rest upon the labors put forth to the glory of His name.

Bro. S. M. Burkholder and wife of Harrisonburg, Va., left May 19 for a visit with their daughter and the brotherhood near Elida, Ohio. They expect, the Lord willing, to spend the greater part of the summer away from home.

Communion services were held in the Mennonite Church, Elkhart, Ind., on Sunday, May 18, the brethren, Aaron Loucks and J. E. Hartzler, officiating. There was good attendance and good interest.

Communion services were held at Cross Roads Church near Richfield, Pa., on Sunday, May 18. At the preparatory services the day previous two members were received into the fellowship of that congregation.

Bro. Joe C. Driver of Garden City, Mo., was with the congregation at Carver, Mo., over Sunday, May 18, at which time a refreshing communion service was held. A good attendance and good interest are reported. From Carver Bro. Driver went to Versailles where a communion service was appointed for May 21.

**Missionaries Returning Home.**—Word reaches us that Bro. and Sister M. C. Lehman, missionaries in India, have made arrangements to leave Bombay, India, July 16, for America, expecting to arrive at New York about August 10. After a year's rest in America they expect to return to their post of duty at Dhamtari.

The brotherhood at Hanover, Pa., is looking forward to Thursday, June 5, with the expectation of enjoying a rich spiritual feast in an all day Sunday school meeting. Judging from the program, if there are no providential hindrances they will not be disappointed. The attendance and prayers of all people interested are desired.

A Sunday school meeting at Metzler's Church near Akron, Pa., is announced for Saturday, June 7. A good program has been prepared, beginning with a sermon in the morning by Bro. Jacob N. Brubacher of Mt. Joy, Pa., and closing in the evening with another sermon by Bro. J. F. Bressler of Richfield, Pa.

Bro. J. S. Shoemaker of Freeport, Ill., worshiped with the congregation at the Ft. Wayne Mission over Sunday, May 18. He was joined there on Monday by the brethren, Aaron Loucks and Levi Mumaw of Scottsdale, Pa., on Monday, and together they enjoyed another season of worship with the congregation on Monday evening.

Bro. Joseph Lauver of Evendale, Pa., for many years a faithful deacon in his congregation, though far past four score years of age, is still taking an active interest in the welfare of Zion. As he approaches the evening of his earthly journey provisions are

being made to carry on the work and another deacon is to be ordained as his helper and successor.

We are in possession of a well arranged program of the coming Sunday school meeting to be held at the Weaverland Mennonite Church, Lancaster Co., Pa., June 10, 1913. Among the many impressive features of the program we note an open sermon by Bro. Jacob N. Brubacher of Mt. Joy, Pa., and a closing address on "Gleanings During the Day," by Bro. Benj. Weaver, Union Grove, Pa.

We are in receipt of a well arranged program of exercises for commencement week (June 1-5) at Hesston, Kans. The services begin on Sunday morning with a missionary sermon, followed in the evening by a baccalaureate sermon, both preached by Bro. George J. Lapp of Dhamtari, India, at present at home on furlough. God grant that nothing may be done there during this week that is not pleasing in the sight of God.

A very interesting and profitable ministers' meeting was held at the Brenneman Church near Linville Station, Va., on Thursday and Friday, May 15 and 16. The Sunday following a spiritually edifying communion service was held at the same place, a number of visiting ministers from surrounding counties and congregations remaining for the service. A good report of this meeting will appear in these columns next week, the Lord willing.

We were favored, last week, with a very pleasant and agreeable visit from the following brethren and sisters: L. J. Heatwole of Dale Enterprise, Va., M. R. Ebersole, wife and daughter Jennie of Souderton, Pa., Emma Kolb of Spring City, Pa., and Robert E. Myers of Ryder, N. Dak. These all worshiped with the congregation at the Scottsdale Mennonite Church on Tuesday evening while Bro. Heatwole spoke to us the words of life. They left Scottsdale on Wednesday, expecting to attend the Ohio Conference held near Wadsworth, Ohio, May 22 and 23.

## Correspondence

Hubbard, Oreg.  
(Zion congregation.)

Greetings in the Master's Name:—On April 27 three persons were received into Church fellowship by letter from another church and on May 4 two precious souls were received by water baptism. We rejoice to know



that God is pleased to continue His showers of blessings to those who seek to do His precious will, and to know that our labors are not in vain. Remember us at the throne.

Yours in His service,  
Albert D. Erb.

May 15, 1913.

#### Kokomo, Ind.

On Sunday afternoon, May 18, 1913, a large number of members of the Howard-Miami county, Ind., congregation met at the church for the purpose of reorganizing our Sunday school for the year. Officers were elected as follows: Supts., Bro. Men. N. Troyer, Bro. Ira Yoder; Sec. Treas., Sister Katie Sommers; Chor., Bro. L. C. King. May God richly bless our newly elected officers, is our prayer.

G. W. North.

May 19, 1913.

#### Topeka, Ind.

(Emma congregation.)

Dear Herald Readers, Greeting in the Master's Name:—On Saturday, May 17, Bro. Silas Weldy of Wakarusa came here and preached two impressive sermons. He also helped to organize a teachers' meeting. We appreciate the visits of the brethren very much. Pray for us at this place.

A Sister.

May 19, 1913.

#### Midland, Mich.

Dear Herald Readers, Greeting:—Perhaps a few lines from this place may be of interest to at least some of you. If the Lord wills, Bro. J. K. Bixler will be here to hold baptismal services and communion. We invite other ministers and brethren and sisters to be with us at that time. There are only 4 Mennonite families here at present, but Bro. Wm. Hearer and family of Goshen, Ind., intend to move here the latter part of June. Then we will have church and Sunday school. Hope more of our people will move in here to help us in the good work.

Katie Miller.

May 19, 1913.

#### Oyster Point, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Communion services were held yesterday at the Providence Church in which all of the members partook. A most blessed unity was manifested throughout the services for which we give God the praise, Bro. J. S. Mast of Elverson, Pa., officiated. He also broke the Bread of Life to us on Saturday and Sunday evenings. Bro. Geo. R. Brunk of Denbigh assisted in the Sunday evening services. May God richly bless them and make

them a blessing wherever they are is our humble prayer.

Yours in love,  
A. K. Kurtz.

May 19, 1913.

#### Alto, Mich.

Dear Herald Readers, Greeting:—On Sunday, May 11, communion services were held in the Bowne Church. Eighty-six members communed and observed the ordinance of feet washing. We were glad to have a few members with us from a distance: Bro. and Sister Martin of Stanton, Mich., Sister Switzer of Vestaburg, Mich., Bro. and Sister John Overholt of Caledonia, Mich., Sisters Saloma Good and Rachel Eymon of Dutton, Mich., communed with us. These members all live where they have no church privileges unless they go quite a distance. It does our hearts good when we can meet together from different places to worship the true and living God. Sister Eyman is very feeble and can not attend services very often.

Sister Isaac Weaver was also able to attend communion. She had not been able to attend meeting since last fall. She is very lame but can go about a little since the weather is warmer. It is indeed very lonesome when a person can't go to church and Sunday school for a long time. We know how it is by experience.

S. J. Speicher.

May 19, 1913.

#### Wolftrap, Va.

Dear Readers:—We are so glad to tell you that our dear Bro. Clarence Brilhart is improving. He was at church yesterday and stood it very well. We are so glad to have him and his family with us. His father, Bro. J. A. Brilhart, who came here with him, cheered us up with some thrilling sermons. He surely tried to impress upon our minds II Tim. 2:15.

May 17 Bro. David Garber arrived and had preparatory services for us and found peace and unity. The following Sunday morning we had communion. Bro. Garber preached four stirring sermons in which he tried to direct our thoughts to the second coming of Christ. The theme or central thought of the two brethren were so appropriate together (one not knowing the other) that we can see how perfectly the Lord leads or directs if only we allow Him to do so, and we follow Him.

We have been blessed with a good season so far. May we use all to His glory is my prayer. In love,

Lydia Harmon.

May 19, 1913.

#### Aurora, Ohio

Dear Herald Readers, Greeting:—Bro. P. R. Lantz was with us on Sunday, May 11, and gave us two very impressive sermons. Our Sunday school is growing with interest as well as numbers, and the Y. P. B. M. is getting on right lively.

Cor.

May 20, 1913.

#### Amelia, Va.

Dear Herald Readers, Greeting in Jesus' Name:—We were made glad again to have with us Bro. David Garber of Alexandria, Va., to break to us the bread of life. He spoke to us convincingly and with power to the building up of the cause; encouraging saints and warning sinners. The brethren, Landis and Weaver, with their families, had their membership transferred to this congregation from their former congregation at Fentress, Va. The dear brother then served the congregation with the sacred emblems of the broken body and shed blood of Jesus. We had five meetings, two in day time and three at evenings. The interest was good. May God richly bless the work of the brother as he goes from place to place preaching the Word.

Yours in His name,  
H. S. Weber.

May 22, 1913.

#### Leola, Pa.

The monthly meeting of the Lancaster County Sunday school workers' will be held on Tuesday, June 3, at 7:15 P. M., in the Mission at 112 E. Vine Street, Lancaster, Pa. The instructors for the lessons will be as follows:

June 8, Harry Charles, Lancaster, Pa., R. F. D. No. 1.

June 15, Amos H. Hershey, Gordonville, Pa.

June 22, Abram Eaby, Lancaster, Pa.

June 29, Daniel Gish, Millersville, Pa.

D. M. Wenger, Sec.

May 23, 1913.

#### Goshen, Ind.

Dear Readers:—May 18 was the date of our Annual Missionary Sunday at this place. Bro. N. E. Byers discussed "Joseph as a Missionary" during the Sunday School hour and Bro. I. R. Detweiler preached a sermon on "Extending the Kingdom". In the afternoon Bro. J. S. Hartzler gave a brief review of the "Beginnings of Missionary Work in the Mennonite Church." Sister Esther Lapp told us of the "Position of Women



in India." In the evening nine of the volunteers stated their reasons for giving their lives to the service of foreign missions. Bro. Geo. J. Lapp gave an address on the "Missionary Message" and Bro. N. E. Byers on the "Missionary Objective." All of these services were well attended and the whole day was full of interest, and definite impressions in behalf of missions were made.

Brethren E. S. Hallman, I. R. Detweiler, J. E. and J. S. Hartzler, Geo. J. Lapp and Samuel Witmer have gone to Wayne Co., Ohio, to attend the conferences and the Annual Meeting of the Mission Board.

Brethren Aaron Loucks and Levi Mumaw of Scottdale and William Heatwole and wife of Virginia were welcome visitors here recently. Bro. H. C. Early, of the Church of the Brethren of Virginia, who is conducting evangelistic services in the city, conducted chapel the other day.

Brethren William B. Weaver and Walter E. Yoder continue their weekly visits to the Barker Street congregation to conduct Sunday school and the regular services, and also a singing class, each Sunday. Brethren Vernon J. Smucker and Lester Hostetler are doing the same for the congregation at Hudson, Ind.

The Summer School at the College opens on June 2. There is good prospect for an increased attendance again this year. The Commencement season is rapidly approaching and will be of more than usual interest this year, it being the tenth anniversary of the founding of the College at Goshen. Extra programs and reunions have been planned and we are expecting a very large attendance, mostly former students who will join us on this occasion. The baccalaureate sermon will be preached by Bro. S. E. Weaver on the evening of June 15. The Commencement address will be given by John Balcolm Shaw of Chicago, June 20.

Some people think a college is a place where people sit around in comparative ease having a good time. But the above will in a very slight degree represent the many interests and the close attention required. The work during the past few months here has been heavy, and a place like Goshen College where people are not afraid to work is indeed a good example of the "strenuous life." Students who come here just for an easy time don't receive much recognition. The very spirit of the place makes it uncomfortable for them—they must work or get out. If you are thinking of giving your young people "Culture for Service" a place like this deserves your consideration.

Rudy Senger.

May 22, 1913.

## Miscellaneous

### THE CONVERSION AND BAPTISM OF MENNO SIMONS

By John Horsch.

For the Gospel Herald.

"Dear readers, I tell you the truth in Christ and lie not [Rom. 9:1; I Tim. 2:7]. It was in the year 1524, being then in my twenty-eighth year that I entered the service of the Hierarchy [accepting the office of a vicar] in my father's village called Pingjum." Thus writes Menno Simons in 1554 in an account of his life which he gives in his defense against Gellius Faber. Accordingly the year 1496 is to be accepted as the year of Menno's birth. In all probability this is correct.\* Menno speaks of Pingjum as "my father's village," in another instance he says expressly that he was born at Witmarsum. Both places are villages near Franeker and Bolsward in Westfriesland, Holland.

Menno's name was in his mother tongue written Simonsz, which stands for Simonszoon, i. e., son of Simon. Concerning his parents, youth, etc., nothing is known. Obviously he received a thorough preparation for the calling of a priest. He was well versed in Latin, as is indicated by his writings in this language, and had also some knowledge of Greek.

The parish of Pingjum had two other priests, "the one was my pastor," says Menno, "while the other one was below me in rank.—Both had in part read the Scriptures, but I had not touched it in my life, for I feared, if I should read it, I would be misled [on the supposition that the Pope and the representatives of the church alone are in a position to understand the Scriptures properly]. Behold such an ignorant preacher I was for about two years."

"In the first year thereafter," Menno continues, "a thought occurred to me as often as I had to do with the bread and wine in the Mass, that they were not the flesh and blood of the Lord. I considered this a suggestion of the devil who would rob me of my faith. I mentioned it often in the confessional, sighed and prayed, yet I could not be freed from this thought."

"Those two young men [the other priests of the place] and myself spent our time daily in playing, drinking and other diversions, in all vanity, as, sad to say, is the way and fashion of such careless people."

"At length I resolved that I would give myself to reading the New Testament attentively. I had not proceeded far therein ere I discovered that we were deceived. . . . Through

Luther's writings† I was led to see that transgressing the commandments of men can not be the cause of eternal death. Through the illumination and grace of the Lord I increased in the knowledge of the Scriptures and was soon considered by a few, although undeservedly, an evangelical preacher. Every one spoke well of me, for I loved the world and the world loved me; yet it was said that I preached the Word of God and was a fine man."

Thus Luther's influence over Menno Simons is well established. Menno's position was similar to that of the priests of Saxony and Hesse who had been advised by Luther to retain their office until the rulers of these states who were friends of the reformer, would decide to introduce the Reformation, establish the Lutheran creed and raise the Lutheran Church to the position of the state Church. In other words, Menno was at that time a representative of state church Reformation. He was given the name of an evangelical preacher for this designation was generally applied to the priests who favored the Lutheran cause. With joy he would have hailed the day of the abolition of "popery" by the state. Queen Mary of the Netherlands, the sister of Emperor Charles V, had the reputation of being a secret

\*The original edition of Menno's book against Gellius Faber has been lost and in the reprints the passage in question has marked variations. In the editions of 1600 and 1646 the age of Menno at the time when he accepted the office of a vicar, has been omitted, apparently by mistake. The editions of 1621, 1627, and 1633 have: "In the year 28 and my twenty-fourth year." The great Octave edition of 1861 contains in the preface the passage as we have quoted it, leading to the conclusion that Menno was born in 1496 but on p. 256 in the book against Gellius Faber the reading varies again. The investigations of K. vos ("Jaartallen nit het Leven van Menno Simons," Doopsgez. Bijdr. 1912) have made it probable that the reading of the preface of the Octave edition is correct.

†It may be of interest to notice that of not a few prominent men of the Reformation time the birth days are unknown. Martin Luther was uncertain about the year of his birth. His mother was asked by Melancthon concerning Luther's birthday. The answer given was that Martin was born on the day before St. Martin's day, but concerning the year it was impossible to answer with certainty: 1483 is generally accepted as the year of Luther's birth, but according to the testimony of his mother 1482 or 1484 may have been the year.

†In the account of the General Treasurer of the Friesian government of Oct. 1, 1527, to Sept. 30, 1528, a noteworthy item is found concerning Lutheran books in the possession of the priests of Witmarsum. The said officer of the law had, according to his own report, "opened the boxes belonging to the pastor and the vicar of Witmarsum and taken from them the books of Martinus Luther and others of his adherents." Doopsgez. Bijdr. 1865, p. 112.



adherent of Luther; the pope himself brought an accusation to that effect against her. Those who disapproved of Catholic teaching were at that time not persecuted in West Friesland, as long as they were willing to retain the old religious forms. With thousands of other priests in Germany Menno continued in his office notwithstanding the better knowledge which he had received. He acted on the principle which has found classical expression in Luther's tract of the year 1522, "A Faithful Admonition" in which the reformer contends that changes in worship and practice must not be made without the consent of the heads of the state. He was waiting for better days to come.

"Afterwards it came to pass," Menno Simons continues his narrative, "before I had ever heard of the Brethren, that a God-fearing, pious man, named **Sikke Snyder**, was beheaded at Leenwarden for the reason that he had been baptized.\* It sounded to me strange indeed to hear of a second baptism. I examined the Scriptures with diligence and earnest attention, but could find nothing concerning infant baptism."

"Having discovered this, I repeatedly conversed with my pastor on the subject, and after much discussion he had to admit that there is no scriptural ground for infant baptism. Notwithstanding this I did not have the courage to trust my own understanding, but consulted several ancient authors. They taught me that children were to be washed by baptism from their original sin. I compared this with the Scriptures, and found that it made baptism take the place of the blood of Christ.

"Then I consulted Luther, desiring to know the grounds for infant baptism. He taught me that children should be baptized because of their own faith.† I perceived that this also was not in accordance with the Word of God. Thirdly I consulted **Burer**. He taught infants should be baptized in order that they may be the more diligently instructed and brought up in the ways of the Lord. I saw that this also was without foundation. Then I consulted **Bullinger** who directed me to the Old Covenant and circumcision. This, as well, I found incapable of being substantiated by Scripture."

"Having thus observed that the authors differed so greatly among themselves, each one following his own reason [instead of the Scriptures] I saw clearly that we were deceived with infant baptism."

It will be observed that Menno Simons in this account of his own renunciation of the Church of Rome, dwells on baptism more intently than on any other point of doctrine. The

reason is obvious. Although Menno by no means held the doctrine of baptism to be the most fundamental Christian doctrine, he recognized, at the time when he wrote this account, its great importance. To reject infant baptism was to destroy the theological system as well as the ecclesiastical order of the church in which Menno was born and held office. On the other hand, the restoration of Scriptural baptism was the most fundamental requirement for a true New Testament Church.

According to the teaching of the Church of Rome, the supposition that the church members are Christians is resting primarily on the belief that they have been christened (made Christians) in their earliest infancy through baptism. Baptism above everything else is considered the means of salvation; no one can be saved or attain to regeneration without it. Hence the necessity to baptize infants. To make the ceremony of water baptism, instead of faith, the first and most essential requirement for salvation means clearly that salvation is not obtained through Christ direct, but another mediatorship is necessary. The idea of a new priesthood to whom the administration of the sacraments—the dispensation of grace—was com-

\*Sikke Freriks, a tailor by trade, was baptized at Emden, East Friesland, on December 10, 1530, by Jan Volkerts, called Trijpmaker (brogue-maker). Freriks' martyrdom took place on March 20, 1531, at Leenwarden, the capital of West Friesland. Volkerts after his arrest in Amsterdam, was beheaded at The Hague as an Anabaptist with eight of his brethren of Amsterdam, on December 5, 1531. More would doubtless have fallen into the hands of the authorities, when these eight men were taken captive, had not the wife of the schout (mayor) of Amsterdam secretly warned them. These men were adherents of Melchior Hofmann, by whom Volkerts had been baptized at Emden. The Melchiorites, as the followers of Hofmann were called, are generally classed as one of the Anabaptist sects. Hofmann's position on the question of believers' baptism, however, was quite compromising. Having received word of the martyrdom of his adherents, he advised the suspension of believers' baptism. A few years later, as a prisoner at Strasburg, he expressly approved of the baptism of infants. While for a short time he administered baptism to his followers and attempted the organization of churches, he decided, as already said, in 1532, not to found a religious body, but merely a party within the great state churches. The Melchiorites called themselves Covenanters. They were waiting for another Pentecost and a great time of liberty to come, when they would organize themselves as a religious body, and resume the practice of baptism.

†One of the principal points in Luther's argument for the baptism of infants is the assertion that they have faith. To refute this sophistical opinion, the passage Rom. 14:4 was quoted: "How shall they believe in him of whom they have not heard?"

mitted, had found its way into the Church. The claims of the priesthood rested upon the doctrine of the sacraments as the means of grace. To say that infants were saved without baptism and any other sacrament, and that baptism, the greatest of the sacraments, was nothing more than a seal for the saving faith, "the answer of a good conscience toward God," was to lay the ax on the very roots of Romanism. "Infant baptism," said the Brethren in their confession of 1527, "is the first and uppermost abomination of the Roman Pontiff," and **Conrad Grebel** says: "No other means is more effective to destroy popery, than believers' baptism." Similar expressions are also found in Menno Simons' writings.

And the doctrine that not every person should be baptized and made a member of the church, but only those who fulfilled certain conditions, was as inimical to the tenets of the new Protestant state churches—the Lutheran and Zwinglian—as of the Roman Catholic Church. For in the Lutheran countries of Saxony, Hesse, etc., as well as in the Zwinglian states of Switzerland, every inhabitant (excepting the Jews) was compelled by law, on the severest penalty, to hold membership in the state church; hence infant baptism was the foremost requirement here as well as in the Church of Rome. Church and state were united and the rejection of infant baptism was considered a crime.

(To be continued.)

Scottdale, Pa.

## EXERCISE ESSENTIAL TO GROWTH

By A. K. Kurtz.

For the Gospel Herald.

Paul admonishes Timothy "to exercise unto godliness," that "bodily exercise profiteth little, but godliness is profitable unto all things." Paul does not mean to say that bodily exercise is not necessary to the development of the natural body, but that it is not directly necessary to spiritual growth and development. We are all aware of the fact that exercise within one's strength is essential to the growth and development of the body. To exercise certain muscles of the body to the limit of their strength will develop those muscles more and more until they attain to more than ordinary endurance. They who expect to gain physical strength without exercising within the strength they now have will be sadly disappointed, will lose rather than gain strength, and will not enjoy life to its full extent.

What is true of the natural life is also true of the spiritual. Paul's advice to Timothy to exercise unto godliness



is good advice to all of us; for without that exercise we will remain babes in Christ, or more, lose Christ out of our lives—which need not be, since God has so abundantly provided means of grace for every stage in the Christian life. Among them are prayer, reading and studying God's Word, attending church services, Sunday school, Bible meetings, etc. We do not mean to say that all these are necessary to our growth in grace, but the child of God feels the need of using some of them at least.

It is next to folly to suppose that God will give grace when not asked, or the Holy Spirit will fill us when we do not use what we already have. We do not altogether reject the Wesleyan doctrine of "sin in believers," because the work of the Holy Spirit does not stop at conversion but in the truly converted. His work now only rightly begins, because He now has a place where He can work, and any sin that has not been repented of will be revealed through the Word and the convicting power of the Spirit. It may be a bad habit to rectify or overcome, some restitution to make, some fault to confess, whatever it may be the blessed Holy Spirit will not give rest to the conscience until we are right with God, and our fellowmen. If we heed these solicitations of the Spirit we will grow in the grace and knowledge of the Lord, but if we reject and grieve the Spirit we need not think that God will lavish His grace upon us. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). As Christ was scourged before His crucifixion, so it may be necessary to scourge us in order that we may submit to the crucifixion of these sinful natures, and realize that there is pleasure in exercising ourselves unto godliness, and enjoy the Christ life in this world and the one to come. It is very dangerous to reject the promptings of the Holy Spirit and grieve Him from time to time, for God says, "My Spirit will not always strive with man."

Smithville, Ohio.

### A LETTER BY BISHOP JOHN THUT

For the Gospel Herald.

Bluffton, O., April 28, 1913.

I feel it my duty to send the following letter by Bishop John Thut to the Gospel Herald for publication, as an encouragement and warning to all who may read it.

I know there is danger to swerve from the right path. But if our will is consecrated and we do not shrink back from self denial, we shall overcome. If we have on our side the One who has overcome the world, and are willing to walk in His footsteps in love and humility, not in vanity and worldly conformity we shall certainly gain the victory. But he who loves the world is not the Lord's. He who undertakes to serve two masters will find that

it is not possible. The Lord says, "No one can serve two masters." Therefore let us love Him, for He first loved us. He gave His life for all, and His sacrifice avails for those who repent and consecrate themselves to God.

Many go with the world and live in wantonness, following their own desire and the leading of the prince of this world. They say that those who are really in earnest are "narrow" and "self-righteous," and that it is not necessary to be so narrow. Many also desire to be saved at the end, but in a way which is pleasing to the flesh. They would be loved of the world, and do not believe the words of the Lord: "Ye shall be hated of all men." Is not this a fact if we are separate from the world?

Therefore I would say to all: Go with us and strive valiantly. Earnestness is necessary, especially in these "perilous times."

P. D. Steiner.

Bluffton, Allen Co., Ohio,  
July 23, 1865.

Beloved Brother Peter D. Steiner and all your household. I, John Thut, your brother, wish to you what I wish to myself, namely, that the grace of God and the love of Jesus Christ together with the power of the Holy Spirit who leads into all truth may be and remain with you and us, and lead and guide us through this vale of tears to a happy end. Amen.

By these few lines I would let you know that we all, as well as your own brothers and sisters, are well, for which we thank God. I hope that this letter will find you enjoying good health.

Here with I send you a testimony of the confession of your faith which you have made before God and many witnesses in baptism. Dear brother, do not forget the happy hour when you renounced all sinful works and were received into the communion of the Lord Jesus Christ and His Church.

The Ephesian Church was praised in the book of Revelation for their works' sake, but the Spirit of the Lord was grieved because they had left their first love and they were given the admonition: "Remember from whence thou art fallen, and repent, and do the first works. But if not, I shall come quickly and remove thy candle stick from its place, if thou repent not."

The Savior said, on a certain occasion, to the Jews: "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me." He also said that He is "the way, the truth, and the life," and that no one could come to the Father, except by Him. Since then the Savior is the true way to life everlasting, let us study the Scriptures diligently and follow Him; for, as ever, He would give rest to those who labor and are heavy laden. If we come to Him in meekness and humility of heart, He will give us peace of soul.

To close I send a kind greeting of

love and peace to you and all who love us in faith. Increase in grace and in the knowledge of our Lord and Savior Jesus Christ, to whom be glory both now and forever. Amen.

Pray for us, and we are willing in our weakness to do the same for you. May God be with you and may His Spirit guide you. Your faithful brother in the Lord,

John Thut.

Many of our older brethren and sisters remember this aged father in Israel who has long since gone to his reward as a faithful soldier of the cross and a zealous defender of the faith. As a bishop in the Mennonite Church he stood firmly for the whole Gospel as our rule in faith and life, especially the doctrines which mark the separation between the Church and the world.—Editor.

### WHAT THE OUTSIDERS SAY

By Levi Blauch.

For the Gospel Herald.

Dear Brethren and Sisters:—Have you ever thought as to how much the world is watching us to see whether we are true to our professions? Do you know that they may sometimes see us take part in things that they themselves refuse to have anything to do with? I will give you an incident that occurred in a sister denomination once plain like ourselves.

A number of young ladies were organized into a Bible class. All except one were members of that church. These young sisters decided that they would have a Sabbath school social once a week and of course would invite young men to associate with them. One of these young sisters whose father was not a Christian was told by her father that the sociable in his mind was questionable and that she dare not go unless she found that the social was conducted strictly in order with God's Word. The young sister, seventeen years old, obeyed her father's word and stayed at home.

Young brother, young sister, do you stay at home when father and mother say the meeting is questionable? Fathers, mothers, are we concerned as much about these socials as this unconverted father was?

Well, this organized Sabbath school class met with their associates. But there was one who was not present when the roll was called. The social was held all the same. First in order was an oyster supper which was to fill already filled stomachs. The unconverted member of the class was greatly astonished. Do you ask why? It was because she was expecting a religious affair. Instead, there were no spiritual hymns sung, no prayer



was offered, the Word of God was not read. This unconverted member of the class waited patiently to see what the outcome of the social was to be. To her surprise she finds that these church members who, when they come to church, lay aside their fashionable hats and put on what they call a devotional covering, are now getting ready for a silly play party with a number of young men as silly as themselves. The unconverted girl looked on for awhile and then said, "This is too much for me; I can not endure it any longer." So saying, she went home.

Can any one imagine that that class had any influence for good over that unconverted father or that unconverted class-mate? I am afraid not; unless the members of the class repent, and turn to God.

There are those in this particular church of which I have been speaking who are pleading with their people, admonishing them with tears to come back to the principles of the Gospel. The question with me is, How is it with the Mennonite Church? Are we free from worldliness? Are we letting our light shine as we should, or are some of us also drifting? "Whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Johnstown, Pa.

### "THE WORLD" DEFINED

"The world," so often spoken of by our Lord, is that elaborate system, now occupying the earth, which includes all who have not accepted the Crucified One as their Savior and Lord, and which embraces also their Christless doings, pleasures, and enterprises of every sort, from the positively wicked and vicious to the humanitarian.—Philip Mauro.

### SAINTSHIP

Saintship is not innocence, it is conquest. It is the experience of men and women who have met many temptations sometimes stumbling before them, but growing steadily their conquerer, until their days become organized victory.—Gennett.

Do you want to feel good? Then be good. Do you want "holy frames and heavenly feelings?" Then "have faith in God." If it be well with your faith, says one, it will also be well with your feelings.—Evangelical.

Beautiful and very suggestive is this striking tribute rendered to a noble Christian woman: "Her natural life was so completely Christian, that her Christian life became completely natural."—Ex.

### THE FOREIGN IMMIGRANT

(Continued from page 133.)

and woof of the fabric of your national being.

My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundations of the American of tomorrow.

If I can be fused into the body politic the melting pot will have stood the supreme test."

So much for the material side of life. What about the spiritual? It is estimated that during the past year there were over 700,000 foreigners to land on the shores of America. America owes them three important duties: (1) to set them an example of pure, unselfish, temperate, Christian living; (2) to extend a helping hand and warmly encourage them to stand on the same platform with us; (3) to see that they all have access to the Gospel. So far as the door of opportunity swings our way as individuals and as congregations, we share in our country's debt to the foreign immigrant.

### NONRESISTANCE

(Continued from page 132.)

but my paper is already too long and I will be forced to close, much as I hate to do so.

There is no man that has left house or brethren or sisters or father or mother or wife or children or lands for Christ's sake and the gospel's, but shall receive a hundred fold now in this time, and in the world to come, life everlasting.

The meek are inheriting the earth in the fullest sense of the term. The man who has not yet tasted the joy of forgiving an enemy has not begun to know the pure fun of living. The man of God patiently submitting to the unjust persecutions of the world, dwells in a celestially lighted temple through the windows of which no others can see.

The man who is smitten and still loves him who smites, knows an ecstasy of suffering which is above the ecstasy of achievement as the heavens are above the earth. Oh, that second mile of sacrifice and love which lies just beyond the first mile of duty is the most beautiful road, lined with the most wonderful glories, and leading to the most indescribable pleasures that the human imagination can possibly conceive. And that man who can love his enemies, bless them that curse him, and overcome evil with good—who can kneel down and pray for those who persecute him—that man has nothing to ask of earth. He sees God everywhere and in everything. He hears celestial music above all the turmoil of earth, with a spiritual supremacy which defies all things. He dwells in heaven even now and he shall never die.

Birmingham, Ala.

### THE CHURCH IN THE HOME

(Continued from page 134.)

Lord there. It is to be all in the home. That is just where all of us lay our arm or aside and are found with the disguises all laid off—just ourselves. There the church is to be, and we are to carry ourselves as men and women in that church.

#### The Father's House

And the house-church is to be the enduring church. You will remember John's vision of the holy city, New Jerusalem, coming down from God out of heaven, and you will recall that he said there was no temple therein. How was it that there was no temple therein? Why should there be a temple? It was the Father's House, and the Father's Church would be there. What need is there, then, for any temple?

The Church of the Father's House is our great need today. We need the Church as we have it—its official ministry, and the organizations and institutions of our modern complicated religious activity; but behind all these things we need something more, without which all these things are mere impotence. We need the Church, God's Church in the house again, the Lord living among us in all the common simplicities of our daily lives.

Behind all this, we need the Lord in the heart, in order that the Lord's Church may be in the house. Is it not the sweet marvel that our homes can truly be the Church of Christ on earth, that they are meant to be like the great Home where we are to be gathered at the last; that every family is named in that Family, every fatherhood in that Fatherhood, and that right into our homes here on earth there can come all the sweetness, love, assurance, and peace, of that Home? —Robert E. Speer in "The Evangelical."

### CHRIST OUR LIFE

By A Sister.

For the Gospel Herald.

Christ is the living fountain head,  
Life through His death is given.  
Upon the Cross His blood was shed,  
To open up the way to heaven.

He died that you and I may be  
Prepared for that bright home above,  
There from all sin and sorrow free,  
To dwell with Him in endless love.

While 'on this wild and rocky shore,  
Dear Savior, wilt thou be our guide?  
For now as in the days of yore,  
Sin abounds on every side.

Help us, Oh Lord, to overcome,  
And ever in Thy strength confide,  
Through Thee alone the vict'ry's won,  
If in Thy presence we abide.

Keep us, dear Lord, from doing wrong,  
And lead us all our journey through  
Until we reach the land of song,  
Where we can praise Thy name anew.  
Ridott, Ill.



## FINANCIAL REPORT

## Mennonite Board of Missions and Charities

April, 1913

For the Gospel Herald.

Evangelizing Fund	
Cong., Chambersburg, Pa.	\$ 26.00
Carver Cong., Mo.	3.54
— S. S., Elida, O.	20.46
Interest	29.35
Total	\$ 79.35

General Fund	
Mrs. Margaret Nonnemacher	\$ 1.00
D. D. Hiebert	5.00
West Fairview S. S., Nebr.	19.42
Lower Deer Creek S. S., Ia.	32.50
J. D. Zook Ex. Stutzman Estate	38.10
Fairview Cong., 7 Bible Reading	8.53
A. M. Cong., Hydro, Okla.	6.33
Cullom Cong., Ill.	10.72
Forks Cong., Ind.	17.50
S. S., Manson, Ia.	13.86
Springdale, Va., Cong.	65.00
H. J. Kauffman & Wife	15.00
Beech Cong., O.	15.87
East Union Cong., Ia.	17.80
East Fairview S. S., Neb.	19.14
Kaufman Mennonite Cong., Pa.	14.10
Primary S. S. Class, Alta.	18.25
Hopedale A. M. S. S., Ill.	47.32
Interest	60.60
Total	\$426.04

India Missions	
A. M. S. S., Mattawana, Pa.	\$ 14.40
Mrs. W. B. Christophel	15.00
Pleasant Grove S. S., Ill.	6.89
Mrs. Ida Hershberger	15.00
S. D. Guengerich	15.00
Churchtown S. S., Cumb. Co., Pa.	7.57
Carver Cong., Mo.	3.37
Mary Oyer's S. S. Class, Ill.	\$ 13.00
Milo M. Kempf	5.00
David Buchwalter	5.00
Willow Springs Cong., Ill.	22.64
H. V. Albrecht	15.00
Mr. & Mrs. D. Kornhaus	7.30
Blough Cong., Pa.	15.85
Salem A. M. S. S., Nebr.	27.58
Mo.-Ia. Conf. Dist.	125.42
Bible Meetings, Springs, Pa.	27.65
Mrs. E. B. Martin	5.00
Freeport Cong., Ill.	38.00
Zion Cong., Ore.	18.00
Sister Collins	2.00
North Lima S. S., O.	26.50
Maple Grove Cong., Ind.	41.00
Oak Grove & Pleasant Hill Congs., O.	53.00
Orrville Mennonite Mission Cong., O.	7.50
A Bro. & Sister, Va.	20.56
Sugar Creek S. S., Ia.	20.56
C. B. Hartzler	15.00
Lizzie & Eri Hartzler	15.00
Catherine Bauer	.65
Salem S. S., Wooster, O.	2.20
From Souderton, Pa.	30.00
Total	\$701.08

India Hospital	
Willow Springs Cong., Ill.	\$ 45.31
A Friend, Pa.	1.00
Schertz Bros., Walnut, Ill.	10.00
A Friend, Pa.	5.00
Mrs. Jacob Ioder	5.00
Total	\$ 66.31

Esch Bungalow	
D. S. Weaver & Wife	\$1000.00
Special Support Fund	
A. R. Eschliman's S. S. Class	\$ 6.00
Sewing Circle, Logan Co. O.	4.00
J. T. Hamilton	2.00
Clinton A. M. S. S., Ind.	2.00
Salem S. S., Wooster, O.	2.00
A Sister, Ind.	10.00
Total	\$ 26.00

Missionary Special Support	
Sewing Circle, Logan Co., O.	\$ 7.30

Chicago Missions	
Jacob Warkentin	\$ 3.00
Mo.-Ia. Conf. Dist.	2.60
Sterling S. S., Ill.	16.75
A Bro. & Sister, Va.	15.00
Total	\$ 37.35

Ft. Wayne Mission	
Clinton A. M. Cong., Ind.	\$ 19.00
Middlebury Cong., Ind.	18.65
Primary Dept., Science Ridge S. S., Ill.	6.07
Total	\$ 43.72

Kansas City Mission	
Carver Cong., Mo.	\$ 1.00

South America	
Friends per J. W. Shank	\$ 33.25

Mission Home Fund	
Mo.-Ia. Conf. Dist.	\$ 1.00

Old People's Home	
Mo.-Ia. Conf. Dist.	\$ 3.50
Interest	150.00
Total	\$153.50

Orphans' Home	
Carver Cong., Mo.	\$ .50
Mo.-Ia. Conf. Dist.	7.30
Vesta Rhodes	2.50
Total	\$ 10.30

Annuity Fund	
Interest	\$ 81.17

Stutzman Estate	
J. D. Zook Executor	\$618.22

China Mission	
Ungenamt, Lushton, Nebr.	\$ 5.00

Bible Fund	
Interest	\$ 6.25

Ohio-Indiana Flood Sufferers	
Willow Springs Cong., Ill.	\$ 31.31
La Junta Cong., Colo.	17.85

Waldo Cong., Ill.	132.00
Ill.	65.00
Howard & Miami Co., Cong., Ind.	18.50
Total	\$264.66

EASTERN TREASURER	
India	
Lancaster Cong.	\$ 27.86
Paradise S. S.	75.00
Bowmansville Mission	
Friends	48.83
Hershey's S. S.	39.87
Lizzie Eby	5.00
A Bro.	7.28
Total	\$203.84

India Orphans	
Lizzie Doner	\$ 15.00
General Fund	
J. G. Horning, Trustee	\$ 38.00
Lizzie Doner	3.00
Clear Spring Cong.	2.50
A Bro., Rohrerstown	15.00
Rebecca Burkhard	5.00
Brethren in Md.	8.00
Total	\$ 71.50

Youngstown Mission	
Y. P. B. M., Mt. Joy	\$ 6.00

India Hospital	
Hettie Ranck	\$ 20.00

CANADIAN TREASURER	
India	
Hagey Cong. & S. S.	\$ 21.00
Special Support	
A. D. Snyder	\$ 15.00
Toronto Mission	
Weber Cong.	\$ 9.05
Waterloo Cong.	38.13
Blenheim Cong.	9.87
Geiger Cong.	23.22
Biehn's Cong.	16.00
Total	\$ 96.27

## LOCAL INSTITUTIONS

Canton Mission	
G. M. Hostetler, Supt.	
A Sister	\$ 1.00
E. R. Bowen	1.00
Trinity Reformed Church	1.00
Salem Cong.	9.75
Sister Hershberger	1.00
Amos F. Eby	2.00
Sugar Creek Sewing Circle	4.00
C. S. Smucker	2.00
Martin's Y. P. B. M.	3.50
Martha Stover	5.25
Total	\$ 30.50

Ft. Wayne Mission	
B. B. King, Supt.	
Emma Cong.	\$ 9.82

Kansas City Mission	
J. D. Mininger, Supt.	
Bethel Cong., Mo.	\$ 10.00
Sugar Creek Cong., Ia.	36.90
Mrs. Brock	3.75
Mildred Koppenhaver	5.00
M. M. Buch	1.00
N. S. Horst	1.00
Alice Hershberger	3.75
Rent	10.00
Mo.-Ia. Conf. Dist.	49.13
J. A. Hamilton	3.00
Sycamore Grove Cong.	30.57
Mr. Johnson	5.00
Mr. Edwards	12.00

Nellie Nicoua	2.00
Total	\$173.10

Toronto Mission	
J. I. Byler, Supt.	
S. S. Collections	\$ 6.50
Evening Offerings	6.71
Markham S. S.	18.50
Vineland Sewing Circle	3.20
Total	\$ 34.91

India Mission	
M. C. Lapp, Supt.	
Mt. Lake, Minn.	\$ 25.00

Old People's Home	
J. F. Brunk, Supt.	
Special Support	\$241.50
A Bro.	100.00
Cash	.10
Total	\$341.60

Orphans' Home	
A. Metzler, Supt.	
Special Support	\$353.35
E. D. Yoder	10.00
L. S. Glick	1.00
H. E. Metzler	1.00
Stahl Church, Pa.	10.69
Visitors	1.20
Total	\$177.24

Sanitarium	
J. M. Hershey, Supt.	
Hospital Fees	\$409.58
T. T. Woodruff	56.45
N. J. Schrock	5.00
H. E. Helmuth	3.00
J. H. Blank	2.00
E. W. King	1.00
Anna E. King	1.00
J. J. Hartzler	3.00
D. M. Schrock	5.00
A Friend	10.00
A Bro.	5.00
Maggie Hauder	5.00
D. D. Helmuth	2.00
S. D. Helmuth	2.50
M. H. Plank	2.00
Noah Neuenschwander	1.00
Susie Hough	1.00
S. R. Yoder	1.00
A. J. Martin	2.00
Ben Martin	2.00
Adam Zimmerman	2.00
F. J. Troyer	2.00
J. R. Miller	5.00
E. G. Kanagy	5.00
H. D. Musselman	2.00
A. Z. Hartzler	1.00
L. F. Yoder	.75
J. B. Yoder	5.00
A Sister	1.00
A Brother	1.00
D. G. Kauffman	5.00
Noah K. Hartzler	.50
Jonas King	2.00
J. B. Klopfenstein	2.00
L. Wilhelm	1.00
J. J. Helmuth	1.00
S. R. Kauffman	2.00
J. L. Zook	1.50
O. J. Plank	.50
Anna Yoder	5.00
Moses Plank	1.00
Frank Roth	1.00
C. O. Hartzler	2.00
Jacob B. Schrock	8.00
D. E. Schrock	1.10
Christian Kropp	1.00
D. O. Schrock	1.00
A Bro.	1.00
A Bro.	1.00
J. B. Stuckey	.50
D. E. Hartzler	5.00
D. D. Groff	2.00
L. J. Miller	5.00
C. D. Yoder	2.00



L. D. Zook	5.00	John Oesch	3.00
Joe C. Driver	5.00	Norman Schepp	2.00
A Bro.	.50	J. P. Smith	2.50
H. H. Summerfield	25.00	Mary Dintamin	1.00
T. T. Woodruff	38.84	A Sister	.20
W. W. Oesch	2.00		
Mr. and Mrs. L. Yoder	2.50	Total	\$741.67
W. R. Yoder	1.00		
F. P. Kauffman	5.00	<b>Youngstown Mission</b>	
P. A. Hauder	1.00	<b>T. K. Hershey, Supt.</b>	
J. J. Helmuth	1.00	Rent	\$ 18.00
Edward Zimmerman	1.00	Leetonia S. S.	23.10
J. L. Kauffman	2.00	Collection Box	1.17
C. Boggy	.50	Aurora Cong., Portage	
D. J. Schrock	1.00	Co.,	10.00
A. Gilliom	1.00	Recd. for Sufferers, per	
D. P. Yohn	1.00	Levi Mumaw	20.00
Isaiah Yoder	.50	Total	\$ 72.27
D. J. Miller	5.00		
Sarah Hershberger	1.00	<b>KANS.-NEBR. MISSION</b>	
J. H. Byler	1.00	<b>BOARD</b>	
Sem K. Yoder	5.00	<b>Home Mission</b>	
D. D. Oesch	1.00	Milan Valley Cong.	\$ .25
J. M. Kurtz	2.00	<b>Home Charity</b>	
E. Earl Hartzler	1.00	Milan Valley Cong.	\$ 1.25
Edward R. Zook	.50	<b>Evangelizing</b>	
D. K. Miller	3.00	Milan Valley Cong.	\$ 2.00
Emile Kinsinger	1.00	La Junta Cong.	11.05
A. J. Hartzler	3.00	Total	\$ 13.05
A Bro.	.75	<b>Chicago Missions</b>	
Susan King	3.00	Milan Valley Cong.	\$ .25
Emery E. Yoder	1.00	<b>Kansas City Missions</b>	
N. W. Yoder	3.00	Milan Valley Cong.	\$ 2.15
B. J. Yoder	3.00		
Daniel Hershberger	1.00		
Yoder Sisters	2.00		
Ira Hertzler	1.00		

<b>Old People's Home</b>	
Milan Valley Cong.	\$ .50
<b>Orphans' Home</b>	
Milan Valley Cong.	\$ 2.00
<b>India Missions</b>	
Milan Valley Cong.	\$ 5.25
La Junta Cong.	21.17
Pleasant Valley S. S.	11.65
West Liberty S. S.	.60
Fairview S. S.	6.70
Total	\$ 45.37
<b>India Missionary Support</b>	
West Liberty India Mis-	
sionary Support Band	\$ 34.00
<b>C. W. Miller for caring for Bro.</b>	
<b>and Sister Egleson</b>	
Hesston Cong.	\$ 32.36
<b>Miscellaneous</b>	
Protection Cong.	\$ 7.25
<b>IND.-MICH. MISSION</b>	
<b>BOARD</b>	
<b>Ft. Wayne Mission</b>	
Holdeman Cong.	\$ 30.60
Olive S. S.	20.60
A. R. Miller	1.00
Total	\$ 52.20
<b>Chicago Missions</b>	
Bowne Cong.	\$ 15.63
A. R. Miller	1.00
Total	\$ 16.63

<b>India Special Support</b>	
C. A. Shantz & Wife	\$ 5.00
Sisters' S. S. Class, Elk-	
hart	1.50
Fort Wayne Cong.	5.00
Total	\$ 11.50
<b>Youngstown Mission</b>	
Holdeman Cong.	\$ .50
<b>Old People's Home</b>	
Salem Cong.	\$ 36.00
Clinton Cong.	12.00
Total	\$ 48.00
<b>Ministerial Fund</b>	
Yellow Creek Cong.	\$ 22.50
<b>General Fund</b>	
Holdeman Cong.	\$ 15.47
<b>Lima Mission</b>	
<b>B. B. Stoltzfus, Supt.</b>	
Eli Stultzfus	\$ 1.07
Lizzie Stultzfus	1.15
Geo. Diller	1.50
S. S. Collection	3.38
Amos King	5.00
B. F. Umble	5.00
Total	\$ 17.10
Total receipts for month	
of April	\$5906.57
Gratefully acknowledged,	
G. L. Bender, Gen. Treas.,	
Elkhart, Ind.	

## PROGRAM

Of a Sunday School Meeting Held at East  
Petersburg, Pa., Mennonite Church,  
Ascension Day, May 1, 1913

For the Gospel Herald.

(Printed by request.)

## Morning Session

Devotional exercises.

Address of welcome.

Sermon, Bishop J. N. Brubacher.

The Primary and Ultimate Purpose of  
the Sunday School. D. N. Gish.

The Relation of Church Officers to the  
Sunday School. N. H. Mack.

Can God Depend on You? A. B. Lutz.

## Afternoon Session

Song service.

Prayer.

Echoes of My Early Sunday School  
Training. John H. Mosemann.

The Unconscious Influence. J. H. Her-  
shey.

The Keynote of Christian Usefulness.  
Harry D. Charles.

The Transient and Permanent in Chris-  
tianity. F. B. Landis.

Five Minute Talks.

## Evening Session

Song Service.

Workers Meeting, conducted by D. H.  
Mosemann. Topic—Believers' blessing.

Sermon, John W. Weaver.

## MOTHER

"Her love outlasts all other human love;  
Her faith endures the longest, hardest  
test;  
Her grace and patience through a life time  
prove,  
That she's a friend the noblest and the  
best."

## Obituary

**Aigler.**—William Aigler of Locust Run, Pa., was born Sept. 15, 1832; died Mar. 24, 1913; aged 80 y. 6 m. 9 d. Survived by 3 children, 7 grandchildren and 2 great-grandchildren. Deceased had been a good moral man but had never united with God's people till Mar. 16, 1913, when he desired baptism and was accordingly baptized and received into church fellowship. Funeral services conducted by Jno. F. Bressler. Buried at Locust Run Cemetery.

**Zook.**—Barbara Kauffman Zook was born in Mifflin County, Pa., April 12, 1832; died May 2, 1913, at Greeley, Colo.; aged 81 y. 20 d. Father dropped dead at Omaha, April 9, 1902. One sister survives—Mrs. Nancy Byler of Hesston, Kans. Ten children, Rachel Rutherford, Thos. J., Abia D., John M., Sarah Watt, Lina Leamon, Mary Yoder, Ulysses G., Mrs. Emma Randall, and Henry B., 35 grandchildren and 8 great-grandchildren survive. Mother has been feeble for some time and paralysis caused her death.

John M. Zook.

**Jones.**—Elmer Jones died at his home near Sunbeam, Franklin Co., Pa., May 16, 1913; aged 38 y. 9 m. Death came to him very suddenly and unexpectedly—another warning to us that life is uncertain. Sad to say, he never gave his heart to God; but it is believed that at one time he was almost persuaded to be a Christian. This should awaken those who have entered the service of the Lord, that we sleep not but work earnestly for souls; for when one leaves this world he will never return. Therefore all opportunity of doing good to them is past. This also is a loud call to those who are out of Christ. May they take heed to it. Services at the Pleasant View Mennonite Church were largely attended and were conducted by D. E. Kuhns and W. W. Hege. Text, Rev. 6:8. Interment in cemetery adjoining.

**Miller.**—Daniel M. Miller died at his home in Millersburg, Ohio, May 10, after a lingering illness of several months' duration. Over a year ago his health began to fail, and the family spent the greater part of the last winter in Florida in the hope of benefiting his health; but he gradually grew weaker and they returned home, realizing that it would be impossible for his health to be again restored.

Daniel M. Miller was born Oct. 15, 1855, and spent all his life in Holmes county. In 1879 he was married to Susannah Mast. To this union 3 children were born, all of them together with their mother and 3 brothers surviving. For many years he has been a member of the Walnutcreek Mennonite Church, and although living a considerable distance away went frequently to his church for worship.

Funeral services on Monday, May 12, conducted by Bros. Fred Mast and S. H. Miller, after which interment was made in Oak Hill Cemetery.

**Loucks.**—Charles Loucks was born Nov. 6, 1894; died May 11, 1913; aged 18 y. 6 m. 5 d. Nearly a year ago he began complaining with headaches and sometimes lost control of his muscular strength. The case was a peculiar one, and from time to time different physicians were employed. He also spent some time in a hospital at Goessel, Kans. Specialists finally pronounced the ailment a tumor on the brain. Two weeks before his death he grew worse and it was finally decided to take him to Kansas City for an operation, but three days after his arrival he passed to the world beyond without an operation. The body was brought back to his home near Canton, Kans., and laid to rest in the church yard adjoining the Spring Valley Mennonite Church, of which congregation he had been a faithful member since early boyhood. Services were conducted by D. S. Brunk and D. H. Bender. Text, I Cor. 15:54. Bro. Charles was a son of Bro. Henry Loucks. His parents and family have the sympathy of the neighborhood.



## CONFERENCE ANNOUNCEMENTS

## Indiana-Michigan A. M.

The Indiana-Michigan A. M. Conference will meet, D. V., with the Forks congregation near Middlebury, Ind., on the first Thursday and Friday in June. Those coming on the train should come to Middlebury and notify either D. D. Miller or S. E. Weaver of their coming. Everybody is invited to attend, especially ministering brethren from surrounding districts.

Ira S. Johns, Sec.

## Illinois

The Illinois State Mennonite Conference will be held on **June 6, 1913**, at the Morrison Church near Morrison, Ill. Preceding the Conference will be held, as usual, the State Sunday School Conference. As many Sunday school and church workers as possible are urgently invited to attend both these conferences. Those coming from a distance should correspond with John Nice, Morrison, Ill.

S. Honderich, Sec.

## Missouri—Iowa

The Lord willing the Missouri-Iowa Conference will meet with the brotherhood near Versailles, Mo., during the last week in **August** as follows:

**Aug. 26 and 27**, for Sunday School Conference.

**Aug. 28 and 29**, for Church Conference.

All the ministers, Sunday school workers, Mission Board committeemen, are especially urged to be on hand promptly for service.

A hearty invitation is extended to brethren and sisters throughout the district. A special invitation is extended to brethren and sisters from other districts to come and be with us in our deliberations.

Versailles is the nearest railroad over the Rock Island or Missouri Pacific Rys.

Address either of the following brethren with reference to your coming: D. F. Driver, Eli Swartzendruber, Amos Gingerich, all of Versailles Mo.

J. R. Shank, Secy.,  
Carver, Mo.

The Bible is the book of the people; not the book of the minister of the Gospel; not the special book of the priest from which to set forth some occult, unknown doctrine withheld from the common understanding of men; but a great book of revelation.—Woodrow Wilson.

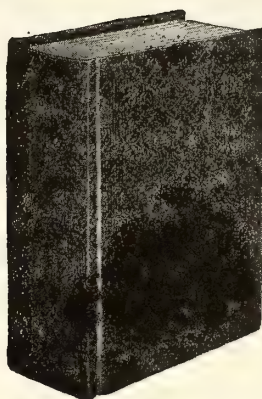
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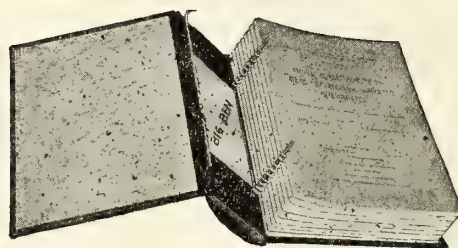
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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, June 5, 1913

No. 10

## EDITORIAL

"Go ye into all the world, and preach the Gospel to every creature."

In the conference sermon at Smithville, Ohio, last week this beautiful thought was presented: The rich and the poor are not known in the Church of Jesus Christ. All converted members stand alike before God, and whether the amount of this world's goods in their stewardship be much or little they possess it as though they possessed it not. All is the Lord's and in one common bond of fellowship each counts one member in the body of Christ.

**No Substitute for Meek Submission.**—The first step in the Christian life is the surrender to God. The after results of this surrender are a continual submission to God's will. There is no substitute for this submission. King Saul planned a magnificent sacrifice, which he no doubt thought should make God feel proud of such zealous subjects; but God through Samuel quickly informed him that "to obey is better than sacrifice." So at the present time liberal donations, many meetings, complete organization, and other things commendable in themselves can never take the place of obedience. God wants us first. Being surrendered to Him, our members are subject to His direction, and our works will count to the glory of His name. The many who will come in the last day and boast of their "many wonderful works" will find that they lacked the first essential to favor with God—a coming to Him in submission and getting acquainted with Him.

**Another meeting** of the Mennonite Board of Missions and Charities has gone into history. Many of the brethren had partaken of a rich spiritual feast at the Ohio Mennonite Confer-

ence held in Medina Co., Ohio, the week before. Coming from that feasting place to the Oak Grove Church near Smithville, Ohio, the Mission Board began its public work on Monday evening of last week with an instructive mission sermon by Bro. J. E. Hartzler of Elkhart, Ind. This was followed with two busy days of work on Tuesday and Wednesday. It is but a just recognition for the Executive and Mission committees to say that they not only led the strenuous work during the public meetings but several days before and after, and during intermissions they labored faithfully to the end that the greatest good might come from the meeting. The Lord reward them for their services. The gratitude of the Church is due them for their faithfulness. There were many notable features connected with the meeting, but we leave all mention of that to the official report of the meeting, which we hope to be able to publish in a week or two. The excellent interest manifest in the Board meeting was carried over into the Eastern A. M. Conference which was in session at the same place on Thursday and Friday of last week.

**Conference Reports.**—Last week we confined our thoughts to the work of secretaries. This week we want to speak to the reader.

Has it ever occurred to you that there is perhaps more prayerful meditation and feeling of responsibility connected with conference work than any other work of the Church? If you have never thought of this, watch the leaders of the next conference you attend. See what carefulness is manifested that what is done is both wise and in accordance with Scripture. See the evidences of burdened souls who as watchmen over their respective flocks are doing the best that they know how to advance the interests of the cause of Christ and the Church.

Not only is the Conference a body of power and authority in the Church, but it is also a body of safety. While errors are sometimes made in Conference as well as in other things done by man, yet there is far less liability of error among a body of Spirit-filled brethren burdened for the welfare of Zion than there is among those who seldom give much consideration to the work of the Church outside of clamoring for "liberty" and criticising those who are burdened with responsibility.

After you have noted the things mentioned above, think of the importance attached to conference work. From the time of the first Christian Church conference on record (Acts 15) conferences have continued an important and necessary feature of the work of the Church. We who are not always privileged to attend conferences and see for ourselves the work that is done can do the next best thing and study the work through the published report of the meeting. Especially should we be interested in and make a prayerful study of the reports of our own conferences. It is a privilege which should never be neglected.

Now comes another question. What are we going to do with a report after we have read it? Are we going to throw the paper aside and live on as though no conference had ever been held or report given, or are we of a mind to work in harmony with and obedience to the Church and resolve by God's help and grace to put into practice the admonitions of our brethren and heads of the Church! Though a written report may be a masterpiece when judged from a literary standpoint, and though the conference may have been ever so uplifting to those who attended, we are benefited only as we profit by the instructions and put into practice the good things we hear and read.



## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### "HE CHOSE THIS PATH FOR THEE"

He chose this path for thee,—  
No feeble chance, nor hard, relentless fate;  
But love—His love hath placed thy foot-  
steps here;

He knew the way was rough and desolate—  
Knew how thy heart would often sink  
with fear,  
Yet tenderly He whispered, "Child, I see  
This path is best for thee."

He chose this path for thee,—  
Though well He knew sharp thorns would  
tear thy feet,  
Knew how the brambles would obstruct  
the way.

Knew all the hidden dangers thou wouldst  
meet,

Knew how thy faith would falter day by  
day,  
And still the whisper echoed, "Yes, I see  
This path is best for thee."

He chose this path for thee,—  
And well He knew that thou must tread  
alone  
Its gloomy vales, and ford each flowing  
stream;

Knew how thy bleeding heart would sob-  
bing moan,  
"Dear Lord, to wake and find it all a  
dream."

Love scanned it all, yet still could say, "I  
see  
This path is best for thee."

He chose this path for thee,—  
E'en while He knew the fearful midnight  
gloom  
Thy timid shrinking soul must travel  
through;

How towering rocks would oft before thee  
loom,

And phantoms grim would meet thy  
frightened view;  
Still comes the whisper, "My beloved, I  
see

This path is best for thee."

He chose this path for thee,—  
What need'st thou more? This sweeter  
truth to know

That, all along these strange bewildering  
ways,  
O'er rocky steeps, and where dark rivers  
flow,

His loving arms will bear thee "all the  
days."

A few steps more, and thou thyself shalt  
see

This path is best for thee.

—Sel. by S. E. Roth.

### PURITY

By J. R. Shank.

For the Gospel Herald.

The wisdom that is from above is  
first pure.—Jas. 3:17.

#### Its Source

Purity is a quality that belongs to God. It is a part of His character. Upon His attributes of love, wisdom, truth, justice, power, faithfulness, etc., may be written the quality—purity. Purity is undefiled, unadulterated, un-

mixed. It is like the light in which no darkness can abide. I Jno. 1:5. It is an essential quality of eternal life and eternal power.

The character of God is irreproachable. His eyes are too pure to look upon any form of iniquity with approval (Hab. 1:13; 2:4). While His justice is so pure that no sin can escape it, the purity of His love and wisdom is such that He is longsuffering toward the evil doer, planning to save the penitent sinner and to ultimately cut off all sin when mercy is complete (II Pet. 3:9). Only the ignorance and perverseness of man causes him to question God's purity. All men should solemnly bow before His pure and righteous ways.

As is the purity of the Father, so is that of the Son. His life in the flesh was one of spotless purity, His doctrines are untarnished with the unholy motives and precepts of men. His conduct was not affected by selfish and ungodly appeals. A perfect example, He was the manifestation of the pure love and pure justice of the Father who "made him to be sin for us who knew no sin, that we might be made the righteousness of God in him" (II Cor. 5:21).

That which is true of the purity of the Father and Son is true also of the Holy Spirit, who proceedeth from the Father in the name of the Son (Jno. 14:26; 15:25). There is nothing done through the work of the Holy Ghost that is not in perfect accord with the character and work of the Father and the Son.

As we reverently lift our hearts to the heavenly throne where in the blazing light of the eternal presence of the blessed Trinity the heavenly beings cry, "Holy, holy, holy, Lord God Almighty," may we too be fitted to join in the heavenly sentiment. For if those in the presence of His glory are filled with holy awe, what can poor, unclean man say but, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

#### The Saints, as Holy Vessels

When we have caught a view of the purity and holiness and glory of the Triune God, and then remember that He called us to be saints, or holy, separated ones, our gratitude and reverence for Him should know no bounds. God who is holy can do nothing that is unholy, so we must conclude that "the wisdom that is from above is first pure." Let us take a look at the calling of the saints with special reference to their purity.

**A Pure Faith and Pure Vessels.**—Jude's message to the called of God is, "It was merciful for me to write unto you, and exhort you that ye should

earnestly contend for the faith which was once delivered unto the saints." What Jude found so needful deserves our prayerful consideration. The saints are the vessels to whom a pure, unadulterated faith has been committed. If the vessel is not pure the faith becomes corrupted to the vessel and those influenced by it. If the vessel is pure the faith is also pure, because the mystery of the faith is held in a pure conscience (I Tim. 3:9). If this is God's plan we are concerned about this faith and the purity of our conscience.

**A Pure Conscience.**—The consciousness of sin has come to all who have attained the age of accountability. The convicting power of the Spirit has constrained many to cry out and say, "What must I do to be saved?" "The word of faith" is, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). The sin-burdened soul lays hold of the promise by faith. It sees the blood flowing from the dying Lamb as an atonement that purifies from sin and satisfies the demands of a just and holy God (Rom. 8:25, 26). It grasps the truth that "the blood of Christ, who through the eternal Spirit offered himself without spot to God," is able to purge the conscience "from dead works to serve the living God" (Heb. 9:14). It casts its hope upon this anchor of the soul and receives the strong consolation of justification and security (Heb. 6:18-20).

The sight of the atoning blood and pardoning grace has led the soul to abhor its past wickedness and defiled condition. The goodness of God, and the terrors of hell, awaken it to an abhorrence for sin. Godly sorrow leads to repentance (II Cor. 7:11). Sin is forsaken, all known offences are stopped, the hands cleared from all known transgression. Confession before God and man, restitution as far as possible, apology for abuses, testimony against evil, witnessing for Christ, obedience to the known will of God, are some of the results of a heart purged by the blood. The "seal" (Eph. 1:13, 14) of God is there in the person of the Holy Ghost, "whom God hath given to them that obey him."

Any one who seeks license to indulge in sin, presuming upon the pardoning grace of God, has a defiled conscience, and would turn "the grace of God into lasciviousness." "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein" (Rom. 6:1, 2)?

They who lightly esteem the blood of Jesus value their own wisdom more highly than that of God. By their self-wrought salvation they deny "the Lord that bought them" (II Pet. 2:1),



Such an attitude leaves the soul in the "filthy rags" (Isa. 64:6) of self-righteousness, ready for destruction.

Those who depart from the faith have not the Holy Spirit as their guide. They speak things that they know not "speaking lies in hypocrisy" (I Tim. 4:2; Jude 10). They are sensual, not having the Spirit" (Jude 19), "giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1).

But saints are diligent in holding fast the faith, and with it a pure conscience, knowing that they who put away their conscience make shipwreck of faith (I Tim. 1:19). Having "boldness to enter into the holiest by the blood of Jesus," they draw near to their great High Priest through the guidance of the Holy Spirit (Jude 20; Rom. 8:26, 27). They are honest with themselves, with God and with fellowmen, approaching the throne in "full assurance of faith," having hearts sprinkled from an evil conscience." They keep conscience stirred up by the exhortations from the living Word, and through fellowship with God's people. They come quickly to the Fountain for cleansing when their lives are found spotted with the impurities of this world.

**A Pure Mind.**—The mind is the seat of the operation of the conscience. The purity of the mind is vital to the purity of the conscience. A guilty conscience destroys the moral vision of the mind (II Cor. 4:3, 4; II Thes. 2:10, 11). The mind of the saint is illuminated by the awakening of the conscience and the shining in of the Gospel of Christ (II Cor. 4:6). As daylight reveals to the eyes the surrounding elements, so the light of the Spirit of truth in the mind drives back the shadows of sin and enlightens the understanding to see things as they are. The mind is like a window to the soul. So long as the window is clear and bright the light can shine in. So long as the mind is pure and clean of moral filth the light of God's love and truth shines in. When our minds have been purified through an awakened conscience, and renewed by the Word of Truth, it behooves us to keep them constantly in the pure atmosphere of heaven, away from the defiling elements of sin.

"How beautiful that all is to talk about," says some one, "but how make it practical while living in this world of sin?" First, there must be a desire for a pure atmosphere, and then a willingness to live in it as God gives strength, and God will keep us there (Phil. 4:6, 7). Here come memories of past defiled thought and imaginations; now falls upon the ear some vile suggestion; now appear to the eye scenes that bring the fog and smoke and slime of iniquity in all their darkening power. We may be able to turn from the scenes of sight, or get

beyond the reach of sound, or we may not; but what shall we do with the memory and thought already lodged in the mind? God's Word comes to our rescue: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ; and having in readiness to revenge all disobedience, when your obedience is fulfilled" (II Cor. 10:4-6).

The escape comes in that one word, "captivity." Here are those evil thoughts. I abhor them, refuse to think kindly of them. I set my will against entertaining them and ask God to help me. I turn them into a testimony for God by speaking against them. I set the Pure Word in my mind in superior admiration to the evil thought. The knowledge of the thought is still there, but it is my captive (serving as an instrument of vengeance against all that opposes Christ).

No one who struggles thus against impure thoughts will have a darkened or defiled mind. Each struggle will place him more solidly on the ground of victory. Though compelled to be in the surroundings of uncomely sights and sounds, he will learn how to find refuge and mount up in triumph into the atmosphere of purity, where the soul can enjoy its freedom and the mind is always open to the sunlight of heaven.

No lover of purity will purposely go into the way of temptation. They whose hearts are set on purity will keep their minds filled with pure thoughts as far as possible by keeping their eyes, ears, and senses in touch with things that give rise to pure thoughts. (Phil. 4:8). They wear the full armor of God that they may quench all the fiery darts of the evil one" (Eph. 6:10-18).

**Pure Speech.**—If we never think impure thoughts we will never speak impure things. The way to keep our speech pure is to be pure in heart, for "out of the abundance of the heart the mouth speaketh." Our words will be tried at the judgment, "for by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:3-37). How important then that our speech be pure in the sight of a holy God.

How may we keep our speech pure? Answer: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). "The tongue can no man tame;" but the grace of God can tame it and make it a glory to Himself. If our speech is to be "always with grace," the grace of God must be with us, His Spirit must have

full possession of our hearts. Our tongues must be bridled, so that they do not run loose at every suggestion or emotion. Pure speech does not always consist in words that are faultless in themselves, but in words which are the product of a Spirit-filled life. Two people may give the same good advice. Their words by the interpretation of the dictionary may be exactly alike. But the spirit in which they are said and the occasion for which they were used may mean a difference as wide as the difference between heaven and hell. We want to know not only that our words are good words but also that they are right words, spoken out of a true heart. And they need to be "seasoned with salt;" that is, born of a heavenly purpose and knowledge of the needs of those to whom they are spoken.

Speech to be right need not always be about purely religious subjects, but should always be used in a Christian spirit, with God's glory in view. There must be the bridle of Christian culture upon all that we say. An unbridled tongue is an evidence of an unstable mind, and an unstable mind is an evidence of an impure conscience. Well has it been spoken, "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26).

Carver, Mo.

(To be continued.)

## REGENERATION

For the Gospel Herald.

Of the importance of regeneration we have heard much. Though we should hear much more concerning it, its importance could not be overestimated, for "except a man be born again he cannot see the kingdom of God."

What is regeneration? Only twice is the name found in the Bible, and in these two instances it is questionable whether it refers to what we usually mean by the term. But the Bible gives us enough teaching that we may understand it clearly. A few of these points we shall now endeavor to notice. Regeneration is described by God's Word as—

**"Born again:"** "Except a man be born again, he can not see the kingdom of God" (Jno. 3:3).

**"Quickened:"** "And you hath he quickened, who were dead" (Eph. 2:1).

**"A new creature:"** "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15).

Such expressions as "born of God," "born of the Spirit," "begotten you through the gospel," etc., show us where to look for regeneration. Having experienced the new birth, we show it by our life.



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Jubilant

Jubilant means joyous, triumphant, exultant. It usually refers to expressions of joy or happiness by shouts or songs of praise or joy. It is a common expression when people are exceedingly glad or happy that "they are jubilant over the affair."

There is certainly nothing the matter with people engaging themselves in things which are lawful and right, to their fullest extent. Much joy and happiness is promised the child of God. Our Father wants us to be happy. The love of God in the heart makes us joyful. The soul cannot keep still with the heart full of love and praise. We will give expressions of feeling in our singing and talking. In other words our life if in conformity to God's Word and will, will be a jubilant one. God is able to make it such, and will if we permit Him? The closer we live to Him the more joyful we become. The brighter we let our light shine, the more others will catch the same spirit and our jubilant nature will become a part of theirs. Thus heaven's joys will be scattered and others made happy. After all we are the happiest when we make others happy.

Let us ever "keep sweet" in our Christian life and scatter the sunshine of God's unbounded love in every dark corner of this evil world wherever it is our privilege to be.

#### Flattery

Flattery means to gratify self-love by praise or applause, or by anything that exalts one in his own estimation or confirms his good opinion of himself.

Flattery is usually, if not always, bestowed upon another for the purpose of selfish gain; or for favor or influence. Unscrupulous persons indulge in flattery in order that they may obtain from the flattered person some personal gain.

Flattery is sin because it is false. It is not done for the good of the other person. It often proves a trap in which innocent persons are caught by rascals and false friends. "A flattering mouth worketh ruin" (Prov. 26:28). This is the Word of the Lord. Besides, "A man who flattereth his neighbor spreadeth a net for his feet" (Prov. 29:5).

The purpose of flattery is evil in every case and therefore no Christian can flatter anyone else. We have a just reason to be honest. It is God's plan and will. Flattering lips are de-

ceitful and dishonest. They are intended to deceive and have evil intentions in view. They cause hatred and disrespect and in the end cause much harm. No child of God will be so deceitful as to flatter others. There are no doubt other evils which cause more harm, but here is an evil which should be forever banished from us.

#### Habit

A habit is a disposition or condition of mind or body to perform certain activities or a frequent repetition of some act, acquired by custom or frequent or repeated performance.

We classify habits under two heads, good and bad. Thus frequent drinking of alcoholic liquors leads to the habit of intemperance. The indulgence of story telling or jesting leads to the habit of foolish talking. These with many other habits are bad. On the other hand a daily reading of the Bible and prayer are good habits. The speaking of kind words, doing kind deeds, lending a helping hand in time of need, etc., are habits all of which should be formed in youth and carefully cultivated all through life.

We should all endeavor to correct evil habits by a change of practice. All Christian people, and especially parents, should by careful teaching and education try to prevent the formation of bad habits in children. "Sow a thought, reap an act, sow an act reap a habit; sow a habit, reap a character, sow a character, reap a destiny."

It is easy to see what a wonderful influence for good or evil our habits have. They are so hard to break when once formed. They mean so much when it comes to planning enjoyable occasions. It is certainly worth while to guard well our habits that they may never bring us into shame or disgrace.

Belleville, Pa.

Joseph Parker, who had a wonderful power of exposition and illumination of Scripture, always deprecated the use of odd texts to which some preachers were addicted. Referring to such, he says: "Have you any particular sermons on striking texts? Take a friend's advice and burn them." They do make good kindling! —The Evangelical.

The main qualifications of a superintendent are faithfulness and ability. He must have the capacity to perform the task assigned him, but though he be ever so able, he will fail unless he is faithful.—D. D. Miller.

Christ had crowds, He never sought crowds. He sought individuals, and He got the crowds by getting the individuals. Christ's way is still the best way.—Sel.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

#### SAVE ONE

Out in the breakers are perishing souls,  
Save one, save one;  
Out where the current of sin madly rolls,  
Save one, save one.

Out in the darkness of sin's awful night,  
Save one, save one;  
Tell them of Jesus, and lead to the light,  
Save one, save one.

Out on the mountain so sadly astray,  
Save one, save one;  
From the sweet home land so far, far  
away,  
Save one, save one.

Loved ones or strangers, whoe'er they may  
be,  
Save one, save one;  
Go in His spirit who saves you and me,  
Save one, save one.

—Selected.

#### FROM OUR MISSION STATIONS

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—"O magnify the Lord with me, and let us exalt his name together."

It seems the earth, the air, and sky, all tell of God's love. Oh! that the human family would thus praise Him.

We are glad for the privilege of service in this corner of God's great harvest field.

Bro. N. H. Mack was with us over the 18th, and preached three of his helpful sermons.

Bro. Jos. Ruth broke the bread of life to us on the 25th, both in the German and English language.

We expect the brethren, Frank Herr and Abram Brubaker, on June 1, Bro. A. O. Histan on the 8th, Bro. Jacob Thomas on the 15th, Bro. Jacob Moyer on the 22nd, and Bro. H. H. Haverstick on the 29th. Pray that hearts may be open to the Word.

We appreciate the help, in way of provisions, as there are sick and needy ones to be helped. Continue to pray for us and the dear unsaved. "Looking unto Jesus."

The Sisters, per M.

May 29, 1913.

#### MENNONITE CHILDREN'S HOME

Since our last report to the Gospel Herald a number of children have been admitted and others have been placed into the homes of friends of these unfortunates. Our prayer is



that all who have passed through this institution may be won for the Master. The Home was in quarantine during the month of April on account of measles. There are twenty-three children in the Home now and others begging for admission. How true the Savior's words, "The poor ye have with you always." We have a number of boys under seven years of age that are to be placed into homes and we would be glad to correspond with anyone who has been thinking of caring for a needy child. We want to remind you again of the fact that while the children are here they must be supported and we are depending on the Lord for support. Anything in the line of provisions, canned fruit, soap, etc., will be greatly appreciated. We will make special mention of lard. If several communities would contribute a few cans of lard it would be a great help in the way of support. Should there be anyone who has a lawn swing that is not being used and wishes to contribute same to the Home we can assure you that it will be used and appreciated by the little ones. All goods sent by P. R. R. freight should be marked Lancaster, (Millersville P. O.) Pa. Goods sent by trolley express should be marked Millersville, Pa. Mark goods Menno-nite Childrens Home for P. R. R. freight and trolley express. May the Lord bless all who have contributed in the past and may He direct all that is to be done in the future is our prayer.

Yours for the needy children,

Levi Sauder.

Millersville, Pa.

### MANCHU WOMEN

Among the 400,000,000 inhabitants of China it is reckoned that there are 18,000,000 of Manchus, until recently the ruling race. They came down from the North from Manchuria nearly three centuries ago, conquered China, and have ruled it ever since, till the present year. They lived on the country, every Manchu child, from birth, receiving a pension from the State. Now they have been driven from power and China is a republic. Efforts have repeatedly been made by missionaries to reach the Manchus with the Gospel, but with very little success. Present conditions, it is hoped, may be more favorable. A lady-missionary working in the native city of Fuchau, writes: "Since our return to the city numbers of Manchu women are attending our church services. Under the old regime they were not allowed to attend church, or become Christians, under penalty of losing their allowance from the government, but now these restrictions are removed, they can come as much as they like.—The Missionary Review.

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.  
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

**What does the breaking of the first tables of stone typify?—S. P.**

In referring to the incidents connected with the giving of the Law, it will be seen that the law was given three different times, but always the same law. On the first occasion it was given orally (Ex. 20). On the second occasion it was written by the finger of God and given to Moses on two tables of stone, after the giving of the ordinances and the directions concerning the tabernacle (Ex. 31:18). The last time the law was given, it was written on the two tables of stone which Moses brought with him up into the Mount (Ex. 34:1).

The first giving of the law represents the nature of God's revelations to men before the time of Moses. His revelations were directly with men without a mediator. To them He was a great and terrible God, greatly to be feared. The second giving of the law pointed directly to the dispensation of the law under Moses and the Law. It was associated with the establishing of the tabernacle and the priesthood which were both peculiar to the Israelitish period. It was a time of "Broken law" and of judgments and death. To Israel it was always a law which was always broken, and a law which always pointed to death. It was called the "Law of sin and death." Moses thus typified it by breaking the law on the tables which God gave him and then following the breaking of them with the terrible judgment of death. The Levites who were chosen to be their mediators were made their destroyers. Israel failed to recognize their helplessness before they pledged their faithfulness (Ex. 19:3-9). Also, the rejectors of Christ, the Mediator, will find Him to be their Judge. The last giving of the law followed a period of humiliation and repentance. The people recognized their own helplessness and their need of a Mediator. They gave their hearts of stone to the Lord, that He might write thereon His law. They trusted in His grace and mercy and thus typified the nature of the dispensation of Grace. The law of God is written on the hearts which we bring to Him. They may be hearts of stone but He makes them hearts of flesh. He writes upon them the same law that He wrote to Israel, and the same law that He spake to the fathers before Israel. God's law never has changed and never will change. It can be fulfilled in the letter by the Only Begotten One. It may be fulfilled in the spirit by every true believer in Christ.

The broken tables of stone represent the failure of human effort and self-righteousness and the just judgment that follows. They also typified the period of the Law. The preserved tables represent the condition of righteousness by faith and the continuation of that righteousness of God among His people who are justified, not by the works of the law, but by faith in Him who alone was able to fulfill it.—S. F. C.

**What relation does Solomon's Temple bear to the Tabernacle in the Wilderness?—S. P.**

There may be many points of similarity in, and many points of difference between the tabernacle of Moses and the Temple of Solomon. The relation which they bear to each other may perhaps be judged from the reasons given for their erection. Exodus 25:8, 9, says, "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of the instruments thereof, even so shall ye make it." In the instructions given to Moses it is called a tabernacle or tent for the dwelling of the Lord among His people. The tent is the home of the sojourner, or pilgrim. It is a temporal dwelling place. God's promises to Israel were permanent, but His dwelling among them was conditional, and hence not permanent. It also signified the fact that His people were then not in their home land. They journeyed to a better country.

The word of the Lord to David, when the king purposed to build a house for the Lord, indicates the meaning of the Temple. Read II Sam. 7:1-17. In this message the Lord indicates the permanency of the house and of the kingdom. Compare Vs. 10 and 13 and 16. The idea presented is that of a permanent place for the kingdom of His people, "That they may dwell in a place of their own, and move no more." "He shall build me an house for my name, and I will stablish the throne of his kingdom forever."

The tabernacle denotes the transient nature of earthly things, the temple the permanent nature of heavenly or spiritual things. Abraham sought a city which had foundations, while he dwelt in a tent (Heb. 11:8-16. See also II Cor. 5:1-8). The tabernacle and the "building" are compared, representing the temporal and the eternal conditions and nature of the spiritual life.

The Law begins with a Tabernacle, a temporal condition, and grace ends with the City which has foundations, the eternal abode of the righteous, in the eternal Kingdom (Rev. 20).—S. F. C.



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### THINGS WE CAN'T AFFORD

We can't afford to win the gain that means another's loss;  
We can't afford to miss the crown, by stumbling at the cross.  
We can't afford the heedless jest that robs us of a friend;  
We can't afford the laugh that finds in bitter tears an end.  
We can't afford the feast today that brings tomorrow's fast;  
We can't afford the farce that comes to tragedy at last.  
We can't afford to play with fire, or tempt a serpent's bite;  
We can't afford to think that sin brings any true delight.  
We can't afford with serious heed to treat the cynic's sneer;  
We can't afford to wise men's words to turn a careless ear.  
We can't afford for hate to give like hatred in return;  
We can't afford to feed a flame and make it fiercer burn.  
We can't afford to lose the soul for this world's fleeting breath;  
We can't afford to barter life in mad exchange for death.  
But blind to good are we apart from Thee, all-seeing Lord;  
Oh, grant us light that we may know the things we can't afford.

—Selected.

### KEEPING THE CHILDREN AT HOME

A truly happy home does not necessarily mean a fine house furnished with costly furniture and endowed with all modern conveniences. There is no reason why the average farm house should not be the happiest, cheeriest, most contented place on earth. None of us are too poor to have comforts, even if some of them are home made.

There should always be a big roomy table in the sitting room, and a lamp that gives a real good light where the children can gather around to read or study. There should be comfortable chairs. They cost no more than fancy chairs that are bought mostly for show, and give far more rest and pleasure to those who use them. Little spindle legged stands that have only top room for a lamp with a rose colored shade that was bought chiefly for ornament, do not appeal to a child's sense of comfort, nor do they increase a man's store of patience.

Too many pieces of bric-a-brac make more work for the mother, and are a nuisance to children, as they are

so often warned and threatened about these trinkets. "Don't-you-touch-it" possessions are things good only to wean children from home.

### Use the Home

Children should feel at home in every room in the house. The shrouded parlor, kept closed and dark only when company comes, should have no place in the home. Children should be taught carefulness and neatness in their habits, and when they are raised to be familiar with the best things the house contains, they are never awkward nor "green" when in company.

Teach them to see and enjoy the beautiful in the common things at our very feet, so to speak. Flowers, laden with dewdrops, a gorgeous sunset, even a beautiful tree, all contain real joy for the child that has been taught to look out for nature's loveliness.

Another great help in keeping children at home is for the mother to stay there with them—yes, and the father too. The mother who is possessed of the "spirit of gad" can expect her children to follow suit. This does not mean that parents or children should isolate themselves from all outside communications with others; but home should be so bright, cheerful and free that the love for it will eclipse all outside influence over our children.

Let them help do the work in keeping the house and premises in order. Children enjoy anything they help create, and they love home all the better if they help make it an attractive place. Make comrades of the children, thereby strengthening their love for parents and home, and at the same time keeping ourselves young. We need our children at home. We do not want them roving the streets with Tom, Dick, and Harry; and it is up to us to make their abiding place so lovable that they will not want to leave it. Environments make very little difference in the pleasure of home. Cheerfulness, comforts and love can be had in spite of environments, and these are the things that attract the children to home.—Selected by Sarah Yoder.

### WOMAN'S SUFFRAGE

The woman's suffrage question is an all-absorbing topic in both the Old and the New World. As long as the question remains a political one, the Church will take no position, the question being extraneous to its sphere, and will not look askance at any man whether he is in favor of granting the franchise of voting to women or not. However, we fear that much of the agitation springs from a spirit of discontent with the divinely appointed place of woman in a certain relation, and a misconception of what

constitutes her grandeur and sphere in life.

On this question a woman, who has been prominent in the public eye for many years, spoke words of warning. She said "The greatest thing a woman can do for herself and for the world is to be a mother—no joy, no glory is so great; no art so productive of genuine happiness and meaning, I believe in the vote for women—for all men and all women—but not at the sacrifice of the child and home. No woman should have any ambition that would put motherhood second in the list. It is her most sublime height, and a woman who would scorn motherhood is not worthy of life."—Lutheran Witness.

### SMILES

For the Gospel Herald.

What makes a baby cheerful? This question is hardly in order in times of colic or other maladies. But when there is nothing that causes pain the most cheerful thing about the home is a little child. What makes it so? Because it is without care, do you say? Possibly; but the fact is, however, that children have problems as weighty in proportion to their capacity as older people have.

One thing that develops cheerfulness on the part of little children is the fact that they seldom see any other but smiling faces. If you have never thought of this, watch and see if it is not true that everybody about your home smiles invariably when talking to or looking at baby. Like begets like. The little innocent child responds in kind to what it gets and keeps on growing in cheerfulness until something else besides smiles greets its vision.

If a smiling face is such a good thing for children, why would it not be a good thing for older people? Especially for people under heavy loads is the smile of a friend like a cheerful tonic which strengthens and encourages. Only let it be the smile of cheerfulness and sympathy rather than the grin of silliness. There is nothing that yields a greater percentage on its investment than a smile.

"One of the hardest things to say is, 'I have done wrong; forgive me.' If any one does not believe this let him try it." A still harder thing is to act in the spirit of humility so as to give the one offended the impression that we are sincerely penitent.

Aggressive work for the Master can alone keep the organization sweet, hale and spiritually athletic.—Theodore L. Cuyler.



## Sunday School

For the Gospel Herald.

Lesson for June 15, 1913.—Gen. 47:1-12

### JACOB BEFORE PHARAOH

**Golden Text.**—All things work together for good to them that love God.—Rom. 8:28.

**Introductory.**—The dark days in the life of Jacob had finally ended. He was now entering upon a period of sunshine in the evening of his earthly pilgrimage which must have made him feel, and should give all the world assurance, that it is a blessed thing to enjoy the favor and friendship of God.

The news that Joseph was yet alive was more than he could comprehend. Had he not with his own eyes seen the coat stained with blood which showed conclusively that some beast had devoured him? Had he not mourned the loss of Joseph many years? Surely this cannot be true. His sons had deceived him so often that this must be another one of their deceptions. This cannot be true, the news is too welcome. Joseph, surely Joseph is dead.

But there were some things which were hard to explain away. Here were Simeon and Benjamin with the rest of the sons. What other man but Joseph would return the money for the corn without any explanation? What mean all these wagons sent to take them down to Egypt? Then there is something about the tone of the boys that is so very much different from what it used to be, an air of sincerity which he had never witnessed before. The old man took courage once more. After all, there may be something in what the boys say. I'll try it once more. Yes, I believe the story. "Joseph, my son is yet alive. I will go and see him before I die." They made ready, took their departure for Egypt, and in due course of time the happy meeting between Jacob and his favorite son took place.

**Jacob and Five Sons Presented to Pharaoh.**—That must have been a joyous time for Joseph. Though his father was old and stripped of much of his former wealth, and though he and the brothers would have been looked upon as foreigners not fit to be noticed had it not been for Joseph's influence, Joseph was not ashamed of his relatives, but rather took pleasure in presenting them to Pharaoh. "My father and my brethren are come from Canaan," said he to Pharaoh. Then he brought Jacob and five of the sons and presented them to Pharaoh, who seemed to take quite an interest in them.

"What is your occupation?" said Pharaoh to the brothers. "Thy servants are shepherds," they replied. "How old art thou?" said Pharaoh to

Jacob. "An hundred and thirty years," replied Jacob. Notice the difference in the questions. The young men were expected to work, the old man had about run his course in life. Every young man should have an occupation. It is only they who have spent the energies of their lives in active service and who see the golden sun setting on the evening of their earthly pilgrimage who have a right to live what we call "a retired life." "If any man will not work, neither should he eat."

**Jacob Blesses Pharaoh.**—Before the proud king of Egypt stood the venerable patriarch of Palestine. The former had the gold and worldly prowess, the latter had the rich grace of God in his heart. One was a king, the other a pilgrim, at this time depending upon the charities of others for his subsistence. One had attained the height of worldly glory, the other stood in the evening of his earthly pilgrimage, calmly looking across the silent river before him into the glorious light of the land beyond. "And Jacob blessed Pharaoh, and went out from before Pharaoh."

**Pharaoh Blesses Jacob.**—In the answer of Joseph's brothers to Pharaoh as to their occupation a valuable suggestion was carried to Pharaoh. Coming to Joseph he said, "Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them ruler over my cattle." Thus was Jacob provided for the rest of his days. Settled down in the best of the land of Egypt, he there spent the rest of his days in plenty and in peace, and the foundation was laid for a mighty nation, so that in the days of Moses the cry was "Behold, the people of the children of Israel are more and mightier than we are." Thus did the hand of the Lord move upon the mind and heart of this heathen king to aid in the development of this nation and Jacob, instead of perishing in the famine, prospered in the best of the land of Egypt.—K.

### The Pilgrim and the King

"Jacob blessed Pharaoh." "And without all contradiction the less is blessed of the better" (Heb. 7:7). That stranger who declared, "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been," was the prince who had obtained power with God and man. In moral grandeur and spiritual power he was greater than the monarch before whom he stood, and he blessed him. And One descended from that sorrow-seamed patriarch is the world's Man of Sorrows, before whom the

## Our Young People

IS THE YOUNG MAN SAFE?

II Sam. 18:32

Topic for June 22

MOTTO

"Remember now thy Creator."

OUTLINE OF TOPIC

### I. The Young Man's Situation.

1. Inexperienced with good or evil to a large extent.
2. Rapidly developing powers to be exercised in something.—Tit. 2:6-8.
3. The need of a teacher friend who knows and cares.—I Thes. 3:5-8; II Pet. 1:12, 13.
4. Influences strongly appealing to a willful and careless course.—I Jno. 5:19.
5. A self-life to be brought into subjection or to be neglected.—Eccl. 11:9, 10.

### II. The Course of Safety.

1. Careful training of parents, teachers, or guardians.—Prov. 4:1.
2. Guidance with reference to the choices to make.—Prov. 4:5-8.
3. Beginning at the foundation.—Eccl. 12:1.
4. A teachable disposition.—II Tim. 3:14; Prov. 4:10-13.
5. The Holy Scripture as a text book.—II Tim. 3:15.
6. Good associates.—Prov. 4:14-19; Psa. 1:1.
7. Wholesome employment.—Lam. 3:27.
8. Holy aims.—I Tim. 4:12; Prov. 4:23-27.

STUDY OF THE TEXT

II Sam. 18:32

"Is the young man Absalom safe?"—These are the words of David concerning his rebellious son. With all that Absalom had done against David, there still rose in him the feeling and concern of a father-heart. David wished even that he himself could have died in his son's stead. (II Sam. 18:19). It was too late to save his son, but the question is a good one to ask before the opportunities of salvation are all past. May the father-hearts seek safety for their sons in our day before they are beyond redemption.

PERSONAL THOUGHT

Do we give the consideration we should to those who are concerned for our safety in our various relations in life? Thank God for the concern of a father or mother or friend whose hope is nothing short of heaven for us.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Young man**.
2. Commit Eccl. 12.

For Young People.

1. Dangerous Ground.
2. A Friend in Time of Need.
3. The Path of Safety.

For Older People.

1. Responsibility for the Safety of the Young Man.
2. Inquire in Time.
3. Modern Evils Threatening the Young Man.

kings of the world must bow, and who, even now, has blessings for the mightiest, if they will receive them.—G. W. G. in Arnold's Commentary.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, JUNE 5, 1913

## Field Notes

An unusually large attendance and good interest was one of the features of the recent Ohio conference.

The dedication services at the new mission at Youngstown, Ohio, have been postponed from June 15 to July 20. This change was made necessary because of the sickness of several who were prominently connected with the building.

Bro. E. L. Frey of Fulton, Ohio, and D. J. Johns of Goshen, Ind., were laboring for a week with the Wilmot congregation in Waterloo Co., Ont.—S.

Bishop Jonas Mininger of Elroy, Montgomery Co., Pa., has been ill from la grippe and unable to attend to his duties, but is improving at this writing.—C.

Pre. Joseph W. Geil of Broadway, Va., and Dea. Jacob Geil of Linville Depot, Va., attended the regular services at Line Lexington, Pa., on Sunday, May 25.—C.

Among the impressive features of the Mission Board meeting near Smithville, Ohio, last week were the addresses of foreign missionaries, present and prospective.

A letter from Souderton, Pa., says, "We are expecting Bro. J. H. Mosemann of Lancaster, Pa., to preach in this community next week. We are glad because of his coming."

Bro. I. J. Buchwalter of Dalton, O., worshiped with the Orrville, O., congregation on Sunday morning, June 1, and preached an edifying and highly appreciated sermon.—R.

A Correction.—We were reminded that the communion services at Ephrata, Pa., were held May 4 instead of May 1, as reported recently in the correspondence from that place.

We are in possession of the program of the Sunday school meeting to be held at Rohrerstown, Pa., June 12, 1913. If we are to judge from the program, we hope to hear of a live meeting.

The brotherhood at Orrville, Ohio, felt the effects of the conferences and mission meeting held not far away, in that a number of visiting ministers from other states favored them with Gospel messages.

At the Eastern District A. M. Conference held near Smithville, Ohio, last week there were 19 bishops, 24 ministers, and 9 deacons who gave their testimony to the truth as presented in the conference sermon.

June 14 is the date set for the holding of the Sunday school conference held by the congregations in Wayne, Stark, and Medina counties, O., and Martins' Church near Orrville, Ohio, is the place. "Come early," is the general invitation sent out. The program in our possession gives us the impression that it will pay to accept the invitation.

Among the states and provinces represented at the Mission Board meeting near Smithville, Ohio, last week were, Colorado, Nebraska, Iowa, Missouri, Illinois, Indiana, Pennsylvania, Maryland, Virginia, Ontario, and Central Provinces, India.

Communion services were held at the Bethel Church near Walsworth, Ohio, on Sunday, May 25, Bros. L. J. Heatwole of Dale Enterprise, Va., and E. S. Hallman of Goshen, Ind., officiating. There was a good attendance, good interest, and good feeling.

A program of the coming Sunday school meeting to be held at Mumbasburg, Pa., June 14 and 15, lies before us. All the subjects are assigned to the brethren, W. F. Charlton, John W. Weaver and S. B. Landis. An interesting meeting is in prospect.

Abram F. Swartz, father of Pre. Frank Swartz, of the Blooming Glen congregation, Bucks Co., Pa., died suddenly Sunday night, May 25. Sunday morning of the same day he taught a Sunday school class at Line Lexington. Thus he died in the service at the age of 81.—C.

Bro. P. S. Hartman of Harrisonburg, Va., worshiped with the Crown Hill congregation near Marshallville, Ohio, last Sunday morning, at the Old People's Home nearby in the afternoon, and at Orrville, Ohio, in the evening. He left for his home on Monday morning.

Bro. W. W. Hege of Marion, Pa., preached the Gospel of the Kingdom at the Midway Church near Columbiana, Ohio, last Sunday, and in the evening he and Bro. J. S. Musselman, prospective missionary to India, were among the worshipers at the Youngstown Mission.

Bro. L. J. Heatwole of Dale Enterprise, Va., filled the regular appointments at the East Lewistown Church, Mahoning Co., Ohio, last Sunday evening. An appointment was made for him at North Lima, Ohio, for Monday night, at which time he was to speak on the theme, "What the Bible Teaches on Astronomy."

Bro. Caleb Winey of Peabody, Kans., was one of the attendants at the Mission Board meeting near Smithville, Ohio, last week. He is on an extended tour among the congregations in the eastern states, expecting to go as far as Denbigh and Fentress, Va., before returning homeward. He filled the regular appointment at Leetonia, Ohio, last Sunday.



Among those who worshiped with the congregation at Scottdale Mennonite Church last Sunday were Bros. C. R. Strite and Adam B. Eshleman of Hagerstown, Md., Bro. Strite preaching morning and evening. Their help in Sunday school and young people's meeting was much appreciated.

The contributors to the South American mission fund held a meeting at the Oak Grove Church, near Smithville, Ohio, on Saturday, May 31. About twenty hundred-dollar contributions were represented either by their donors or by proxy. Preliminary steps were taken in organizing the work. Five trustees were appointed and a chairman and secretary selected to represent the contributors on the Executive Committee on the Mennonite Board of Missions and Charities in matters which concern the South American Mission. Further details will be given later.

## Correspondence

### Aurora, Ohio

Dear Herald Readers:—We were highly favored in that we had three preachers visiting here over Sunday; viz., Samuel Garber of Tremont, Ill., John King of West Liberty, Ohio, and B. B. Stoltzfus of Lima Mission. We certainly enjoyed their presence very much. Bro. Garber, in his testimony, gave us some good, practical admonitions, and Bro. Stoltzfus' sermon sounded like an echo from the glory world, urging us on and on to that delightful place where the Lord's will in our hearts shall reign supreme, love among us will be complete, and God shall wipe away all tears. In the evening Bro. King gave a loud call to the unconverted from the text, Acts 16:30.

Cor.

### Mummasburg, Pa.

Greeting in our dear Master's Name:—On Saturday and Sunday, May 10 and 11, we had the privilege of again commemorating the death of our dear Lord and His wonderful suffering for fallen man. We are but a small flock, but we still remember that Jesus says that where two or three are gathered together in His name He will be there also.

The services were conducted by Bishop C. M. Brackbill of Gap, Pa. There were also a few visiting brethren and sisters present from different places whom we were glad to see.

On June 14 and 15 there will be a Sunday school meeting held at this place when we expect the following brethren to be present: J. W. Weaver, Union Grove, Pa., Walter F. Charlton, Newville, Pa., and Simon B. Landis, Elizabethtown, Pa. We hope and pray

that we may have a meeting that will be long remembered.

Brethren and sisters are invited to come and help along with the meeting, thus making it the more interesting to us all and God getting the praise.

Yours in His service,  
M. A. Shue.

### Pond Bank, Pa.

Dear Herald Readers, Greeting in the dear Master's Name:—We feel to praise God for His many blessings that He bestows upon us from time to time. We are having very nice rains at present. Bro. Burkholder of Chambersburg, Pa., was with us Sunday, May 25, and preached for us, taking his text from Eph. 4:17-25. He also announced communion services for June 8, 1913, at 2:00 P. M. We hereby extend a hearty invitation to brethren and sisters throughout the district and others from other districts. Pray for us that we may remain in the faith.

James G. Bumbaugh.

### Ephrata, Pa.

Greetings in the precious Name of Jesus:—On Sunday afternoon, May 18, Bro. Benj. Wenger preached to us, basing his remarks on Mark 14:9. The service was well attended. The same day in the evening Bro. I. B. Good preached the baccalaureate sermon in our church to the graduates of the Ephrata High School. The class numbers ten. At this service the house was crowded, many standing and some outside. Bro. Good's text was Joshua 1:8. On Sunday evening, May 25, Bro. Benj. Wenger preached to us. He chose John 3:16 as a basis for his remarks. We are having nice weather again and had a few rainy days which refreshed all nature.

Minnie E. Schload.

### Wadsworth, Ohio

Dear Herald Readers, Greeting in the Master's Name:—I feel to say with the psalmist, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." The congregation at this place have been having showers of blessings.

The Ohio State Church Conference was held at Bethel Church May 22 and 23. The spirit of the conference throughout was very good. Talks we believe were inspired by God. Preaching services each evening during conference beginning Wednesday evening, May 21st.

Saturday, May 24, preparatory and baptismal services were held at Bethel. Our bishop, Bro. I. J. Buchwalter,

was present with us, but owing to a number of visiting brethren the services were turned over into their hands. Bro. E. S. Hallman, Goshen, Ind., assisted by Bro. W. W. Hege, Marion, Pa., conducted the services. Seven were received by water baptism, and one received from another church. A number were received by church letter. Applicants were received into the Church by Bro. Buchwalter. The services were very impressive and we thank God for the Christian fellowship maintained at this place.

Sunday, May 25, communion services were held at Bethel. Services were opened by scripture and prayer by Bro. Caleb Winey of Peabody, Kans. Bro. L. J. Heatwole of Dale Enterprise, Va., preached the sermon. Text taken from Ex. 25:17, 18, using in connection with this, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Bro. E. S. Hallman assisted Bro. Heatwole in giving communion.

There were a number of visiting brethren and sisters who remained with us over Sunday, and we feel very thankful to God and to them for their help and encouragement in the work. Bro. E. S. Hallman preached on Sunday evening at Bethel, his text taken from Jonah: "Yet forty days, and Nineveh shall be overthrown." Pray for us.

In His name,  
B. L. Neff.

### Stony Brook, Pa.

Dear Herald Readers, Greeting:—Our new church has been finished, dedicated, and set apart as a place where we may gather to worship God. It is indeed a hallowed place to many of us. May we all become more of one mind and work together in love. Our Sunday school has been organized and is well attended. The brethren called to lead our school are Harvey Lehman, Supt., and Abram Hursh, Asst. They are both willing workers for the Master. Do not forget to visit us at our home church and worship with us. We need to be encouraged in the work.

Annie Strickler.

May 24, 1913.

### Winesburg, Ohio

(Longenecker congregation.)

On Saturday, May 10, Bro. Ira J. Buchwalter and wife came into our midst, to visit our congregation. Bro. B. preached a powerful sermon at our church and on Sunday he conducted communion services. Their visit was very much appreciated.

Cor.

May 25, 1913.



Manheim, Pa.

(Erisman's congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On Saturday evening, May 24, we had our regular services at this place. Bros. Frank Kreider of Petersburg and Aaron Harnish of Willow Street, were in our midst. Bro. Harnish had the text (I Pet. 1:2-4). He presented many beautiful truths to us and admonished us very strongly. May we be doers of the Word and not hearers only. We thank the brother for his visit and may God richly bless him in his efforts to do good from time to time.

Health at present is good in this community for which we have great reason to be thankful. We had a refreshing rain here and everything is in a growing condition.

Let us pray for each other and not be weary in well doing for in due season we shall reap if we faint not.

Yours in the Master's service,  
E. B.

May 25, 1913.

Baden, N. Dak.

Greeting to all Herald Readers:—Last Sunday the little congregation at this place was again privileged to partake of the communion and is rejoicing in the Savior's love. In the evening we were favored by another sermon by Bro. Mast. May the thoughts brought out be the means of helping us to conform more to the Word of God and less to the world.

Bro. Christian Yoder and wife, formerly of Hubbard, Oreg., were received by confession into the Church at this place. May God grant them grace to live for Him and may we all be a help to each other in the work of the Master. Pray for the work at this place.

Yours in love,  
A. C. Ogburn.

May 26, 1913.

Roseland, Nebr.

Dear Herald Readers, Greeting of love in Jesus Name:—He laid the foundation for Christian fellowship and through Him we enjoy each other's help and sympathy. On May 23 Bro. J. M. Brunk came into our midst in the interest of Sunday school work. While here he preached three sermons on this phase of religious activities, conducted a quarterly Sunday school meeting, gave a talk to the officers and teachers, also to the children, and on Sunday evening spent nearly an hour in answering questions relative to Sunday school work. Truly these sessions were full of good things for those interested in Christian work.

On Sunday evening, May 25, Bro. Sanford Yoder preached his first ser-

mon in a series of meetings to be held here and we are now looking to the Lord to direct the efforts to revive the congregation and gather some that are still lost in sin. "The harvest truly is great but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest."

Cor.

May 26, 1913.

Flanagan, Ill.

To all Herald Readers, Greeting:—The Lord is still mindful of us and sending spiritual and temporal blessings. May 15 and 16 Bro. A. M. Esch from Chicago was with us in the interest of the Sunday school, and on Sunday, May 25 Bro. Peter Sommer from Washington preached to us from Luke 16:13. May we be found doers and not hearers only.

In His name,  
Lydia H. Smith

May 27, 1913.

Stuttgart, Ark.

Greeting in Jesus' worthy Name:—Will say that we are all enjoying good health and blessed with fine weather which is much appreciated. Fall oats almost ready to cut.

We had a joyful time down here from the evening of May 15 to 21. The Brethren Jacob Yoder and B. F. Hartzler of Pryor, Okla., were with us and we had preaching every night. While they were here we had counsel meeting and communion services on the 21st. During the series of services six confessions were made by young souls to forsake the world and cleave to God. Let us be steadfast and pray to God so we and they may be steadfast to our end is my prayer.

A. H. Scheffel.

May 27, 1913.

Versailles, Mo.

Dear Herald Readers:—On the evening of May 1 the brotherhood met at the church and reorganized the Sunday school for another year. The officers were elected as follows: Supts., E. C. Pletcher, J. S. Kauffman; Sec-Treas., Lettie Wenger, Alice Driver; Chors., Roy Driver, Ernest Swartzen-druher.

About two weeks ago Bro. J. W. Shank and wife, stopped with us several days. During their stay Bro. Shank favored us with a talk on South America.

On Wednesday morning, May 14, communion services were held at this place, Bro. J. C. Driver of Garden City, Mo., officiated at this service.

Yours in faith,  
Bessie Wenger.

May 28, 1913.

## Miscellaneous

### THE CONVERSION AND BAPTISM OF MENNO SIMONS

By John Horsch.

For the Gospel Herald.

(Continued.)

The great controversy on infant baptism, between the Anabaptists and the state church Reformers (Luther, Zwingli, Bucer, etc.) was not, as appeared on the surface, primarily about the ordinance of baptism. Bucer, the state church reformer of Strasburg, at one time admitted freely that he should have no objection against the abolition of infant baptism, if the principle of exclusive state churchism could be maintained without it. He contended for infant baptism because he realized that with its abandonment the state church would fall.\* The real point of difference between those who rejected infant baptism and the state church theologians was in the conditions of membership in the Christian Church. Should the birth by Christian parents convey the right of membership in the Church? Is it right to make all infants, born in a given state, church members, or should those only be made members who have accepted Christ by surrendering to Him, and are now believers? Should there be an exclusive state church comprising, by virtue of the strong arm of the state, the whole population, or should the precept of Christ and the example of the apostles be followed in organizing the church? Are the boundaries of the church to be identical with those of the state or should the scriptural landmarks be recognized? Is the church to be an institution whose purpose is to lead its members to accept Christ, or is it a body of believers? Should the church and the world be united or separated? These were the questions which lay at the bottom of the controversy on infant baptism.

Through the study of the Scriptures, in consequence of reading Luther's writings and of hearing of Sikke Snyder's martyrdom, Menno Simons received light on various points of doctrine, but he knew at that time of no denomination which was orthodox on these points, with which he could unite. To defy the world and step out in the light which he had received, required nothing less than a thorough change of heart. To this Menno Simons had not yet attained.

Menno writes further: "Shortly after this [namely after he had made the

\*The Munsterites, although they rejected infant baptism, established a union of church and state, but the undertaking never advanced beyond the experimental stage.



discovery that infant baptism is without scriptural foundation] I received a call to the village in which I was born, called Witmarsum, and from motives of covetousness and ambition I accepted the position [probably in 1532]. Here I spoke much concerning the Word of the Lord, but without Spirit and love, as is the manner of all hypocrites, and by this means I made disciples of my own stamp, namely vain boasters [who desired to be called evangelical Christians although they observed the forms of Romanism], light-minded talkers who, alas! cared in fact little about these matters as was also true of myself [who continued in the office of priest notwithstanding my evangelical knowledge.] And although I could talk much of the Scriptures, I did not order my life in accordance with my knowledge, but led an impure, carnal, fruitless life in youthful lusts, seeking nothing but earthly gain, ease, favor of men, and a great name, as all generally do who take passage on the same ship."

In Pingjum Menno Simons had been vicar; in Witmarsum he held the office of a pastor or parish priest which meant a considerable enhancement of his income. In later years he looked back only with remorse to this time of inconsistency. While retaining the office of a priest he obviously attempted to ease his conscience by the thought that in the opinion of the great state church reformers, the unscriptural religious forms may be observed for a time from motives of consideration for "the weak" who must not be offended. When he speaks of his "impure life" it is not to be supposed that he has in mind offensive sin. He testifies to the contrary that he always led a strictly honorable, moral life in the eyes of men. In his "Meditation on the Twenty-fifth Psalm" he says: "In reliance upon grace I did all evil. I was as a carefully white-washed sepulcher. Outwardly before men I was moral, chaste, generous, there was none that reproved my conduct, but inwardly I was full of dead mens' bones.—On the outside my platter was clean but within it was full of extortion and excess." "I sought mine own ease and my praise more zealously than Thy righteousness, honor, truth, and Thy Word." (Menno Simons' works, Dutch Octave edition, 1681, pp. 172 and 168; English edition 1871, part 1, pp. 222 and 217).

"Afterwards," Menno relates further, "rose the sect of Munster by whom many pious hearts in our village were deceived. My soul was in great sorrow, for I perceived that they were zealous and yet erred in doctrine. I opposed them, as far as I was able, by preaching and exhortation. Twice I debated with their leaders, once in pri-

vate and again in public. But my admonitions availed nothing, because I myself did that which I well knew was not right. The report spread far abroad that I could readily silence them. The people in general looked to me. I saw with mine eyes that I was the champion and refuge of the impenitent who all depended upon me."

"Afterwards the poor straying sheep, who erred because they had no true shepherds, after many cruel edicts, killing and slaughter, came together at a place called The Old Cloister, near my place of residence, and sad to say, through the ungodly doctrines of Munster contrary to the Spirit, word and example of Christ, drew the sword in self-defense, which the Lord commanded Peter to put up in the sheath."

"After this had transpired, the blood of these people, although they were deceived, became such a burden to me that I could not endure it, nor find rest in my soul. I reflected upon my carnal, sinful life, as well as on my hypocritical doctrine [testifying against Romanism, but as yet observing its forms] and idolatry which I daily practiced in appearance\* without any pleasure and against my own soul. I saw with my eyes that these zealous people willingly gave their lives and their possessions for their doctrine, although they were in error, while I who was one of those through whom

\*Menno said Mass daily, but only in appearance. According to Roman Catholic teaching, to say Mass is to repeat the sacrifice of Christ. In every Catholic church the sacrifice of Calvary is supposed to be daily repeated in Mass, Christ in the form of bread and wine being offered anew by the priest to atone for the sins of the people. This together with prayer to the saints, etc., is spoken of by Menno as idolatry. But Menno said Mass in appearance only. In all probability he had been influenced by Luther on the point in question. Luther had advised the priests of the countries whose rulers did not consent to abolishing Mass, to omit, in saying Mass, the passages which have reference to sacrifice, in other words to celebrate Mass in appearance but not in fact. Mass being said in Latin, the people would not know the difference. Luther writes in his "Opinion Concerning both kinds of the Sacrament," in April 1522: "In the second place the priests who say Mass, must omit the words which treat of the sacrifice. And to omit this, is not a thing that may be left to any one's judgment, but those words must not be used, even if some people were offended by the omission. But it is not a difficult matter for the priest to avoid those words without the common people ever knowing it; it may be done without offense" (Erlangen edition of Luther's German works. Vol. 28, P. 304). While this was Luther's advice to the priests of Saxony and Hesse at that time, he held that in their teaching and sermons they should vindicate evangelical truth. This was apparently the position of Menno Simons.

they had in part been brought to a recognition of the popish abominations—I continued in a life of ease and in the outward practice of known abominations, and this I did [not out of consideration for "the weak," but] only for the reason that I might live comfortably and shun the cross of the Lord."

Scottdale, Pa.

(To be concluded.)

## OUR COMFORT IS IN THE LORD

By Susan Good.

For the Gospel Herald.

How often in life's journey do we find reason to say, "It is the Lord." Sometimes we toil, as it were, in the midst of dashing waves, the storm being contrary to our voyage, we grow weary, discouraged and sometimes alarmed. But still clinging to our faith, when the night of toil is almost past the dawn of day brings the comforting words to our soul, "Be of good cheer; it is I; be not afraid." Again, when we consider our frail condition our nothingness and almost despair with our shortcomings, the spirit of the Lord says, "Fear not." Sometimes in the darkness of night and the tempest raging, sorrow and trial almost overwhelm us; the good spirit draws nigh, saying, "It is I; be not afraid." In these instances it is the Lord seeing to the welfare of His followers. David says, "If it had not been the Lord, who was on our side, now may Israel say." Could not we often say the same? "Our help is in the name of the Lord who made heaven and earth."

"The earth is the Lord's and the fullness thereof." All the many blessings which we enjoy come from this fullness.

But there is an enemy existing, which would overthrow all the goodness we enjoy from the hand of the Lord if he could, but it is not in his power. All the enemy can do is to tempt the Lord's people. We are not compelled by force to serve the Lord our God, but we can choose whom we will serve; for this reason the tempter is allowed to do this work, he makes it his business to tell lies to the Lord's people, to get them to turn from all that is good, and serve him, but the less we give heed to his temptings, the stronger we grow in faith in the Lord, and the closer He stays with us. The only power this tempter has is to go about seeking whom he may draw away from the good. He cannot make the germ of a seed to grow, nor can he give hues to the beautiful forest and the green fields, neither can he cause the sun to shine nor the clouds to gather.

But our God is able to do for His children through Jesus our Lord, all



that we need for comfort. How near and dear the poor fishermen must have been to Him, as he drew near to them, calling them "children." These loving words often reach the ears of His children: "It is I; be not afraid."

Wolftrap, Va.

### "A MAN HAD TWO SONS"

(Luke 15:11-32.)

By E. H. Hershey.

For the Gospel Herald.

The younger son primarily represents the Gentiles in their profligacy; the elder, the Jews in their eternal piety. The application spiritually is that mankind actually take the course of the younger son, for when we grow up to years of discretion, regardless of religious training we claim the portion of goods falling to us, by following our own will under the dictate of sin, and go into the far country of sin, away from the loving heavenly Father. When we have feasted upon the fruit of our own ways, have been filled with our own devices, and think of the wrath of God to come, a mighty famine of distress seizes the soul. Then we seek comfort by doing better, and we are apt to join ourselves to a citizen of that country, still remaining in sin. We live more conscientiously, for we are somewhat awakened; we seek peace with our enemies; restore when we have defrauded; become temperate; forsake profanity; deny outward pride; become a zealous member, possibly of some church; do acts of charity and benevolence more freely; are now under the ministry of John the Baptist, for we have seen the thunders and lightnings of Sinai; and have made a step toward the kingdom of heaven at hand, by saying let that voice of terror be spoken no more to us. But with all this reformation, we have not said, "I will return to my father." We have accepted the office of feeding swine, and we would gladly fill our belly with the husks which the swine eat—our empty morality and self-righteousness—but no one giveth to us. It will not nourish the want of the guilty soul. Then we come to ourselves, and we resolve to come back, to make peace with the Father by penitent confession. The Father, who knows our thoughts afar off, meets us on the way to comfort us by the caresses and kisses of His beloved Son. We receive the true robe of righteousness; He adorns our hand with the ring of grace, to beautify our works, for the hand is the emblem of active work; we reach with our "right hand" after godliness—our desires are renewed spiritually. We have shoes put on our feet to be shod with the preparation of the Gospel of peace. He was in a needy plight when he

returned. He now is equipped to follow peace, and to be thankful for the mercy manifested. He can forgive because he was forgiven. His spiritual senses are quickened.

But the elder son, who is a type of self-righteousness, was grieved, because he had never realized that he was a sinner and under condemnation. He represents such as think they are in favor with God by a correct life, or who became members of the Church, and are satisfied with the husks of outward religion, without having learned to deny the lusts of the flesh.

The father answered him from his own standpoint of thinking that he had never transgressed. He saw much virtue in himself and having never been regenerated he never experienced the joy of being quickened, and could not share the jubilee of merriment felt in the soul of the pardoned sinner. The father never gave him a kid to make merry with his friends. He was not like the woman who had lost the piece of silver, and when she had found it, she called together her friends and neighbors to rejoice with her. So are the moral sinner and the nominal Christian, who still live after the desires of the flesh in many ways, but flatter themselves to think that because they do much for the church and benevolent causes they stand well with God, as though they had always served Him and never at any time transgressed any of His commandments.

Lancaster, Pa.

### THE TEACHER

By Anna Yordy.

For the Gospel Herald.

The Sunday school has been defined as "a department of the Church of Christ in which the Word of God is taught for the purpose of bringing souls to Christ, and of building up souls in Christ."

The teacher is placed in this department as one of the most responsible workers; the responsibility being so great because the material with which he deals every Sunday is human souls either seeking Christ or seeking food with which to grow in Christ.

The teacher's first and most important duty is to look well unto himself and with God's help remove such defects that are very apt to be stumbling blocks for his scholars.

No teacher can lead his or her class to a higher plane of living than he himself is living. If he wants to teach consecration he can not effectively do so, unless he is willing to go where the Lord leads, or do what the Lord wills in all things. Neither can purity be successfully taught unless the

teacher is willing to live a spotless life.

Six days of right living before God will get the teacher in such a condition that on the seventh day he can stand before his class with a feeling of freedom, devoting all his time to the lesson and his scholars, with very few thoughts of himself, which, of course, means a thorough spiritual and intellectual preparation beforehand.

Teaching is not merely a continual feeding on the part of the teacher, regardless of class response. But he will endeavor to draw out the minds of his scholars in such a way that they will freely express themselves in regard to the lesson.

Some thought should be given as to what kind of food is needed, in what way best given, and to whom it is being given.

If the teacher is receiving no response from his class, it is one sign that his method of teaching should be changed. Much tact is necessary in order to know just what method is best adapted to each class, and how often to change the same.

How vastly important it is to use the best possible means in rightly teaching the children that will soon be the working force in the Sunday school, church and mission fields.

The teacher should strive to adapt himself to each individual in the class and also be able to read human nature to some extent, so as to be better able to gain the point of contact between himself and scholars, before launching out into the lesson.

Very little can be accomplished in the class without love. A teacher may possess every other necessary element and not having love makes a failure of teaching. A certain writer has said that "the smallest child in the Sunday school can discover the lack of love in a teacher's heart in less than a minute's time." Paul writes, "And though I have the gift of prophecy, and understand all mysteries; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Every teacher often meets with discouragements and disappointments, but if those are rightly met, they only tend to make us stronger in our work and perhaps more careful in our preparation and teaching.

Christ was a perfect teacher, and should be our ideal Pattern at all times. A close study of His life and His method of teaching cannot but help to make our teaching more Christ-like.

Secor, Ill.

We are sometimes very diligent in sermon-hearing, but not in sermon-doing.—C. R. Strite.



## NO WAY TO TURN

(Num. 22:26.)

By S. E. Roth.

For the Gospel Herald.

How many of us who profess to be children of our heavenly Father have been brought into just such places as the above scripture describes?

Some may say that as long as we are right with God, we will not get into such tight places, but let us be candid and search ourselves and our past life, and most of us will have to admit that we too have been in places where there was "No way to turn, either to the right or to the left."

The important part is that we make sure that we are not guilty of our way being perverse to the way of the Lord. (See verse 32 same chapter.)

To prove that even some of God's chosen workers have been in such tight places we will refer the reader to I Sam. 27:1. Even David, "the man after God's own heart," decided to flee because he thought that Saul was too much for him.

Then there is Elijah, when he fled into the wilderness. We can find instances of God's people being hemmed in all along the line.

I will mention just one more example and then conclude to try to draw a lesson or two out of these examples.

George Mueller of Bristol, England, is of recent date and acknowledged by most Christians to be an example of faith and love to God and fallen humanity. Yet with all his faith and waiting on God he was so hemmed in several times that he lay on his face, and plead with God day and night at times and could scarcely get an answer or see his way out.

The lesson I draw from these and other similar circumstances is this; that we don't want to infer that our brother or sister is on the way of Balaam just because God has permitted them to be so hedged and hemmed in, that they can see no way out. Nor do we want to get discouraged, but just look up and try again.

Woodburn, Oreg.

## THE BLESSED INVITATION

By Lydia M. Wise.

For Beams of Light.

Him that cometh unto me, I will in no wise cast out.—Jno. 6:37.

And ye will not come to me, that ye might have life.—Jno. 5:40.

How can we come to Jesus? "Seek and ye shall find." Where can we find Him? Just where we lost

Him. When Mary and Joseph were on their journey home from Jerusalem and found that Jesus was not with them, they had to go back to the temple, the place they had left Him. Remember, Jesus does not leave us; it is we who leave Him. While we were yet children Jesus was ever watching over and caring for us as the shepherd cares for the little lambs of the flock. Jesus says, "I am the good shepherd. The good shepherd giveth his life for the sheep."

As we grow older and come to the parting of the ways, then if we would only remember our Creator in the days of our youth, how many sad and weary days we would avoid. But if we turn to the downward path Jesus will not go with us; for when He is with us He is our Leader and He will not lead us into sin. If we go the downward way we must go alone. But no matter how long we travel that way Jesus is standing with outstretched arms waiting to receive the prodigal, just where they parted, saying, "Come unto me, and I will give you rest." Oh, blessed rest, "safe in the arms of Jesus."

Then we have some people who have accepted Him as their Savior but after a while they get cold and stray away into sin again. Is there any hope for such as these? Yes, there is; but before they can again take their place as God's children they must acknowledge themselves as sinners in the language of Jeremiah 14:7. Then God is ready with a welcome and a promise as we read in Hosea 14:4. May we all strive to live closer to God in the future than we have in the past, and may we love Him more and more who first loved us and gave Himself to die for us that we might live.

I will never leave you nor forsake you. How precious this is to the believer. Let us all "watch and pray, for in such an hour as ye think not the Son of man cometh."

Lancaster, Pa.

What can compare with the riches of grace! If the whole world could be grasped it would only weigh us down to eternal death, unless held loosely for God. But the inheritance which we have in Christ makes us rich even in poverty and draws all our affections heavenward, where our treasures are.—The Vanguard.

These qualities are necessary to the successful superintendents of missions: ability, faithfulness, must be a leader, must be a good organizer, must be a good business manager, must pay due respect to the opinions and judgment of his co-workers.—D. D. Miner.

## THE MASTER'S PRESENCE

By Eva L. Yost.

For the Gospel Herald

In Matt. 18:20 we read: "Where two or three are gathered together in my name, there am I in the midst." Coming together in the name of Jesus is an expression of faith in Him. Faith in Jesus believes what He says, does what He commands, takes what He offers to give in the present tense and forever.

The presence of Christ brings blessings beyond our estimation. All power is His in heaven and earth. He tasted death for every man. His grace is sufficient for every willing soul.

The presence of Christ is certain whenever and wherever believing souls in any number meet in His name. There is certainly here where all is at stake. Grace on earth and glory in heaven are His gifts.

The essential divinity of Jesus Christ is implied in this promise. Omnipresence means divinity. It is a tremendous fact at this very moment. He is equally in the midst of believing circles, large or small in all our world. He has been thus present with His disciples throughout all the history of His Church. "He has been with us, he is still with us, and he will be with us to the end," as we read in Matt. 28:20, "Lo, I am with you alway, even unto the end of the world."

Never alone, no, never alone,  
Jesus is with me, Jesus my own;  
Cheered by His presence, led by His hand,  
Joyous I march thro' this desert land.

Never alone, no, never alone,  
Jesus is with me, Jesus my own;  
Oh, what a comfort daily I know  
Jesus is with me wherever I go.

—Psalms 139:7-10.

There is no uncertainty concerning the presence of our Lord when we gather together in His name. The minister may fail to reach his appointment; sickness or other causes may prevent the attendance of some whom we are accustomed to meet and for whom we look confidently. We sometimes fail to be present at all religious gatherings, however sincere we may be in our desires. If we look for certainty among our fellow disciples we will often be disappointed. But in Jesus Christ we find that certainty for which we long. He never yet failed to meet an appointment. He never yet failed to bless a trusting heart.

This power of the living Christ gives solemnity to a gathering in His name. Psalms 16:11: "Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore."

Gap, Pa.



## NONCONFORMITY TO THE WORLD

By Susan A. Martin.

For the Gospel Herald.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God.—Rom. 12:1, 2.

Are we all living as near to our heavenly Father as we should? Are we letting our lights shine as we should that the world may see a change in our lives? In II Cor. 6:17 we read that we are to come out from among the world and be a separate people and "touch not the unclean things."

There are times when we meet with trials and temptations, but after all if we put our trust in God He will help us overcome those difficulties. We should be so glad that we have a Friend by our side who is ever ready and will to help in time of trouble.

There are many today who are in the Church and are yet following after the giddy fashions of the world. When we were received into the Church we promised before God and man to live up to the rules and ordinances taught by the Bible and accepted by the Church. Often we see after there are some people in the Church that seem to stray away and allow pride to come into their lives. In Prov. 16:18 we read, "Pride goeth before destruction, and an haughty spirit before a fall." If we are willing to promise those things should we not pray for grace to try and live up to what we promised and what Christ and the Church requires of us. I am sure if each one of our brethren and sisters would come in order with the costumes of the Church our ministers and bishops would not be burdened as they now are. When we were examined before being received into the Church, did we not promise to live up to the rules and help support the Church? I am sure every one of us said "Yes." Why then should we not live it out in our lives and let the world know that we really meant what we promised.

In Rom. 8:31 we read, "If God be for us, who can be against us?" Then if we believe this and surrender our whole lives to Him He will help us to live a more consecrated life. Our ministers tell us time and time again how we should come in the order of the Church. "If ye know these things, happy are ye if ye do them." "He that knoweth to do good, and doeth it not, to him it is sin." It is not supposed of us as sisters to follow after the latest fashions of the world, but

we should follow after the modest apparel worn by women professing godliness: "Ye are bought with a price; therefore glorify God, in your body and in your spirit, which are God's (I Cor. 6:20). Why not surrender our whole lives to Him, who purchased us, and live for Him who died for us. "Be not overcome of evil, but overcome evil with good." Satan is always busy trying to draw our minds away from those things which are above, but if we have implicit faith we can overcome the tempter. If God would not want us to adorn ourselves in modest apparel, He would not have spoken about it in I Tim. 2:9: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." In studying God's Word we have many reasons for not conforming with the world. Jesus asks of us to live a true, holy, life, fully consecrated to His cause. Shall we be looked upon to come out in modest apparel, and then come with half way plainness? When Jesus died the death upon the cross for the redemption of our sins, He did not just give part of His life, but He gave His whole life. Therefore let us make a full surrender and leave all to follow Jesus. And we have the assurance of the reward being ours. You often hear the expression this and that person does not do that way. But we need not give an account for some one else. Each must give his or her own account of the deeds done in the body. When we shall stand before the Judge in that great day, each one will hear the account of his own life. Therefore let us not one follow after when we see some one is not in order as he or she should be, but let us take an example from those who are letting their light shine. I am sure that there is more satisfaction in coming in order than to be half following after the fashions of the world. Lord, help us that we may live such lives that when Thou comest to claim thine own we may be ready and waiting to receive Thee.

Washington Boro, Pa.

## REPORT

Of Bible Conference Held at Rockton, Pa.,  
May 20-25, 1913

For the Gospel Herald.

Conference convened Tuesday evening with Abram Metzler and J. A. Ressler present as instructors.

Organization: A. B. Gelnett of Scottsdale was chosen moderator.

We had a very profitable week together. Saints were renewed in the Spirit; new resolutions formed which we hope may be carried out by the grace of God.

As a Church, we were more fully indoctrinated and established in the faith. The instruction was pointed, forceful, and based upon the Word of God.

Preparatory services Saturday afternoon,

We were much inspired by earnest admonitions. We had communion services Sunday morning. Thirty one members (including instructors) participated in communion services in the presence of a large, interested audience. Conference continued its sessions during afternoon and evening. Pray that the influence for the cause of Christ may continue in us.

E. J. Blough.

## REPORT OF MINISTERIAL MEETING

Held May 15 and 16, at Zion Church,  
near Broadway, Va.

For the Gospel Herald.

After devotional exercises A. B. Burkholder was elected moderator.

The Church at Work was considered under four topics: **Evangelistic Efforts, Sunday School Sphere, Personal Work, and Other Methods.**

Go teach, was the commission to Christ's followers, and each and every follower of the Lord Jesus today has a special work to do in winning souls to Christ. Philip seems to have been a leader in evangelistic work.

The primary and direct duty of Christians is to evangelize and Christianize the world.

In looking back over the history of the Church we see much loss to the Church and Christ's cause on account of the lack of earlier and more earnest evangelistic efforts.

As we go forth today in this work let our work be strictly in harmony with the whole Gospel.

Itemize and specialize teaching of Bible doctrines. The work of the preacher is to seek the lost. Each should feel the individual responsibility resting upon him in this work. There is danger of looking to the evangelists of the Church for the great part of this work and sometimes they are esteemed too highly. We honor the man instead of God.

He that loveth much will work much, whether in evangelistic, Sunday school, or other spheres. The greatest winning power is the self-sacrificing love manifested throughout the Savior's work on earth.

The Sunday school sphere is unlimited; it reaches everywhere. Let the older and more mature members study the Sunday school work to see that it is conducted in harmony with the Word.

Christlessness weakens the Sunday school as it does any church work. The effective teaching in any sphere comes from a heart guided by the Holy Spirit. Eph. 3:15.

In personal work the saved should come in touch with the unsaved for the purpose of giving and not receiving. Some can be reached better in this way than any other. Show them the beauty of the Christ-life by precept and example. Guard your conversation. It is always an influence for good or bad. Speak to the children. Call all by name. Cultivate the soil by acts of kindness. The Savior did a great deal of personal work. Examples: Philip, Zacharias, and the Samaritan woman. When we have found Christ we are glad to tell others to come and see.

Many methods are neglected. Among them we find sacred music being supplanted by the more popular songs sung by unconverted choirs. **Cultivate congregational singing.**

Are we using the church literature as we have opportunity?

In the afternoon **Church Government** was taken up.

This is very necessary, but it is not sufficiently uniform. Christ is the Head of the Church and the Fountain of knowledge.

As members of the human body act



wrongly or improperly when not directed by the head, so with the Church. Unless it is governed by its Head it will not act properly.

The Church is easily governed when members are wholly converted and devoted to God's service, and it is well governed when the whole body unites in maintaining the government.

Self government precedes Church government.

The Church rarely has trouble with members coming from homes described in I Tim. 3:4. To be a good governor in the home or church one must be a good self governor.

The Church is a large family and as in the home all partiality should be avoided. Rule in the fear of God.

At 2:30 P. M. the subject, **Unity of the Flock in Faith and Doctrine**, was taken up.

Do we comprehend the meaning and weight of the language of Eph. 4:13: ("Until we all come IN unity of faith")? Blessed thought of getting into blessed IN unity. "Behold, how good and pleasant it is when brethren dwell together in unity."

Christ said He did not destroy but fulfilled; so no body of believers, or parts of bodies, has any right to destroy any part of the Lord's teaching.

Unity in faith and doctrine, means strength; and was taught by the Savior Himself, and He prayed for unity of faith among us.

If there is "one Lord, one faith," according to Eph. 4 should not we be a unit in faith and doctrine. Where is the room for division? Does not the Bible teach one faith only?

Friday, Oct. 16

After devotional exercises the first topic discussed was **How May We Forward the Temperance Cause?**

As intemperance murders the soul and becomes the devil's best friend we should:

1. Be temperate ourselves.
2. Watch over our children and young people.
3. Preach more from the pulpit on this subject.
4. Petition our authorities to remedy and restrict the evil.
5. Never vote for a candidate for office who favors the saloon.
6. Brethren and sisters should always refuse association with and marriage to persons who favor intemperance.

Christians should be temperate in all things and especially abstain from use of intoxicants, cigarettes, immodest dress, and like evils. Let our teaching and preaching not be directed only against one form but against all kinds of intemperance.

Are we ignorant of the fact that **Coca Cola** is infected with alcohol that it creates a craving upon the system for something stronger?

"Temperance is total abstinence from all things harmful and a moderate use of all things right."

**Christian Giving for the Support of the Gospel.**

This may mean not only of our means, but also of our prayers, time and lives.

The Old Testament rule of giving was one tenth but the Gospel plan may mean much more.

We are taught to honor God with our substance. When we give the Lord only five cents out of each dollar accumulated, are we honoring God?

It is dangerous to lay by too much wealth. It is like a man drinking salt water; the more he drinks the more he wants.

Robbery is a serious charge under the civil law; is it not more so when we rob God?

All right to lay by for family if we lay by and use it in God's way.

Are we not too slow in responding to calls from foreign fields?

In I John 3 we find that giving to the poor is a test of discipleship.

If we can feel like Paul that we count all things but loss that we may win Christ, the question of giving could soon be settled.

**The Kingdom of Heaven:**

Is not of this world (Jno. 18:36).

Cannot be moved (Heb. 12:28).

A place prepared for the righteous (Matt. 25:34).

An everlasting kingdom (II Pet. 1:11).

The greatest feast that any one can ever be invited to.

A sure kingdom because God has promised it.

Who shall enter? Matt. 7:21: "Those who do the will of my Father which is in heaven."

**Signs of Christ's Coming.**

A wonderful thought to men of Galilee that Christ would come again as they had seen Him go.

Parable of the trees in springtime.

Shall not come except there be a falling away.

Signs are now evident. Among other things we are told that many false prophets shall arise and the people shall suffer great tribulation; people will not endure sound doctrine.

Will not God continue to send these warnings to each generation until the end? Adjournment 4 P. M.

A. G. Heishman, Sec.

## REPORT

**Of an All Day Sunday School Meeting Held at Red Well Church, Lancaster Co., Pa., May 2, 1913**

For the Gospel Herald.

The meeting was called to order with Mahlon Buckwalter Mod.; Martin R. Hershey and John Rohrer, Chors.; Martin D. Clymer, Sec.

Bishop C. M. Brackbill opened with a sermon, using as a text Matt. 11:29.

Address—**Reverence, What is it?** by N. H. Mack.

Address—**Selecting the Proper Teacher for the Different Departments**, by John H. Mellinger.

General discussion on Sunday school work.

### Afternoon Session

Address—**Teaching Implicit Belief in God's Word**, by D. N. Gish.

**Making Bible Study Attractive and Interesting to the Young People**, by Isaac Martin.

Address—**Need of more Uniformity in Teaching the Lesson**, by W. H. Benner.

Address—**All Helping to make the Sunday School a Success**, by D. M. Wenger.

### Evening Session

Song service.

General discussion on the subjects of the day.

Closing sermon by John W. Weaver. Text, Prov. 15:3.

The attendance and interest were good, the speaking was strong and to the point. We truly enjoyed a rich spiritual feast throughout the day.

Thoughts gathered by the way:

Reverence is piety in the heart. The lack of reverence for God's house and the preaching of His Word may be due largely to the lack of proper training in early childhood. We set a bad example by talking about our business or secular matters before or after services.

Consecrated brethren and sisters who are adapted to the needs of the different

departments should be selected as teachers.

The teacher is the principal factor in the Sunday school.

To interest pupils we must first be extremely interested ourselves.

We must be in touch with God and one another if we would make our teaching attractive.

Teachers' meetings are good means for teachers to get more uniform ideas for teaching the lesson.

Martin D. Clymer, Sec.

## Obituary

**Myers.**—Mary M., daughter of Bro. Elmer and Sister Katie Myers, was born near New Holland, Pa., Aug. 10, 1902; died May 10, 1913; aged 10 y. 9 m. Mary attended school regularly, not missing a day, until March 13, when a complication of diseases set in affecting her heart. Through all her suffering she was never heard to murmur or complain. She peacefully fell asleep in Jesus. Besides her sorrowing parents she is survived by 4 sisters. Funeral services were conducted at the Groffdale Mennonite Church by the Brethren Benj. Weaver and Noah Mack. Text, Luke 8:52, latter clause. Her remains were laid to rest in the adjoining cemetery.

And she is with the angel host,

With sinless heart and stainless hand;

Waiting to meet the friends to come

To that bright and happy land.

**Yoder.**—Jacob Y. Yoder was born in La Grange Co., Ind., Aug. 9, 1856; died at his home near Wellman, Ia., May 19, 1913; aged 56 y. 9 m. 10 d. He was married to Anna Swartzendruber Dec. 8, 1878. To this union were born 7 daughters, 2 of whom with his companion preceded him to the other world. Bro. Yoder united with the Amish Mennonite Church (Old Order) in his youth, but some years ago he with his companion transferred their membership to the West Union congregation where he was a faithful laborer until death. He was much interested in the little congregation at Daytonville, where he spent much time laboring for the Master. He will be sadly missed there as well as at home.

After death a post-mortem examination was held when a few kidney stones were found in one of his kidneys, which was the cause of his death.

Funeral services were held at the West Union Church, May 21, 1913, conducted by the brethren, Sanford C. Yoder (text, Psa. 103:15, 16) and Abner G. Yoder, assisted by D. J. Fisher and S. G. Lapp. Text, II Tim. 4:6-8. He was buried in the cemetery one mile east of the church.

**Burkholder.**—Mrs. Eve Ann Burkholder, widow of Abram R. Burkholder, died at her home in Willow Street, Pa., May 7, in her 81st year, death resulting from heart failure. She was a member of the Old Mennonite Church for many years, her seat in church being seldom vacant when the privilege was at hand to be there.

Deceased was twice married, her first husband being Christian Brenneman, who died 38 years ago. Two daughters survive: Emma, wife of Elmer Lefever, and Miriam, wife of Adam Dombach; also 12 grandchildren. She is the last of her family. She married A. R. Burkholder later but there were no children to this union, but he, being married before had 7 children; the youngest 3 and the oldest 16 years of age, and we think we can say she filled the

(Continued on next page.)



## Items and Comments

The estimated population of Canada on March 31, 1913, was 7,758,000, an increase of about 500,000 people during the year.

George Koenig of Baltimore, Md., learned to read at the age of 30. On June 1 he died at the age of 52, an honored congressman from his district. It is another instance showing the opportunities ahead of the self-made man.

Eight of the leading nations of the globe have responded favorably to the proposition given out by Secretary of State Bryan that an agreement be entered into between the several nations not to engage in war until the causes of dispute shall have first been submitted to an international commission of arbitrators for investigation and possible adjustment.

William Yee Tang, an Americanized Christian missionary Chinaman of Pittsburgh, Pa., has become so burdened for the salvation of his kinsmen of the home land that he has resolved to go back to his native land to teach them the Christian religion. Doubtless he read the admonition of the Savior "Go home to thy friends, and tell them what great things the Lord hath done for thee."

It is reported that the discoverer of the South Pole, Roald Amundsen, means to accomplish a similar feat in connection with the North Pole by using a flying machine as a means of travel. Going as far north as possible in a sailing vessel, they mean to establish their camp with provisions in abundance and from this point make their explorations. Five years have been allowed in which to complete the explorations. If he succeeds in planting the flag of his country by the side of Cooke and Peary he may bring back some interesting information concerning the discoveries of former explorations.

A preliminary peace treaty was signed May 30 between representatives of Turkey and the Balkan nations of Europe, and strong hopes were entertained that the threatened European war is averted. At the same time rumors of hostility between Bulgaria and Greece owing to a disagreement over the division of the spoils of war gives the political sky of southeastern Europe a less hopeful aspect than it otherwise would have. Montenegro submits to the terms of peace, but protests that it has been robbed of the fruits of victory. It is to be hoped that good sense may prevail and permanent peace be established.

The longest border line between any two countries on the face of the globe is that between the United States and Canada. This border line is absolutely unprotected, as any border line between two states belonging to the same country would be. The two countries are getting ready to celebrate an era of one hundred years of peace. This is one of the many facts which disproves the foolish and ruinous notion that it is necessary for nations to be armed against each other in order to maintain peace. The best way to promote the cause of peace is to act peaceably. One of the greatest temporal blessings to man would be to disband the armies of the world, and enable them to swell the ranks of the industrial armies on the farm and in the shop, and to convert the battleships on the seas into angels of commerce.

(Continued from preceding page).

place of a mother to them as far as she had strength and wisdom given her.

Her life was a busy one never idle when health permitted her to be at some task, a great reader and good with the needle; yet when the body sometimes of late became too weak to sew she was busy at reading, her mind being very bright to the last moment. In this way she spent much of her time, never neglecting her Bible in which she found much comfort for the trials of life.

She was confined to her bed a little over a week, suffered no pain, but gradually grew weaker till the end came when the Master called. She fully realized that her end was near and gave instructions how things should be after she was gone and how and who should conduct the funeral; had her text and hymns selected and was given up to the will of Him that doeth all things well. Shortly before the end came there was a noise outside the house. She asked what it was. We said it was the wind—when she quoted John 3:8 and those were the last words she spoke. Funeral May 11, at the New Danville Church, by Bros. Frank Herr and Jacob Thomas. Text, John 11:28: "The Master is come, and call-eth for thee."

By the children.

**Landis.**—Bro. Abraham K. Landis of near Mellinger's Church, Lancaster Co., Pa., entered into rest Monday, May 26, 1913, after a brief illness of heart disease; aged 69 y. 26 d. He is survived by his wife (who was Barbara Baer) 2 children, Abram B., and Ida B., wife of Omer W. Landis, and 3 grandchildren. He was a loving husband, father, and grandfather. We pray that God may be with the bereaved, for He has promised to be a husband to the widows and a Father to the fatherless. Bro. Landis lived all his life near Mellinger's Mennonite Church, of which he was a faithful member and also a trustee, therefore he will be greatly missed in the Church and also in the community in which he lived. Many were the kind acts he bestowed upon us. We believe he is now reaping a rich reward. Funeral services were held Friday morning at the house by Bro. David Landis and at Mellinger's Church by Bro. Sanford Landis (Text, Jas. 4:14) and John W. Weaver (Text, Matt. 24:44).

"Not now but in the coming years,  
It may be in the better land,  
We will know the meaning of our tears  
And there sometime, we'll understand."

## CONFERENCE ANNOUNCEMENTS

### Alberta—Saskatchewan

The annual conference of the Mennonite Church of Alberta and Saskatchewan will be held, D. V., with the Sharon congregation near Gurnsey, Sask., on July 1. Sunday school conference the day preceding, and missionary and Bible conference the following days.

A. H. Wambold, Secy.,  
High River, Alta.

Inglorious ease has been the bane and curse of many a life. Far better it is for us to have tasks, even difficult tasks assigned to us by God in order that we may advance through these higher stages of development and spiritual growth. It is only as we with gladness do the work which God has given us to do that we become "strong in the Lord and in the power of his might."—Sel.

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J. R. Stauffer, W. Treas., Milford, Nebr.  
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## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTDALE, PA., THURSDAY, JUNE 12, 1913

No. 11

## EDITORIAL

"Whosoever believeth that Jesus is the Christ is born of God."

"Even so faith, if it hath not works, is dead, being alone."

The "faith that worketh," is the only kind of faith that produces works.

Faith is uppermost in the deliberations at Conference. Works should be in evidence afterwards in putting the work of Conference into practice.

With this number of the Gospel Herald we conclude two articles to which we desire to call attention. The first is a chapter on "Purity" which was prepared for our forthcoming book on "Bible Doctrine." The second is a biographical sketch of an important epoch in the life of Menno Simons, whose remarkable character and breadth of vision are becoming more appreciated as new light is thrown upon them. We would suggest a rereading of both articles from beginning to end.

A brother, in comparing dispositions of people says, "Here is the difference between myself and some other people: the other man speaks on the resurrection, I want to speak on things that will get us ready for the resurrection." Both classes of men are needed. We need the man of vision whose delight it is to get his fellow men to become interested in the glorious things to come. We need the man of practical bent of mind whose business it is to open the eyes of the people on the question of how these glorious things may be attained.

Harvest time is approaching, actually on hand in some sections where the Gospel Herald finds a welcome.

It is well that we are alive to our opportunities and exercise all diligence in the work of gathering in the grain with which the Lord has so bountifully blessed us. "He that sleepeth in harvest is a son that causeth shame." But let us never become so fully absorbed in the harvest of material things that we forget that more important still is the harvest of souls. It is a perpetual harvest and we should therefore be perpetually sowing and reaping.

**Night Diggers.**—A brother sends us a newspaper clipping telling of a queer search being made after gold which is supposed to be hidden somewhere in the Welsh Mountains of Eastern Pennsylvania, supposed to have been put there during the wars of the Revolution and of 1812. No one would find serious objections to hunting for gold; but superstition has come in to lend enchantment to the search, and with the aid of the "ardt spickle" and other foolish devices a secretly organized band is making nightly searches for the treasure. This is the feature to which our brother seriously objects, and in this we agree with him. People who keep their heads pay little or no attention to such follies.

We thought, as we read the article, of how much these superstitious and deluded "night diggers" resemble the lost world groping in the darkness of sin. Sin-cursed man "loves darkness rather than light." Closing his eyes to the true riches above, he is enchanted and deceived by the deceitfulness of sin and in the darkness of night keeps digging away after riches that are only imaginary and in the end will prove bitterly and lamentably disappointing. May God open the eyes of the "night diggers," whatever the nature of the phantom that lures them on in the path of folly.

**"Saved from Suicide.."**—This story is told of many who have been saved from a life of sin and ruin: A man is in deep despair. He had abandoned himself to sin, and after years of self-indulgence finds that instead of affording him pleasure it is not only costing him his soul but sapping away his manhood, his pleasures become loathsome, and life looks very dark to him. Finally he resolves to commit suicide. In going toward the place of self-destruction he hears them sing at a mission. He stops and listens, then resolves to go in and enjoy the music before going to finish his work. Stealing his way into the mission hall he hears the Gospel in such striking force and love that he resolves to give his heart to God and his soul is saved.

This story, in substance, has been repeated as being true of many individuals, and we believe that in most cases the story is founded on actual occurrences, for human nature and human temptations and shortcomings are the same everywhere, and similar instances are liable to happen in widely separated places. "Saved from suicide," is a report sent out by many missions.

The point to which we wish to call your attention is this: Every soul saved from sin is a soul saved from the worst kind of suicide. Every lost soul is responsible for his own condition. Every soul cast into eternal hell will be there because he committed spiritual suicide in casting away his soul, though he may have taken the best of care of his body while he lived. Then let us be up and doing. There are hundreds all around you committing suicide—if not of the body, then surely of the soul. "Saved from suicide," is God's verdict every time a soul is rescued from sin and sinning, and saved by the blood of the Lamb.



## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

### INSPIRATION

I long to be there, not in heaven above,  
But to know the full heaven of Jesus' love;  
For the rapture, the bliss of the heavenly  
state,  
My appointed time I will patiently wait.

But I haste, blessed Jesus, to be wholly  
Thine;  
In the garments of holiness here would I  
shine;  
My wanderings and idols forever give o'er,  
And lean on Thy breast, evermore, ever-  
more.

There's no sorrow above, nor death's rude  
alarms,  
The loved and the cherished to tear from  
my arms.  
The sweet buds of hope never turn to  
despair,  
And the arm of depression is never felt  
there.

Yes, I know there are thornless flowers  
above;  
Rivers that flow from the ocean of love;  
My loved ones are there, who have gone  
on before.  
Bright spirits to meet me on that happy  
shore.

Yet I sigh not for these; the boon that I  
seek  
Is lowly to sit at the Savior's blest feet;  
To drink in His Spirit, to learn of His  
ways,  
And reflect His pure image my remnant of  
days.

—Selected.

### PURITY

By J. R. Shank.

For the Gospel Herald.

(Concluded)

**Pure Association.**—If we are sincerely maintaining a standard of purity in word or thought, it will either make our associates like us or draw a line of separation between them and us. When our association is such that it makes us partakers of evil, it is high time that we sever such affiliations. (Eph. 5:11, 12. If it is impossible to get away from evil associates, God can give us an escape from their defilement, if we earnestly seek His help (Heb. 4:6).

Every child of God can choose largely as to the character of gatherings which he attends, and of the associates which he seeks during leisure hours. If we would keep the purest fellowship we must seek the association of those who delight in things that are pure and noble. Every gathering which sets a Godless pleasure as the

prevailing aim is sure to draw a company which is unsafe for the Christian. "Evil communications corrupt good manners."

We are not to withdraw entirely from people who are impure, or else we would necessarily "go out of the world" (I Cor. 5:10). But our association with fellow men should be such that we are in position to help them without becoming partakers of their sins. There is a difference between lifting a man out of the mire and making him clean, and getting down to wallow in the mire with him for the sake of company. "Wherefore, come out from among them, and be ye separate" (II Cor. 6:17). As soon as the world recognizes us as worldlings with them enjoying their follies and foolishness with them, we lose our power for righteousness with them.

**Purity of Conduct.**—A pure inner life affects the outward conduct. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). When the lusts and the affections of the flesh are crucified we will not make provisions for them any more (Rom. 13:14). When there is anything that appeals to the flesh we "cut off" the desire by mortifying our members (Col. 3:15). As Paul says, "I keep under my body, and bring it into subjection." The flesh will clamor for recognition, but "we are not debtors to the flesh to live after the flesh." There are appeals on every side. The world with its vanities courts us for association in its pomp and vain display. The flesh with its desire for indulgence in appetite and passion seeks to gain admittance into our life. The devil with his subtle wiles appeals to us through every means to gain our attention. "But sin shall not have dominion over you." "God resisteth the proud, but he giveth grace unto the humble." Will we come to Him for help? If our hearts are pure, by His grace our conduct also is pure.

Some who might otherwise have succeeded in maintaining a pure conduct have fallen into the snare of defilement because they have not maintained bodily chastity. Every abuse of the body, whether in secret solitude or in unholy relation with others, defiles the conscience, destroys peace with God, and makes of the body a cess-pool of impurity. Instead of, as God intended it should be, "the temple of the Holy Ghost." "This is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor, not in the lust of concupiscence, even as the Gentiles which know not God." God will help His saints to keep their bodies pure, through His grace which purifies the

conscience, the thoughts, words, deeds and associations.

**How Promote the Cause of Purity.**—There is here a duty, not only with reference to self, but to others also. Our life should be spent in the service of God, and our labors and testimony should always be on the side of the uplift of fellow men. What can we do in this line?

In the first place, we can set examples of purity. Our loudest testimony is as sounding brass unless our life is in harmony with it. With our hearts cleansed by the blood of the Lamb, and our minds, lips, hands, and affections clean because the new life within has taken possession of our beings, we set an example which throws out a powerful influence for purity and virtue.

But example is not enough. Our testimony is part of our life. Let no opportunity pass by to let your voice be heard against impurity of speech or conduct or associations. By personal work and example we may do much to elevate the moral tone of society in our communities.

Especially do we want to be free from and testify against improprieties which may not be much in themselves but which help to feed the licentiousness of those present. We refer to such things as unseemly language which often ends in vulgar talk, undue familiarity with the persons of members of the opposite sex, improper language before a mixed crowd, courting with curtains drawn and lights turned down, pleasure riding in late hours of the night, association with people of questionable character, neighborhood gossip where ugly scandals become common talk, improper dress which Fashion approves, gatherings for worldly amusement, novel reading, and other things of like influence. Our aim should be to have our language pure enough that it might with propriety be seen in public print, our thoughts pure enough that if they suddenly became transparent they would not bring the blush of shame to our cheeks, and when in the parlor or other places with members of the opposite sex we should never have a position that we should be ashamed to be photographed for public inspection. Any ideal that comes short of this leads to immorality.

We may do much in the way of promoting purity in the way of reading and circulating literature that bears the stamp of purity. The same high moral standard which we upheld with reference to personal conduct should also characterize our literature. This standard enforced would mean that about 100 per cent of the novels, more than half of the newspapers and magazines, and much of the "purity"



literature of the present, would be destroyed. Much of the immorality of the present comes from the poison germs floating around in books, tracts and papers. It behooves us therefore to do what we can in the encouragement of literature that holds up the correct moral and religious standard.

Another thing that should not escape our notice is the encouragement of sights that stand the test of purity. Pictures have a powerful effect on the mind and character. Much that is called fine in art is so lewd that it is fit only for the flames. The glaring posters put up by circuses, theaters, and other institutions of iniquity are a curse to the rising generation. Many pictures are found on the walls in respectable homes that are not in keeping with the respectability of the home. They should be removed, or somebody's character is liable to be ruined. So far as it lies within our power we should encourage such things as will elevate the mind and morals of man.

Parents and teachers should be vigilant in their endeavors to keep the right kind of ideals before our children. Coming into the world pure as the morning dew, except such weaknesses and tendencies as they may have inherited from their parents, there rests upon parents a fearful responsibility in being as pure as by the grace of God they can be made, even before the children come into the world. Prenatal influence has much to do in shaping the destiny of children. After children are born into the world they can not receive too close attention on the part of those who have them in charge, to the end that they may be brought up "in the nurture and the admonition of the Lord," reared in paths of purity and educated against the many vices which destroy the purity of so many people. Thus by the grace of God, as one generation after another comes and goes, each may be taken in charge of and kept in paths of purity and virtue and thus making conditions more favorable for generations unborn.

## THE RESURRECTION OF THE DEAD

By David Burkholder.

For the Gospel Herald.

It is evident that the body is alive because the soul is in it, and as soon as the soul leaves it the body is dead again. James says, "the body without the spirit is dead," and it will remain dead until God brings the spirit back into it again. When the soul of the widow's dead son of Sarepta was brought back into him he revived. When Jacob died, the Bible says he

was gathered to his fathers;" which of course refers to his soul, the real Jacob, the inner man which no man has ever seen. His mortal remains were later taken over to Canaan for burial, and from then on Jacob has been and will be without a body until in the general resurrection when God will bring Jacob with Him and the body will be raised incorruptible and the soul enter into it and be caught up in the clouds to meet the Lord in the air.

"The Bible doctrine of the resurrection is a resurrection of the **dead**. It is this material body that dies, and if these are not essentially raised there is no resurrection of the dead, and the Christian faith is vain." (J. H. Potts in *Golden Dawn*.)

### Old Testament References

Job must have had a revelation from God in some way, that after worms had eaten his flesh he would receive it again and in it see God in the latter day. This doctrine was also understood by the prophet Isaiah when he said, "Thy dead men shall live together; with my dead body shall they appear." In Ezekiel's vision of the valley of dry bones we have another clear Old Testament proof of the resurrection of the dead; how the dry bones will be brought together, sinews and flesh put on them, etc., and that they shall live. David in the Spirit also could say, "I shall be satisfied when I awake in thy likeness." The beloved Daniel also had a glimpse of the resurrection morning when he said, "Many that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

### New Testament Teaching

Life and immortality was brought to light by the Gospel. Christ says, "I am the resurrection and the life." He holds in His hand the keys of death and the grave. His resurrection is the prelude of ours. He became "the first fruits of them that slept." He had power to lay down His life and to take again. He says, "Because I live, ye shall live also." His enemies did all in their power to keep Him in the grave, but it was all in vain. He broke the bars and triumphantly arose. His death opened the graves of many of the sleeping saints and His resurrection raised them to life. He is the resurrection of **the dead**, and the life of the living.

### Christ Raised Individuals

Paul desired to know Christ and the power of His resurrection which indeed is a grand thing. In bringing the dead body of Lazarus out of the grave alive, this power was manifested. When decomposition had already set in, "The Prince of Life gave the immortal summons, 'Lazarus come

forth,' and the voice pierced the dull ear of the dead; the spirit returned to the mouldering frame, the life blood coursed through the shriveled veins, the limbs heave and stir, and the late occupant of the sepulchre appears at the mouth with his burial garments about him," and his friends could do the rest—"loose him and let him go."

In the case of the young man at Nain, "the life-giving Spirit" had simply to touch the bier and the departed spirit returned and the dead man lived.

In Jno. 5:28 we have the emphatic declaration from the lips of the Son of God Himself that the hour is coming when **all** the graves will be opened. This includes just and unjust. They must come forth like Lazarus. We imagine the graveyards to look like newly plowed ground and the air flying full of spirits. The sea must give up the dead, wherever ships went down and the passengers found watery graves, and their bones have been bleaching and whitening for centuries must come forth, each bone to its socket, and lost limbs to their places.

Why should it be thought incredible? Christ told the Sadducees who did not believe in the resurrection that they erred greatly and knew not the Scriptures nor the power of God; that God showed Moses in the bush that the dead will rise, when He said, "I am the God of Abraham, Isaac and Jacob," and that He is not a God of the dead but of the living." Did He not at first construct the human form from the dust? Did He not breathe into a mass of clay the breath of life; and when He again speaks shall it not be done? Can He not again bring bone to bone, sinew to sinew, and flesh to its flesh?"—John Henry Hobert.

### How are the Dead Raised?

Is a great question which puzzled a good many people in Paul's time. But we must remember that all things are possible with God who tells the number of stars and calls all by their names. "He calleth those things that be not as though they were." "He which raised up the Lord Jesus, shall raise up us also by Jesus." We take our stand on the omnipotence of God.

It is said that reason can confirm and illustrate the doctrine of the resurrection when it is revealed. Otherwise as original truth she knows nothing about it. But nature teaches it. The three states of the caterpillar, larva, and butterfly, typify the human being—its terrestrial form, its apparent death and its ultimate celestial destiny.

"With What Body do They Come?"

Paul answers this question very definitely: "To every seed his own body." "Whatsoever a man soweth, that shall he also reap." This means



that every soul shall receive his own body again. This is Bible doctrine. It is this body that shall some day be sown (buried) in dishonor and shall be raised in glory. "The Lord Jesus shall change our vile body that it may be fashioned like unto his glorious body" (Phil. 3:21). "When he shall appear we shall be like him."

If we knew what kind of a body Christ has, then of course we would know what ours would be like, but God for some reason did not see fit to tell us exactly what all is to constitute that body. But He tells us this that it shall be raised in incorruption, in power, in glory, a spiritual body, body and spirit united; that it will shine forth as the sun, and as the stars forever and ever. "It will be a body, but it will be so far spiritual as to be without the mere animal functions which are essential to the natural body. It will be destitute of the peculiar physical organizations of flesh and blood, for flesh and blood can not inherit the kingdom of heaven. It will be a body without the vital functions of the animal economy, living in the manner in which we conceive spirits to live, and sustaining and exercising its powers without waste, weariness, decay, or the necessity of having them recruited by food or sleep."—Samuel Wakefield.

"All that constituted or properly belonged to the body at the hour of death and is essential to its corporal identity will be raised and go to constitute the new resurrected body."—Hiram Mattison.

I would rather think though that all that ever properly belonged to the body in life would be raised and go to constitute the new body, because sometimes people lose members of the body before the hour of death under such circumstances the new body would be a cripple. But this gives rise to another question. I knew a man who was born with only one hand and met another who was born without any arms. How will it be with them? Oh it is enough that all the faithful ones shall be "like him" and "equal with the angels."

But now another question presents itself: Will the mother out of whose arms her babe was taken have it given back to her again just as it was, an infant, when she kissed it for the last time, ten or twenty years ago? Some men ask, What can an infant do in heaven? Christ says, "For of such is the kingdom of God." A poet says, "Millions of infant souls compose the family above." Another says, "A babe in heaven is a babe for ever." It is also said that Shakespeare speaks of "babes in heaven dawdled in the laps of angels. On the other hand some maintain that children rapidly develop and increase in stature and wisdom in heaven. But let this be as it will, we

know that babes can make a family happy on earth and why should they not create joy in heaven among the angels? Even if they should be babes forever, they will certainly be perfect regardless of stature. The lily is as perfect as the oak.

### The Mystery

"Behold, I show you a mystery. We shall not all sleep, but we shall all be changed" (I Cor. 15:51). Here Paul tells the Corinthians that the saints who will be found living in the earth at Christ's coming will not have to die but will be changed from a mortal to an immortal state, and we see that Paul includes himself in that number ("we") as if he had expected this to take place in his life time (I Thes. 4:15). Of course it did not happen while he lived, but it might be a possibility for some of us to see this mystery. Can we imagine what kind of a strange feeling would come over us in having this mortal body changed into an immortal spiritual body in the twinkling of an eye?

### The Resurrection of Damnation

Thus far we have been only considering the condition of the righteous. The resurrection of the wicked is altogether different. They will come forth to the "resurrection of damnation" (Jno. 5:29), to "shame and everlasting contempt." The Bible nowhere tells us that the ungodly will be changed or raised a "spiritual body," or incorruption; but rather to the contrary, "that which is filthy shall be filthy still." Undoubtedly the drunkard will be raised with the blotches in his bloated body just as he was buried. "There," says Talmage, "comes up the lascivious and unclean wretch reeking with filth that made him the horror of the city hospital now wriggling across the cemetery lot the consternation of devils," and in this condition, according to Christ's teaching, will be taken by the angels bound hand and foot and cast both body and soul into the lake of fire where the fire is not quenched and the worm (soul) shall not die. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

Nappanee, Ind.

We sometimes hear people talk of the world getting into the Church. This is impossible, as the Church of Jesus Christ is proof against the world getting in. The world can never get into the Church, but too many church members get into the world.—Oliver H. Zook.

Any one who is in the Spirit on the Lord's day and has his mind on doing the Lord's work has no time to think so much on secular things on this day. —M. C. Cressman.

## Question Drawer

**Explain I Cor. 9:14.**—A. H. E.

The verse reads as follows: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

We will first read the meaning into that verse that some others, do, and then notice how that compares with other scriptures.

Even so—now listen—the Lord ordained that whoever preaches the Gospel should live from the income received because of preaching.

If that is the correct meaning, then Paul was not obedient to this heaven-ordained decree. He expressly says that "I have used none of these things;" that "these hands have ministered unto my necessities, and to them that were with me." A tent-maker by trade, he found time to work at it, notwithstanding his many duties as apostle, evangelist, pastor, bishop, and writer. Either Paul was inconsistent in his living, or the advocate of a salaried ministry is wrong in his interpretation of what Paul meant.

If this does not mean salary, what does it mean?

It means the same that numerous other scriptures teach. When a servant of the Lord (preacher or any one else) is so fully occupied in the affairs of the kingdom that it is impossible for him to support himself and those dependent upon him, then his brethren or those among whom he labors should see to it that the necessary means are supplied. "Bear ye one another's burdens, and so fulfill the law of Christ." Christ taught this when He sent forth His disciples with instructions that they carry neither purse nor scrip, saying that "the workman is worthy of his meat."

But the Bible nowhere says that any one should be paid for preaching. On the other hand, there is a positive instruction that the work of the ministry should be "not for filthy lucre, but of a ready mind" (I Pet. 5:2). This is in accord with the testimony of the prophet, "without money and without price;" with the commandment of the Lord, "freely ye have received, freely give;" with the testimony of Paul that a minister should not be "greedy of filthy lucre." The moment that you put the ministry upon a pay basis you lower it from that of a heavenly calling to a commercialized "profession."

To sum up what has been given: the Scripture is clear on two things: (1) that the Gospel should be given "free;" that is, without a money consideration; (2) that when a Christian worker who has been called by God and the Church into a position that he is unable financially to support himself and those dependent upon him, his brethren should supply what he needs.



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1721 11th Ave.)

Dear Herald Readers, A Greeting in Jesus' Name:—This letter still finds us engaged in the Master's service. The work here continues much the same as in the past. Recently a few brethren and sisters who had grown cold and indifferent in the Lord's service, expressed a desire to renew their covenant with the Lord. Our prayer is that they may give themselves completely over to Him who has bought them with His own precious blood and "press towards the mark for the prize of the high calling of God in Christ Jesus." Brethren, pray for us.

Following we give a financial report of the money received for mission purposes during the month of May.

E. E. Shaw .....	\$ 1.00
Charles Kolb .....	5.00
Sister Hershberger .....	2.00
J. S. Lehman .....	1.00
Blough congregation .....	15.00
Henry Bechtel .....	1.00
Laura Good .....	.50
M. R. Ebersole .....	2.00
Emma Kolb .....	2.00
D. S. Yoder .....	1.00
J. Y. Smucker .....	3.00
S. E. Allgyer .....	5.00
Total .....	\$38.50

Yours in the Master's service,

John L. Stauffer.

June 2, 1913.

### ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Within the last week homes were found for a little boy near Garden City, Mo., and for another one in Wayne Co., Ohio. A number of children were also admitted, among them a baby girl 3 months old. The number of inmates at present is 80, and all well. At the recent Board meeting and conferences near Smithville it was our pleasure to meet 14 of our former inmates, all of whom are in Christian homes and apparently happy. Sister Mary Horst, one of our workers, left

Monday for Peabody, Kans., to visit her mother who is seriously ill.

We still have quite a few little ones that ought to be in childless Christian homes.

West Liberty, Ohio.

### COULD YOU CLOSE YOUR DOOR AGAINST US?

By J. D. Mininger.

For the Gospel Herald.

Claude, Gladys, Inez and McKinley Edwards, aged about 10, 8, 6, and 3 years respectively, are four bright children under the care of the Mennonite Gospel Mission, Kansas City, Kans., for whom permanent Christian homes are needed at once.

Their mother died from severe burns. Their father is such a character that the city authorities will not allow him to have any of them. He has asked us to take them and is willing to release all rights upon them for all time. We'd prefer to have them all placed in one community of our people.

How true the saying of Phillips Brooks, "He who helps a child, helps humanity with a distinctness and an immediateness which no other help given to human creatures in any other stage of their human life can possibly give again."

Could you close your heart, your door against these poor but bright, homeless, (they are now in a temporary home) motherless little ones?

Haven't they as good a right to Christian training as your own children?

Please read Isa. 58:7-11, talk it over with Him who said: "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

Then let us hear from you.

200 S. 7th St., Kansas City, Kans.

### CHRISTIANITY THE IDEAL AND CONQUERING RELIGION

(A brief of mission sermon preached by J. E. Hartzler at Oak Grove Church, Smithville, Ohio, before the annual meeting of the Mennonite Board of Missions & Charities, Monday evening, May 26, 1913.)

Text:—And he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even unto the ends of the earth.—Zech. 9:10.

#### INTRODUCTORY

The first thing to be remembered concerning the Messianic Kingdom is that it is always represented in Scripture as a universal kingdom. The

Christian Church and the Messianic Kingdom are not the same thing; the Church is but a means to an end; she is the instrument through which Christ is establishing His kingdom. When we speak of the Messianic Kingdom we speak of a larger institution than the Church.

A second thing to be remembered is that Christianity is always represented as a universal religion; one which is committed to peace. Christianity is universal in the sense that it is applicable to any people and under any circumstances; it meets the demands of every condition.

A third thing to remember is that we have no promise that the world will be converted to Christianity. The only thing we are assured of is that the religion of Jesus Christ is destined to be the conquering religion and that when all other religions are dead and gone the principles of Christ will still be living and active.

A fourth thing to be remembered is that a religion, like any other institution, is tested by the finished product. If the finished product of a religion is something good then the religion is good. If the finished product is bad then the religion is bad. And this is the way we test heathen religions. The finished product in the lives of men are bad. While the finished product of Christianity is always good. It is because of this fact that Christianity is destined to become the conquering religion.

#### THE PRESENT OUTLOOK

To make the statement that Christianity is the conquering religion and that the Messianic Kingdom will in the end reign supreme means that we must consider the conditions of the leading heathen religions as we have them today. For this statement we must depend largely upon reports brought to us direct from the field from responsible men who know. Several conditions are more than evident:

1. **A Marked Decline in Heathenism.** This has always been the case with heathenism; the tendency has always been downward. It may flourish for a time but in the end it fails. The reasons why there is this marked decline at the present time are:

(1) *Because heathenism fails to furnish a moral basis for national life.* Any religion which fails in this fails in everything else. The morals of a religion must be right if the foundations of its nation would be firm. This is one of our great complaints against heathenism; it furnishes no moral basis for anything.

(2) *Because heathenism fails to satisfy the intellectual demands of modern education.* The present age is one of education not only in Christian



lands but heathen lands as well. Public schools are finding their way into heathen lands at a large rate. Because of this it is becoming evident that heathenism is failing to satisfy educational demands. Any religion which fails to satisfy these demands will in the end fail.

(3) *Because heathenism fails to meet the social demands of her people.* When we examine the finished product in social matters in heathenism we can not deny that such products are bad. The caste system of heathenism has failed to establish true and proper social conditions. The estimate placed upon woman in heathenism and Christianity is another test in which heathenism has utterly failed.

(4) *Because heathenism fails to furnish adequate religious ideals.* This is so evident that it needs no discussion. The failure of heathenism in this respect will appear later in the discussion.

2. **Our Friends and Forerunners.** The common idea that Christianity and the Church are being overcome by the evil is seriously misleading. It is very true that "evil men and seducers shall wax worse and worse;" that in latter days perilous times shall come; but this is no argument that Christianity and the Messianic Kingdom shall be overthrown. **GOD'S PURPOSE AND WORK SHALL NEVER BE OVERTHROWN.** They that be for us are more than they who are against us. Saying nothing about the Holy Spirit, faithful men and women, or even God Himself, we have the following friends which may be used in the onward march of the Messianic Kingdom.

(1) *Transportation, communication and invention.* There never has been a time when men may travel the world over with the ease and comfort, and never did the world enjoy the facilities of communication as she does today. Not long ago a telegraph dispatch was sent around the world, changing hands three times, and all done in one hundred and twenty seconds. And invention is too large a friend to begin on. All very true, men have abused all of these; but they are the friends of Christianity just the same, and we can use them if we will in the promotion of His kingdom.

(2) *Schools, Colleges and Universities.* Schools are making their way into heathen countries at a great rate during the past few years. Colleges are a very common thing. Already several years ago India had 140 colleges and was graduating annually 500 students. Universities are a common thing in heathen lands. There is one of two things which will happen soon: viz., either Christianity will be the religion which will domin-

ate in these countries, or materialism will become the leading type of thought. It is before the present age to see to it that while heathenism is being displaced the religion of Jesus Christ may dominate.

(3) *Sympathy of Native Men of Affairs.* The Chinese Republic is due largely to the influence of Christianity. "The four leading officials in South China are graduates of the Fati Theological Seminary. The present Commissioner of Education is the Dean of the Canton Christian College. The present Judge of the Supreme Court is a Christian and the son of a preacher." (Men and Missions, Vol. IV, No. 5.) This is but one of several cases which might be mentioned in which native men of note and high official position are in great sympathy with the Christian religion.

#### THE CONQUERING MESSAGE

There are at least four fundamental elements which make up a conquering message.

1. **A Gospel of Universal Brotherhood.** "Thou shalt love thy neighbour as thyself," is the conquering message. None of the heathen religions recognize the brotherhood of man; and it is because of this that they are failing. No religion which does not regard the welfare of all men can be the ideal and supreme religion. Christianity alone as a religion recognizes this principle.

2. **A Gospel of Noble Manhood.** On this point again heathenism fails. There is nothing, or very little at best, in any of the heathen religions which make for the development of manhood and womanhood. This is one great charge against all religions outside of Christianity. Heathenism gives no opportunity for the development of the highest and best in men and women. Christianity is the supreme religion in the development of manhood.

3. **A Gospel of Universal Peace.** The Messianic Kingdom is always represented as one of peace and good will among men and nations. The idea that the world will gradually grow into this condition without the second coming of Christ is misleading. The next great event in the divine plan is the second advent of Christ. Nevertheless, the thing we may expect is that the Messianic Kingdom will come and in that kingdom there will be universal peace and good will. A religion which stands for peace is certain to conquer. This is one reason why Christianity is destined to become the conquering religion.

4. **A Gospel of Hope Beyond.** The sensual world of the Mohammedan is unsatisfactory. The 8,400,000 transmigrations of the Hindoo is hell enough. Heathenism gives no satisfactory hope beyond the grave. Any

religion which fails in this fails in everything else. Christianity alone gives satisfactory hope beyond. The eternal world is one of progress, one of glory, and one to be desired.

The religion which contains these four elements, the universal brotherhood of man, a gospel of noble manhood and womanhood, one of universal peace among men, and one of hope beyond is the religion which must conquer. This is where Christianity will win.

#### THREE ENEMIES OF MAN

1. **Famine.** Physical man has his enemies as well as the spiritual. In ages gone by men have suffered intensely through famine in many parts of the world. Before there were the modern means of communication, and travel, very little could be done to relieve a famine-stricken land. But today through commercialism famine has been largely conquered. There is an abundance in the earth to feed every man if properly distributed. It is the duty of commercialism to make this distribution.

2. **Pestilence.** This evil has been conquered in a great measure by science. Diseases no longer makes havoc of human life as in times gone by. Medical science has much to learn; but she has done the world a great good. The world no longer fears pestilence as she did at one time. I heard one medical authority say that with proper care and precaution the dreaded disease of consumption could be wiped off the earth in a very few years.

3. **Sin.** But this enemy commercialism can not conquer. Science has no remedy. The largest guns of commercialism and the medical profession can not conquer sin. There is but one who can conquer this enemy of the human soul, viz., the Man of Galilee. It is this last enemy that we must conquer. Sin and unrighteousness must be put down; and it will be put down. God shall not be defeated in His purpose. It is the duty of the Church through her many activities, home and foreign, to see to it that the message of Jesus to a sin-sick world is brought to the world.

In conclusion, may we ever remember that as Christians we have a religion which meets every demand of the human soul. It meets the demand of the world politically, socially, intellectually and religiously. Let it further be remembered that today is our opportunity. Heathenism on the decline, materialism will be the inevitable unless we bring to the nations the Gospel of Jesus. It is in the power of the present Christian Church to set into action forces which will operate until the last heathen may hear the Gospel of peace. If this is not done, it is not because we can not, but because we will not.



## Sunday School

For the Gospel Herald.

Lesson for June 22, 1913—Amos 6:1-8

### THE BLINDING EFFECT OF SIN

**Golden Text.**—Seek good, and not evil, that ye may live.—Amos 5:14.

**Introductory.**—The life sketch of Joseph is at an end. In our last lesson we left him in the presence of Pharaoh introducing his father and brothers to the king. That was all that was vital to this part of the record of God's people. They were now safe in Egypt, in their development stage preparatory to going forth a nation inheriting and subduing the promised land. Whether Joseph reigned the rest of his days is not definitely stated, but we know that at the death of his father seventeen years later he was still in a position of authority.

Today we get a glimpse of the same people after they had come back to the promised land and fallen into sin. The Christian Church may well ponder over the life of this nation and the results of their wayward course. The description and warnings found in the lesson before us are applicable to America to perhaps as great an extent as they were to Israel. Hear the message from God as given through the instrumentality of the prophet Amos.

**A Life of Ease.**—"Woe unto them!"—hear the thunderings of heaven—but the people did not hear. They were so absorbed in taking it easy that the voice of warning scarcely reached them. There is a kind of fascination about this matter of not allowing the conscience to be troubled about inconsistent living that results in spiritual paralysis for all who allow themselves to become absorbed in the spell. With Israel it was a case of walking after the flesh. The prophet warned them of the fate of mighty strongholds on either side that had through sinful indulgence fallen victims to the enemy and warns them that a similar fate awaits Israel in case they repent not. But a stolid indifference had dulled their sense of danger and of care. They lay on beds of ivory, stretched themselves upon their couches, and ate the best of the flock. They chanted to the sound of the viol, invented to themselves instruments of music like David, and had a happy time—so they thought. They recognized that there was danger in that kind of a course, but put the day of retribution "far away."

This lesson of warning means nothing to us if the same disposition for ease and sinful indulgence is wanting among us. If we are free from the disposition to take it easy in life, free

from closing our eyes to the dangers surrounding us, free from wasting the Lord's money in luxurious living, free from wasting money and energy in pleasure, free from chanting to the sound of the viol, free from being absorbed in the wealth, foolishness, and honors of this world while souls of men are dying—if we are free from all these things, then this lesson means nothing to us. But if on the other hand these things are preying upon our vitals, then let us be more wise than Israel; for this kind of life means destruction sooner or later. When you hear the heavenly message, "WOE!" remember whence it comes, awake to your danger and your opportunity to pass the message on to others.

Behold the sins of America! Witness the people living in luxury, wasting the Master's goods in riotous living. If all the wealth spent in this present generation for liquor, beer, "soft drinks," tobacco, instruments of music, chewing gum, gay apparel, theaters, nickelodeons, circuses, banquets, balls, questionable amusements, etc., etc., etc., were converted into hundred dollar bills, there is no man living who in an ordinary life time could count them. Yet the spending of this money is but a small part of the great curse which comes from this fearful waste. It means that not only is the money thus wasted diverted from channels that would feed the poor, clothe the naked, comfort the sick and the helpless, shelter the unfortunate, care for the needy, and bring the blessings of salvation to the millions who know not God, but that the awful blight of sinful indulgence is sweeping multiplied millions of souls to a sinner's grave and a sinner's hell! Ye whose vision has not yet become dimmed and whose moral sensibility has not yet become paralyzed by the curse of indifference, awake to present conditions, open your eyes, lift your voices in defence of purity and fidelity to God, and sound the alarm!

**Retribution.**—"Therefore will I deliver up the city with all that is therein," is the sentence which the Lord passed upon the wickedness of Israel. Israel erred, (1) in giving way to the flesh and wasting manhood in a life of self-indulgence; (2) in imagining that the day of retribution was "far away;" (3) in going to sleep in the lap of luxury and drifting on to destruction. We are wise if we profit by their errors, awake to righteousness and spend our lives in the great work of awakening and rescuing others.—K.

Anything done on the Lord's day for financial gain is Sabbath desecration.—M. C. Cressman.

## Our Young People

THAT BLESSED HOPE.—Tit. 2:13

Topic for June 29

### MOTTO

"We are saved by hope."

### OUTLINE OF TOPIC

- I. What Is Included in that Blessed Hope?
  1. The resurrected, glorified body.—Rom. 8:23, 24.
  2. Likeness to Christ.—Phil. 3:20, 21.
  3. Heirship with Christ.—Rom. 8:16, 17; Rev. 21:7.
  4. Heavenly mansions.—Jno. 14:2; Rev. 21:27.
  5. Eternal pleasures.—Psa. 16:11; 22:3-5.
- II. What Events Usher Us into the Enjoyment of Our Hope?
  1. The return and manifestation of Jesus with power and great glory.—
    - a. The resurrection of those asleep in Jesus.—I Thes. 4:16.
    - b. The translation of the living saints.—I Thes. 4:17; I Cor. 15:23.
    - c. The casting down of the power of the evil ruler.—I Thes. 5:7-10; I Cor. 15:24, 25.
- III. What Such a Hope Should do for Us at this Time.
  1. Fill us with rejoicing.—I Pet. 1:5-9.
  2. Make us diligent to be ready.—I Pet. 5:13; 4:7; II Pet. 3:14; Matt. 24:44-51.
  3. Make us active in exhorting one another.—Heb. 10:23-25; 12:15.
  4. Make us patient in waiting and suffering.—Jas. 5:7, 8; II Cor. 4:14-18.

### STUDY OF THE TEXT

Tit. 2:13

**"Looking for."**—The Christian calling not only consists in renouncing evil and doing good but in looking to a goal. Our King is in the heavens. Loyal subjects prove their loyalty by looking to Him there and living as unto Him.

### PERSONAL THOUGHT

What is my most earnest desire for the future? Am I living daily in the expectation of its reality?

### SUGGESTIVE ASSIGNMENTS

#### For Children.

1. Text word, **Hope**.
2. Song, "O Can We Say We are Ready, Brother?" (Gospel Hymns 1-6, No. 659).

#### For Young People.

1. Heavenly Treasures.
2. Looking for Jesus.
3. "Pressing to the Mark."

#### For Older People.

1. Our Business in this Present World.
2. Bearing Reproach for Christ.
3. Our Hope.

There are three things which we as a people should always strive for: (1) fellowship with God, (2) fellowship with saints, (3) separation from the world.—Abram Metzler.



# Gospel Herald

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THURSDAY, JUNE 12, 1913

## Field Notes

Bro. H. F. Reist of Scottsdale, Pa., worshiped with the congregation at Masontown, Pa., favoring them with a talk on Christian service.

Bro. J. M. Kreider of Palmyra, Mo., worshiped with the congregation near Morrison, Ill., June 8. Communion services were announced for that day.

Last Sunday was communion day with the congregation at Freeport, Ill. Bro. S. G. Lapp of South English, Ia., was expected to be present and assist in the services.

Bro. N. E. Byers of Goshen, Ind., was among those who helped to discuss the problems before the conference held near Morrison, Ill., last week. He worshiped with the Sterling, Ill., congregation over Sunday.

We had hoped to be able to print a full report this week of the recent Mission Board meeting held recently in Wayne Co., Ohio, but the secretary was busy with the work of the Illinois Conference which of necessity delayed the preparation of the report.

The brotherhood of Denbigh, Va., are proving by their works that they have faith in the practicability of their proposed new school. At a recent meeting it was decided to begin building at once.

A recent letter from Hesston, Kans., dated June 3, says, "The exercises so far of commencement week have been a success. Bro. G. J. Lapp preached a sound, round, full-Gospel sermon to graduates."

Bro. Jerry Stutzman was called to the ministry in Johnson Co., Ia., on Sunday, May 25. The Lord grant him grace and power to preach the Word in its purity and give him many souls for his hire.

A letter from Bro. Levi Mumaw informs us that the Illinois Conference held near Morrison, Ill., last week was very interesting and topics ably discussed. "The Spirit was manifest in special power."

A letter from Kansas City, Kans., dated June 5, says, "Bro. Geo. J. Lapp is scheduled to preach here tonight. Bro. Emanuel Stahley left here for Porterville, Calif., last night, after spending some time here."

Bro. Enoch Bowman of St. Jacobs, Ont., was a welcome visitor at the Mennonite Church, Berlin, Ont., on Sunday morning, June 1, and edified the congregation in a spirited talk in the German language.—C]

Bro. Daniel Orendorf of Flanagan, Ill., was expected to be with the Sterling, Ill., congregation over last Sunday. He with his wife stopped at that place on their return from the Illinois Sunday school and Church conference held at Morrison, Ill., to visit their daughter, Sister J. B. Conrad.

Bro. J. D. Charles and family of Hesston, Kans., expected to start for their former home at Millersville, Pa., for a brief visit among the brotherhood and relatives of that place. With them went Sisters Hannah Brenneman and Verda Garber who are on their way to their homes in Virginia.

By the will of the late John C. Kratz of Franconia Square, Pa., the Franconia Church becomes the sole beneficiary of all his property. Bro. Kratz was a regular attendant at the Franconia Church, lived alone and because he was not in his place on Sunday, May 25, a search was made which resulted in the finding of his body.

Bro. C. L. Miller of West Liberty, Ohio, sends us one of his pointed leaflets on "How can We put more Spiritual Life into Our Churches?" and adds, this postscript: "The main thought in this is that we could just as well have conversions continually, and that the work of the Church will never be what it should be until our ministers preach an awakening."

We are in possession of a program of the annual North Dakota Sunday School Conference to be held with the Spring Valley Church near Baden, N. Dak., July 3 and 4, 1913. Among those from a distance whose names appear on the program is Bro. B. B. King of Fort Wayne, Ind., who expects to spend some time in the evangelistic field in the Northwest.

Bro. Eli Bontrager of Fairview, Mich., preached a helpful sermon at Berlin, Ont., June 1. In the afternoon he assisted in a funeral service at the same place, and in the evening he preached to a large congregation in the Amish Mennonite Church near Baden, Ont. On Monday evening, June 2, he filled an appointment in Bro. Litwiller's church near St. Agatha, Ont. Visiting ministers are always welcome.—C.

House of Worship Burned to the Ground.—As will be seen in the correspondence item from La Junta, Colo., the new house of worship built at East Holbrook several years ago, was struck by lightning and burned to the ground. The brotherhood there have the sympathy of many whom we are sure will assist in replacing the structure. In the meantime we rest in the comforting assurance "that all things work together for good to them that love God." We trust that the work at La Junta will go on with unabated zeal and courage.

It is our good pleasure to note the presence of a number of visitors here since our last issue. On Monday morning of last week Bro. J. A. Ressler returned from his trip to Ohio, and with him came Bro. W. W. Hege, of Marion, Pa. Bro. Hege was just leaving when Bro. Caleb Winey of Peabody, Kans., put in his appearance. A little later Bro. J. S. Musselman of New Holland, Pa., appeared and Bro. L. J. Heatwole of Dale Enterprise, Va., also spent a day with us on his return home. Bro. Musselman gave us a missionary talk on Monday evening, and Bros. Winey and Heatwole filled an appointment on Tuesday evening. These visits were all much appreciated.



## Correspondence

Reist, Alta.

Dear Herald Readers, Greeting:—Bro. Isaac Miller of High River, Alta., came here May 15 and spent Friday Saturday, and Sunday with us. We had some very good meetings while the brother was with us. If he could only be with us oftener. Communion service was held on Sunday the 18th. Twelve members took part. How refreshed one feels after such meetings. May God bless and keep the brother that he may be able to come among us again some future time and help us on our way by preaching and teaching us the precious truth out of God's Word. We have Sunday school every Sunday and have also started a young people's meeting. May God bless each member and give us grace that each one may try to do his or her part as well as we understand how.

We have fine weather. Crops look well and health is good. Bro. Isaac Good and daughter, Sister Amy Good, are here expecting to spend the summer with us.

A sister.

May 30, 1913.

La Junta, Colo.

(Holbrook congregation.)

While it was raining this evening, and hardly any heavy thunder, we were surprised to see smoke rising from the roof of our church. The fire did not start immediately after the stroke. Bro. Leatherman's boys had gone over and went through the church but did not discover anything except a smell of sulphur. The house was closely watched and after some time smoke was seen rising from the roof. A ladder was put up and water was carried, but the roof being steep and fire under the shingles, we saw that the best we could do was to get out the benches, etc. The light plant and gasoline was removed first, the seats were all gotten out but a few in the gallery when the plaster fell in. Some of the doors were taken off also. When we see the desolate spot where God had so many times been with us in the solemn meetings it causes our hearts to ache; but God can give us another house, providing His children are willing to go to work and spend time and money. We must have a house to assemble together in. The congregation was five or six hundred dollars in debt yet for the burned house and to raise money for a new one seems to be almost more than we can do. We ask the different churches who read these few lines to pray for us that we may be enabled to erect a new house. We expect help and ask

our churches to be ready to help us in our disaster.

A. F. Burkholder.

May 31, 1913.

Gordonville, Pa.

(Hershey's congregation.)

We feel to praise the Lord for His wonderful works unto the children of men. We had with us this morning Bro. I. B. Good and wife, Bro. Wm. Hurst and wife, and Bro. Abe Souder and wife of the Weaverland congregation. Bro. Good preached an inspiring sermon from Nahum 1:7. In the evening he spoke at the Welsh Mt. Mission from Matt. 8:20. We feel to praise the Lord for the message and the brother for his visit.

Some time ago our Sunday school was reorganized for another year, as follows: Supts., Henry Hershey, J. B. Hershey; Sec.-Treas., M. R. Hershey; Chors., Elwood Hershey, Amos Leaman. During the winter months our school was not so well attended, but the time has again come when the interest is increasing. Our prayer is that God may bless every effort put forth in the Sunday school work that His name may be glorified and sinners converted.

M. R. Hershey.

June 1, 1913.

Waynesboro, Va.

Dear Friends:—We are at Waynesboro, Va. Came here last week. We are much pleased with this country. On Sunday, June 1, we were at the Springdale Church, where Bro. J. R. Driver spoke from the text, "How readest thou?" reminding us of how we should read our Bibles to learn more of God's ways.

June 5, 1913. J. B. Garmon.

Elida, Ohio

Dear Herald Readers, Greeting:—On May 17 we met at the Salem Church for preparatory and baptismal services, when thirteen precious souls came forward for instructions and baptism. We pray that the blessings of God may ever be theirs. May they submit themselves fully to the will of Him who doeth all things well, and requires of us only that which will lead us to eternal joy, peace, and happiness, a life of usefulness in His service. On Sunday following we again met at the same place for communion. We had a well filled house, and nearly all the brethren and sisters present partook of the emblems of the broken body and shed blood of our Lord and Savior. We were glad to have with us at this time Bro. S. E. Allgyer of West Liberty, Ohio, who officiated at these meetings. We were also glad to have with us a number of visiting brethren and sisters from Virginia, Pennsylvania, Colorado, and some

from our neighboring congregations: Blanchard, Bluffton, and West Liberty, Ohio.

June 1 was meeting day at Salem again, and we were glad to have Bro. C. B. Brenneman (who has been in feeble health for a considerable time) preach a helpful sermon to us, using for a text Col. 3:3-5. Also glad to have with us at this time Bro. and Sister S. M. Burkholder and Bro. and Sister Wm. Heatwole from Virginia. Bro. Burkholder conducted the opening services. May God be praised for His wondrous love and mercy manifested to us thus far through life.

P. E. Brunk.

June 3, 1913.

Fentress, Va.

Dear Herald Readers, Greeting:—Preparatory and baptismal services were held at this place Saturday evening, May 24, at which time two souls were received into the Church by water baptism. Bro. Geo. Brunk of Denbigh held the services. Pre. Hahn of the same place preached in the morning, at which time our Lord's death was remembered by the communion. While our hearts were made sad for those who didn't take part, yet we are glad that a goodly number partook of the sacred emblems.

Those present from a distance were Samuel and Elias Risser of Lebanon and Lancaster Co., Pa., also Sisters Maggie and Elizabeth Lehman of Lancaster Co., Pa., who are visiting for some time with their sister, Mrs. A. D. Wenger.

Two young brethren, Adin Risser and Daniel Martin, of Washington Co., Md., spent a short time here last week.

On Sunday, June 1, Bro. Joseph Zook of Oyster Point, Va., preached in the German language and in the evening in the English.

Bro. B. L. Kemp and family who moved from Pennsylvania to this place have handed in their church letter as members of this congregation. We give them a hearty welcome.

Fannie Miller.

June 3, 1913.

Harper, Kans.

Greeting in Jesus' Name:—The church at this place has been in need of a deacon for some time and decided that one should be ordained. On May 30 Bro. S. C. Miller of Jet, Okla., came into our midst and had services Friday and Saturday evenings. On Sunday, June 1, Bro. H. E. Hostetler was chosen by lot and ordained to the office of deacon. May the Lord bless our brother in the work. Bro. Miller also preached for us Sunday evening and all were richly admonished in God's work.

June 4, 1913.



## Miscellaneous

### ACHAN IN THE CAMP

By Emma Oyer.

For the Gospel Herald.

When Joshua with his noble band  
Came down to Jericho,  
With silent tread they marched ahead,  
The city to lay low.  
For seven days they marched around  
The city, vain and gay,  
Until at last, with awful blast,  
The wall in atoms lay.

The valiant soldiers forward moved  
At Joshua's firm command.  
The city they did not rebuild  
But soon possessed the land;  
Then every man and beast was slain  
According to the Word,  
Silver we're told, and all the gold  
Was given to the Lord.

When Joshua won the victory  
With his triumphant band,  
He sent a spy down to A-i  
That he might view the land.  
"The people are but few," they said,  
"The siege will not be long;"  
So moved ahead with conquering tread,  
A band three thousand strong.

But when the men of A-i came,  
They drove them from their gate;  
A few were dead—the rest all fled  
And left them to their fate;  
For sin had entered Israel's camp  
And God was sore displeased;  
He could not give them victory  
Till wickedness had ceased.

So in the morning Joshua rose,  
Israel by tribes was taken,  
And in this way 'twas proved that day  
The guilty one was Achan;  
Then Joshua said, "Confess to God  
And tell me, I pray thee,  
What it is, son, that thou has done?  
O! hide it not from me."

"Indeed I sinned against the Lord,  
I saw a wedge of gold  
And silver coins among the spoils,  
'Twas tempting to behold.  
A Babylonish garment, too,  
On which my heart was bent,  
I coveted, and lo! I took  
And hid them in my tent."

Then messengers were sent at once—  
To Achan's tent they go,  
They searched about, within and out  
And found 'twas even so.  
"Why hast thou troubled us," they said,  
"The Lord shall trouble thee."  
So Achan and his men were slain,  
With all his family.

If we who follow Jesus Christ  
Expect to be content,  
We cannot covet earthly things,  
And hide them in our tent,  
For surely God must punish sin  
E'er grace He can impart.  
Where there's an Achan in the camp  
There's aching in the heart.

Chicago, Ill.

To be laborers together with Christ  
we must be loyal to His teachings,  
obedient to His commandments.—J.  
S. Mast.

### THE CONVERSION AND BAPTISM OF MENNO SIMONS

By John Horsch.

For the Gospel Herald.

(Conclusion.)

The Munsterites advocated enthusiastic and revolutionary doctrines. Many were in a measure influenced by them, who did not follow them on all points. Among these were the "Oldcloisterites," as Menno speaks of them, who differed from the Munsterites on various points, as will be shown in another place. They took the sword to defend their lives, entrenching themselves in the Old Cloister near Bolsward. The place was besieged by a contingent of troops and taken by storm on April 5, 1535. Of the 300 inmates 130 fell in battle, the rest were nearly all executed. Among those who thus lost their lives was Menno's own brother. Some of these people had heard Menno's testimony against certain doctrines of Romanism and had forsaken the national church and, contrary to his advice, had taken the sword. He attributed their errors to the fact that they were without a true shepherd. Although they erred, they had the courage of their conviction, while he himself was yet connected with the state church, hoping for a time when unscriptural forms of worship and unevangelical ceremonies could be abandoned with the consent of the worldly authorities and when he himself would be better established in the truth and more sure of his ground.

"Thus reflecting upon these things," Menno says, "my soul was so grieved that I could no longer endure it. I thought to myself—I, miserable man, what do I? If I continue in this way and do not follow the Word of the Lord to the best of my limited ability rebuke the hypocrisy of the theologians, the impenitent, carnal life and the perverted baptism, Lord's supper and false worship of God; if I through fear of the flesh do not set forth the true foundation of the truth, neither do what is in my power to direct the wandering sheep, who so gladly would do the right if they had the knowledge, to the true pasture of Christ—Oh how shall their shed blood, although they erred, rise against me at the judgment of the Almighty and pronounce sentence against my poor, miserable soul."

Under the marginal title "My change of heart," Menno continues: "My heart trembled in my body. I prayed to God with sighs and tears that he would give to me, a troubled sinner, the gift of His grace and create a clean heart within me; that through the merits of the crimson blood of Christ, He would graciously forgive my unclean walk and ease-seeking life,

and bestow upon me wisdom, Spirit, candor and courage, that I might preach His exalted and adorable name and holy Word unadulterated and make manifest His truth to His praise."

"I began in the name of the Lord to preach publicly from the pulpit the word of true repentance, to direct the people into the narrow path and with the power of the scriptures to reprove all sin and ungodliness, all idolatry and false worship and to testify to the true worship, also baptism and the Lord's supper according to the teaching of Christ, to the extent that I had at that time received grace from God. I also faithfully warned every one of the Munsterite abominations,\* viz., king, polygamy, earthly kingdom, the sword, etc., until after about nine months [i. e., in the month of January of the year 1536] when the gracious Lord granted me his fatherly Spirit, aid, power and help, that I voluntarily forsook my good name, honor and reputation which I had among men, and renounced all the abominations of Antichrist, Mass, infant baptism and my unprofitable life, and willingly submitted to homelessness and poverty under the cross of my Lord Jesus Christ; in my weakness I feared God, sought out the pious and, although they were few in number, I found some who had a commendable zeal and maintained the truth."

"Behold, thus, my reader, the God of mercy, through His abounding grace which He bestowed upon me, a miserable sinner, has first touched my heart, given me a new mind, humbled me in His fear, taught me in part to know myself, turned me from the way of death and graciously called me into the narrow path of life, into the communion of His saints. To Him be praise forever more. Amen."—Thus far Menno Simons.

Menno Simons renounced Romanism in the month of January, 1536, (the date is probably Jan. 30). It has been repeatedly asserted, since he remained in the national church for some time against better knowledge, that, compared with the great state church reformers, above all Luther, Menno was lacking in resoluteness and courage. But did it ever become necessary for any one of the state church reformers to lay down his position of honor among men and become a fugitive, one of a people who were put to death as the catch polls

\*Menno wrote his tract against the Munsterites probably previous to his renunciation of the Roman Catholic Church and it is quite possible that he thus attracted the attention of the people with whom he afterwards identified himself. It is doubtful whether this treatise was printed before a much later date. At first it seems to have been circulated in manuscript.



found it possible to apprehend them? Was not Menno following the advice of one of the foremost of these reformers when he remained in office, saying Mass "in appearance" and waiting for the time when the unscriptural ceremonies might be abandoned by the order or consent of the heads of the state? Luther as well as Zwingli did not forsake the Roman Catholic Church, but reformed it. They were willing to have the unevangelical forms retained until the state ordered their abolishment. In the matter of the reformation of the church they took only such steps as would meet the approval of the heads of the state. Thus they enjoyed the protection of the state and were never subjected to persecution.

Menno Simons had been "a lord and prince in Babel," as he himself says. To do what he perceived to be his duty, to follow the Word of his Lord and obey His commandments meant that he was to unite with a people who had been summarily condemned to death in the German Empire as well as in the Netherlands. They were considered criminals in the eyes of the law because of their insisting on scriptural baptism. The foremost requirement for the maintenance of a state church was infant baptism. Every land had its state church which was united with and protected by the state; consequently the rejection of infant baptism was made a crime. The masses of the people fashioned their faith to please the authorities. Those who dared to step out on the teachings of the Scriptures were subjected to appalling infamy and persecution. To fall into the hands of the authorities was certain death, except if they permitted the henchman to convert them. In the Netherlands and some of the German provinces, however, even recantation did not save the life of one who had stepped out of the state church and received baptism.

Menno was baptized by Obbe Philips. Presumably his baptism followed immediately his renunciation of the national church. He testifies in later years that he found it difficult to accept the doctrine of the incarnation as advocated by the church with which he united. For weeks and months he was in great perplexity, finding it impossible to recognize this doctrine as orthodox. Probably this was previous to his renunciation of the national church (previous in part, at any rate, to his baptism, as he expressly states) and had a tendency to make it the more difficult to decide upon forsaking that church. Another point on which there seems to have been a difference of opinion between himself and Obbe Philips was the avoidance of the excommunicated.

Scottdale, Pa.

## AN INTERESTING LETTER

For the Gospel Herald.

The writer of the letter following is an aged worker in the vineyard of the Lord. I had written to him some time ago asking for information for the forthcoming Year Book. He replied promptly, giving the desired information, and also wrote the letter we give below. We print it in the original German, because its kindly spirit and forceful appeal would be lost to a large extent in any attempt at translation. The letter was evidently not intended for publication, but we risk the matter of obtaining the writer's permission, since we feel that it should be read by others besides those for whom it was primarily intended. May all of us who read the letter have grace to profit by the kind admonitions of our aged brother.

J. A. Ressler.

Barto, Pa., May 19, 1913.

Lieber Bruder:—In dem das Ich ein Deutscher Bruder bin, will ich noch ein wenig Deutsch schreiben, so der Herr will.

In dieser meiner langen dienstzeit habe Ich viel erfahrungen gemacht. Die Gemeinde hat in vielen Sticken grosse Fortschritte gemacht. Aber eins liegt mir sehr nahe an meinem Herzen. Unsere wehrlose Gemeinde ist viel Gefahren ausgesetzt durch die hohen Schulen und hohe Bildung der Brueder. Ich will nicht verstanden sein das Ich gegen Bildung bin. Aber manche von diesen Gelehrten lehren den Buchstaben und haben nicht was der Apostel sagt (Acts 20:28), "So habt man nun Acht auf euch selbst und die ganze Heerde unter welche euch der Heilige Geist gesetzt hat zu Bischoepen zu weiden die Gemeinde Gottes welche er durch sein eignes Blut erworben hat." Auch (ver. 30). "Aus euch selbst werden aufstehen Maenner die da verkehrte Lehren reden." Ihr Junge Brueder habt Acht auf euch selbst und auf die Lehre, und vergesset nicht das der liebe Heiland gesagt hat, "Mein Wort ist Geist und Leben" (John 6:63). "Der Geist ist der da lebendig macht. Das fleisch ist kein Nuestze. Die Worte die Ich rede sind Geist und sind Leben."

So lasset uns suchen den geistlichen Samen zu saehen das die Frucht des Geistes mehr zum Vorschein kommt, und die Werke des Fleisches mehr zerstoeret werden, und die Gemeinde Christi wachsen in gliederzahl, und noch besonders in Geist und Leben, ist mein Gebet in meinem Alter.

Meine Zeit ist bald zu Ende gekommen. Was alt ist und ueber fahrt ist nahe zu seinem Ende gekommen. Habe Gedult mit meinem unvolkommen Schreiben. Es its aus Liebe geschrieben.

Von eurem schwachen Bruder,  
A. S. Mack.

If there is anything that is hurtful to the Church it is popular amusements.—P. S. Hartman.

## THE GOODNESS OF GOD

By Ida Yoder.

For the Gospel Herald

The goodness of God is so great that we can not fathom it, as we know that God is the able and reliable Trustee of all the interests of immortal beings for time and eternity. That God should have given His only begotten Son to die, the just for the unjust, is a revelation of God's love.

In Job 37:5, 14, 16, we read, "Great things doeth he which we can not comprehend, stand still and consider the wondrous works of God. Dost thou know the balancing of the clouds, the wondrous works of him who is perfect in knowledge."

As soon as man becomes conscious of his sins and repents, God will give him peace and save him.

As we behold the goodness of God and the unlimited love He bestows on us, let us follow His example by doing good to others, and not forget to thank Him for blessings received. In Col. 1:3, 12, 13, we read, "We give thanks to God, the Father of our Lord Jesus Christ, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness and translated us into the kingdom of the Son of his love."

Let us take Paul for an example. He was so charmed and overwhelmed by the love of God that it constrained him to live and die for Christ. There was nothing that could separate him from the love and mercy of God. He prayed that he might know it but declared that it passeth knowledge.

Nowhere in the Bible is there a statement given of the measure of God's love.

Flanagan, Ill.

## SINFULNESS OF SIN

By Martha Saltzman.

For the Gospel Herald.

"Sin is the transgression of the law. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil."

Give sin a place, be it ever so small, and your entire life is in danger; as one sin always leads to another.

Covetousness and sensuality are two great causes of man's neglect of God.

Jealousy, hatred, foolish talking and boasting lead to many sins.

The sin lies in the yielding to temptation. All will be tempted as long as the soul remains in the body, and Satan is unchanged. Our eyes need to be opened to see God in nature, God in His love and wisdom. As God has said the fathers shall not die for the children, neither shall the children die



for the fathers, but every man shall die for his own sin. We are all weak, but not so weak that the overcoming life above knowingly doing things which are wrong. "For, if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Panola, Ill.

### COMPROMISING PREACHERS

Sel. by J. F. Funk.

Who is blamable for the shallow experience of many professing Christians? We reply, the men under whom they are professedly saved. If these deluded souls were taught the whole counsel of God by ministers and editors, they would see their unsaved condition, and spurious religion would not spread so rapidly. As it is, a vast multitude are made to believe a lie under the teachings of these men. Milk-and-water papers publish their testimonies; and thus this terrible delusion is spread far and near. Many of the holiness journals are laden with just such shuffling testimonies. We have read them until we are perfectly disgusted with such sham holiness. We ask, can one wonder at such hollow testimonies, when so many holiness (?) teachers are doing shoddy work? Like begets like. These men say they let the Holy Ghost show the people the sins of pride, Masonry and tobacco, etc. Now, if it is right to leave to the Holy Ghost the work of showing the people these sins, it is equally right to let the Holy Ghost preach pardon and holiness. Paul says, "I have not shunned to declare unto you the **whole counsel** of God." Both he and Peter did show the people the sin of pride in dress, and many other popular sins. So will every true ambassador of the Cross.—A. Sims.

### THE BOOK OF BOOKS

By Eldora Lantz.

For the Gospel Herald.

The Book of all books is the Bible. First, it is the inspired Word of God. It is of divine origin. Holy men of old wrote as they were moved by the Spirit. God spoke through Moses and the prophets and the apostles instructing, encouraging and warning. The Bible is a safe guide for right living. It is God speaking to man. Man was created by God and He therefore should command all of our ways and doings. It is the only volume worthy of the name The Book.

Second, no other book has stood the test of time as has the Bible. Cities, kingdoms, and empires have crumbled

away but God's Word still exists. Men have tried to destroy the Bible but have utterly failed.

It is the Book of books because it has influenced the life and destiny of more men and women than any other book. When in the depth of despair or discouragement men turn to it and receive consolation and courage such as no other book can give. Other books may arouse our interest or enthusiasm but this book not only interests but awakens the depth of the inner life. It creates a desire to live above the petty trials and difficulties of life, to live alone for the glory of God and to be pure as He is pure.

When our hearts are weary, hope is weak, and joys have faded away, through the study of the Word we receive renewed courage and strength and are made to understand which way to turn. The divine Book never disappoints and the grace of God never fails. It shows the path to God's throne. The nature of the Book in itself is ennobling and elevating.

A certain writer has said: "If you have the blues, read the 27th Psalm; if your pocket book is empty, read the 37th Psalm; if people seem unkind, read I John 4; if you are discouraged about your work, read the 126th Psalm; if you are all out of sorts, read the 12th chapter of Hebrews; if you are losing confidence in men, read the 13th chapter of I Corinthians; if you cannot have your own way about everything, read James 3; if you are anxious, read Matt. 6."

We give Charles A. Dana's testimony on the Bible: "There is perhaps no book whose style is more suggestive, and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity of course but without sentimentality or affectation, none which you open with such confidence and lay down with such reverence."

There is no book like the Bible. When you get into a controversy and want exactly the right answer, when you are looking for an explanation or an expression, what is there that closes a dispute as a verse from the Bible?

The Bible is a lamp. When you go down into the valley and shadow, you will need a light. In that long journey down into the darkness of death no earthly friend can accompany you. Here is a lamp that will light your path and bring you out of the chill and the damp and the dark into the morning, and the dawn shall be followed by day, and the day into high noon of God's glorious kingdom. We never fully realize the value of the Bible till it becomes our very light and life. The way to deal with the Bible is not merely to study it, but actually to live upon it.

The poet gives in the following verses the failure of all assaults on the Bible.

"Last eve I paused beside a blacksmith door,  
And heard the anvil sing the vesper chime,  
Then looking in, I saw upon the floor,  
Old hammers, worn with beating years of time.

"How many anvils have you had? said I,  
To wear and batter all those hammers so.  
Just one, he said, then with a twinkling eye,  
The anvil wears the hammers out you know.

"And so I thought the anvil of God's Word  
For ages sceptic blows have beat upon,  
Yet, tho' the noise of falling blows was heard,  
The anvil is unharmed, the hammers gone."

Albany, Oreg.

### HOPE FOR THE PENITENT SINNER

By H. Wambold.

For the Gospel Herald.

A glorious hope for the sinner, whose sin is ever before him, when he is encompassed about on every side. Look unto Him who can save to the uttermost. Has He not formed us, and has He not redeemed us, and has He not also promised never to forget us? He says a mother may forget her child, but He will not forget us. He says to Israel also to the penitent sinner, "I have blotted out as a thick cloud thy transgressions and as a cloud thy sins return unto me for I have redeemed thee." "Where sin abounds, grace does much more abound."

Burdened sinner, hear what the psalmist has to say, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Can you doubt that he will do the same for you? If you seek the Lord as the psalmist did, He will deliver thee from all thy fears. His grace is sufficient for thee. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Oh, take hold of the promises; such as, "Him that cometh to me, I will in no wise cast out." "Believe on the Lord Jesus and thou shalt be saved." "All that believe are justified." Then don't forget to praise Him for all the blessings that He bestows upon us. Let him that is athirst come, and whosoever will, let him take of the water of life freely."

Do not be discouraged because we must through much tribulation enter into the kingdom of God, nor think that you could not hold out to the end, as you have seen some start as it were on the narrow way (not too narrow to travel) and have gone back to their former ways, true; but lean on the arm of Jesus, for through Him we can



conquer. Do you dread the thought of great tribulation? Never in all our Christian experience will we meet with anything as bad as a burden of sin and its consequences. Paul says that we, being justified by faith we glory in tribulation also, knowing tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. Here is reason: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. That is the power that the child of God has. Turn to Rom. 8:35-39) and see how confident Paul is in saying that nothing shall be able to separate us from the love of Christ—nothing, nothing no matter what may befall us. We shall be conquerors through him that loved us, then let us always take courage.

Oh, it is wonderful when we give up ourselves, our sons, our all over to Him who died for us. We can hardly realize that it can be so when our sins are removed from us as far as the east is from the west and shall be remembered against us no more. In Ezek. 18:21 we have these words: "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live." In Luke 15 we have a beautiful picture of the return of the prodigal son. How the father welcomed him with joy, never mentioned anything about his wickedness. Sinner, trust God. He will do likewise, for God's love passes all understanding. "Turn ye, turn ye, for why will ye die?"

Breslau, Ont.

### THE HIGH SCHOOL DANCE

General Secretary Shaw, of the United Society of Christian Endeavor, writing to the Christian Endeavor World about conditions on the Pacific Coast, after looking at the bright side of things, turns to the other side and says: "The one ominous note from pastors and young people alike in every place visited was the demoralizing influence of the high school dance.

"The story was the same everywhere. The statements made are unprintable.

"Our daily papers are full of reports and investigations of white slavery and professional prostitution, while at our very doors, and fostered by leading educators, is an institution that is working ruin in a multitude of young lives.

"Under no other conceivable circumstances would parents allow their daughters to be treated by young men as they are treated in the dance.

"Liberty has become license in many places, and the "ragging," as it is called, has become so licentious in

its character that many who were indifferent are becoming aroused to the evil influences back of the high school dance.

"It is a strange commentary on our Christian civilization when one group of young people in a high school was denied the privilege of holding a prayer meeting while another was encouraged to hold a dance.

"I asked a friend of mine, a high school boy, if he attended the high school dances. He replied, 'No; I went once, but the way the boys talked about the girls the next day made me sick, and I haven't been since.' The innate purity of heart of that young fellow saved him from contamination."

We remark: If the high school and the dance are inseparable, let the high school be abolished. We need no public schools to ruin our youth.—*Evangelical Messenger*.

### THE CHRISTIAN'S LIGHT

By Lillie G. Hess.

For the Gospel Herald.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

Oh, how much this verse should mean to the children of God—letting our light shine (or the light of Christ through us) so brightly that men or the world might see through our lives, actions and deeds, that there is a reality in the religion of Jesus Christ.

"Ye (meaning God's children) are the light of the world. A city that is set on an hill can not be hid" (Matt. 5:14).

If we as professed Christians are wholly consecrated to God and so filled with the light and love of God, we can not help but prove to the world that "God is light and in him is no darkness. Walk as children of light." There are many trials and temptations confronting us, but with the help of Christ we can overcome them all.

The world is full of webs, many seemingly small ones, yet in God's sight they are large. The spider weaving the web is Satan, who is watching every minute where he might weave one around us. May we not be entangled in the smallest web of worldliness, lest peradventure we become so greatly entangled that we lose the power God has given us. Let us all remember our vows we made on bended knees, before God and man, when we promised to be obedient to God and the Church.

My heart has been made sad, to know and hear of some of our beloved sisters in Christ, having left this community, and going to one where the sisters are not in proper order, instead

of being a light unto them and thereby perhaps causing some to dress more properly, as becometh the children of light, they themselves have drifted away. Seeing them out side of God's house, you would not know that they God's children or members of our beloved Church. How can any brother or sister who has been truly and fully converted, lay aside the plain garb, "the outward form of a meek and quiet spirit," in other communities when here they always wore it. Is that letting our light shine? If we want to be obedient unto God and the Church, as we promised, we can never lay aside our plain garb. But we hear some one say, "Our covering and plain dress will not save us." Now let us consider what the covering and plain dress mean. It is the "ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4). Abstain from fleshly lusts which war against the soul (I Pet. 2:11). As we have submitted ourselves unto the ordinances of the Church, let us also do as our church conference teaches us we shall do. Though some things may not be understood correctly, let us obey them, receiving thereby a blessing of God.

Are we stumbling blocks leading others astray? or are we bright and shining lights, setting examples to the lost ones away from the fold? O God, help us that we may all live such lives, that by our walk, conduct and conversation, we may lead many from sin unto righteousness.

Millersville, Pa.

### "WHO SHALL DELIVER ME?"

By Katie Neuhauser.

For the Gospel Herald.

Jesus Christ is our Deliverer. We have His promise in Heb. 13:5: "I will never leave thee nor forsake thee." But His promise is only for those who obey His commandments. He became victorious over sin and death and now reigns in glory and is able to deliver all that walk in His footsteps; but how many that profess to be Christians have other paths to follow that may lead them to everlasting destruction? If we are willing and follow Him He will deliver us and help us through temptations if we only put all our trust in Him and not on self, thinking we can do this or that and be good Christians. God wants us to be Christians, not shelf Christians; so let us do what the Lord has for us to do, He never expects more of us than we are able to do and He is ever ready to lend us a helping hand. In Matt. 11:28 He says, "Come unto me, all ye that labor and are heavy laden and I will give you rest."

Flanagan, Ill.



## BY WHAT MEANS CAN WE OVERCOME EVIL?

By a Sister.

For the Gospel Herald.

There are different ways mentioned in God's Word by which we can overcome evil and every one is needed. Christ tells us to watch and pray that we enter not into temptation. If Christ says it, it certainly is necessary because He never commanded us anything that was not necessary. Paul tells us to "pray without ceasing." He also tells the elders at Ephesus to watch, that after his departure some of them should rise up and speak perverse things, trying to draw away disciples after them.

Satan is all the time trying to draw us away from Christ and it is very important that we study the Word of God because it was by this Word that Christ overcame Satan.

If we let the Holy Spirit have His way He will guide us into all truth. Christ says that the heavenly Father will give the Holy Spirit to them that ask. Paul tells us to "Quench not the Spirit."

Another way to overcome evil is to overcome it with good. Paul says that if our enemy hunger we shall feed him, and if he thirst give him drink; for in so doing we shall heap coals of fire on his head.

We are commanded to "prove all things, hold fast that which is good." John tells us not to believe every spirit, but to try the spirits and see if they are of God. He also tells us how we may know. If a spirit confesseth that Jesus Christ is come in the flesh it is a spirit of God, and if it confesseth that Jesus Christ is not come in the flesh, it is not of God.

We need not think that life is all flowery beds of ease, but we can expect trials. Sometimes if we meet with hard trials it almost makes us feel discouraged; but then when we think of the reward that follows the overcoming of evil it gives us fresh courage to go on; and even if we do suffer for the cause of Christ it is nothing compared with the glory ahead. Moses chose rather to suffer affliction with the children of God than to enjoy the pleasures of sin for a season, for he had respect unto the recompense of reward. Paul said at the close of his life, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day," and we have the same promise that Paul did if we hold out faithful as he did.

If the Lord Jesus Christ has not made a man honest, I question that man's new birth.—S. E. Allgyer.

## REPORT

Of the Eastern A. M. Conference Held near Smithville, O., May 29, 30, 1913

For the Gospel Herald.

According to previous arrangements, Conference convened at 9 A. M., May 29. Scripture reading (Eph. 1) and prayer by Samuel Garber.

Minutes of 1912 were read and adopted with a few corrections of minor importance.

Conference sermon by J. S. Mast. Text, I Cor. 3:9. We rejoice to know that we are laborers together with God who has all power and who gives the increase. As laborers we must be loyal to God and His Word, living pure lives, keeping the ordinances of the Church as taught by Christ and His apostles, abstaining from extravagance, luxurious living, carrying carnal weapons for defense, worldly pleasure; outward adornment, bearing in mind the need of fasting and much earnest prayer. Old and young people should labor together with God. Our aged people did much for us and the cause of Christ, preparing the way for us to do missionary work and to build charitable institutions, they have given us Christian training and means to enjoy the comforts of home life.

Following are the names of members of this Conference and also a number of visitors from our sister conferences who assisted so much in making this a profitable meeting. To God be all honor and glory.

**Bishops.**—(Of this conference) E. L. Frey, John S. Mast, Eli Kenagy, S. E. Allgyer, A. I. Yoder, Jacob Byler, J. S. Gerig, Benjamin Gerig, Moses Mast, Fred Mast. (From other conferences) Samuel Gerber, D. J. Johns, L. J. Heatwole, J. K. Yoder, J. S. Shoemaker, Abram Metzler, J. A. Ressler, D. D. Miller, Daniel Kauffman, E. S. Hallman, Sebastian Gerig, D. C. Amstutz, Jacob Nussbaum.—23.

**Ministers.**—(Of this conference) J. A. Leichty, Peter Boshart, D. J. Wyse, J. J. Warye, I. W. Royer, S. H. Miller, E. B. Stoltzfus, A. W. Hershberger, John Sommers, D. B. Raber, John D. Miller, L. L. Hartzler, D. Z. Yoder, Calvin Mast, C. Z. Yoder. (From other conferences) J. S. Hartzler, A. H. Leaman, A. M. Eash, I. R. Detweiler, D. D. Troyer, J. E. Hartzler, John L. Stauffer, J. B. Brunk, B. B. Stoltzfus, David Hostetler, Allen Rickert, Perry Brunk, Cleophas Amstutz, J. F. Brunk, T. K. Hershey, P. R. Lantz, Caleb Winey.—32.

**Deacons.**—(Of this conference) Alex. Stutzman, Sam Warye, J. C. Frey, Peter Conrad, Albert Hartzler. (From abroad) G. L. Bender, Sol. Plank, S. M. Burkholder, J. H. Hershey, L. L. Beck, A. Burkholder, J. J. Wenger.—12.

Total number of bishops, ministers and deacons present, 67.

Committee on resolutions, S. H. Miller, J. S. Hartzler, L. J. Heatwole, A. I. Yoder.

### Questions Discussed

**Question I. The New Birth, what does it consist of? Its Evidences and Results.**

Ans. A complete description of the new birth can not be given, but the Holy Spirit quickens the Word which the individual knows, the life of Christ coming into the soul. The putting off the old man, and putting on the new man, resulting in a new creature created after the image of God, partaking of the divine nature. The evidences and results are the love of God in the heart, the witness of the Holy Spirit, love for the Word of God and the brotherhood, love for the lost world and for our enemies, victory over sin, a desire to make wrongs right, and the manifestation of the fruit of the Spirit in the life of the individual.

**Question II. What is the True Interpre-**

**tation of Eating and Drinking the Flesh and Blood of the Son of God, and Its Effects upon the Believer?**

Ans. We eat the flesh and drink the blood of the Son of God, (1) By denying all claims of righteousness or virtue on our part. (2) By receiving through faith the full consciousness of pardon for our sins in the atonement made by Christ. (3) When His broken body and shed blood and His revealed Word become our daily spiritual food and drink.

The effect of eating the flesh of the Son of man and drinking His blood is manifested in a realization of the death of the old man, and life in Christ, resulting in a life of selfdenial, consecration and obedience to God's will and Word and growth in grace and knowledge of the truth.

**Question III. What is the Attitude of this Conference with Reference to Brethren going to Law?**

Ans. According to Matt. 5:40 and I Cor. 6:1-8 we deem it unscriptural and against former conference decisions for a brother to take the aggressive part in a law-suit. In case of wrongful accusations, necessitating a defense, we hold that every reasonable effort be made to adjust such difficulties by the defensive party and in case of failure, to bring the matter to church for counsel before allowing the case to go to court.

**Question IV. Shall We Hold the Sunday School Conference in Connection with the Church Conference?**

Ans. In harmony with the resolutions passed by our sister conference of this state, we recommend that the Sunday school conference be held in connection with the Mennonite and A. M. Conference if mutual agreement can be made for the same by all parties concerned.

**Question V. What is the Cause of Retarded Progress among Us as Regards Rural Mission Work, and how Remove the Cause?**

Ans. 1. We have our minds drawn to the needs of foreign missions and are not given enough to religious activities nearer home.

2. We may have forgotten God's order for the extension of His kingdom; viz., that it is to begin first at Jerusalem, Judea, Samaria, and the uttermost parts of the earth.

Remedy. We should cultivate and foster the same degree of love for lost souls at home, that we do for those abroad.

**Question V. What Steps should be taken in a Case where a Brother was elected to the Legislature the Members of the Congregation Supporting His Election and the Ministry failing to Throw out a Proper Warning?**

Ans. The ministry should first of all acknowledge their failure in duty. Likewise the brethren who supported him should be shown their fault. The brother should be dealt with according to the spirit of the Gospel as directed in Gal. 6:1.

### Reports

1. The committee appointed to confer with the Ohio Mennonite Conference committee with regard to bringing about a closer union of these two Conferences, reported as follows:

In compliance with the desire of last year's Conference, we as a committee appointed by said body for investigating the feasibility of merging the Ohio Mennonite and the Eastern A. M. Conference, we beg to submit the following report:

It is our opinion that the uniting of the two conferences should be encouraged; but because of a few vital circumstances in our district, we believe it to be a little too soon to merge.

Resolved, That the committee be retained for another year and the privilege



be granted them to choose another brother in place of Bro. Benjamin Gerig on account of his sickness. Carried.

2. Conference Mission Committee reported, and report accepted. Moved that the Local Board of the Altoona Mission be granted the privilege to secure a mission building in harmony with the Mission Committee of this Conference and of the Southwestern Pennsylvania Conference. Carried. Also that the Committee be granted the privilege of appointing one member in each congregation to assist them in carrying out the wishes of this Conference in regard to the mission interests of the Church. The said Mission Committee was reappointed.

3. The two evangelists reported, which were accepted.

Treasurer's report: Balance on hand May 31, 1912, \$33.05; receipts, \$187.33; amount paid, \$139.40; balance on hand, \$80.98.

Appointments of Trustees for our church institutions: D. J. Wyse, for M. B. of M. & C.; S. H. Miller, for the Mennonite Publication Board; D. S. Yoder, for the Mennonite Board of Education; Adam Royer, for Local Board of Mennonite Old People's Home; S. E. Allgyer, for Local Board of Orphans' Home; S. H. Miller, for Local Board of Canton Mission; A. W. Hershberger and Edward Zook, for Local Board of Youngstown Mission; B. F. Umble and Anna King, for Local Board of the Lima Mission. J. S. Gerig was appointed to have charge of the congregation in Ashtabula Co., O.; J. S. Mast appointed to have charge of the Church at Long Green, Md., and Oyster Point, Va.

Election of officers: Mod., S. E. Allgyer; Asst. Mod., J. S. Gerig; Sec., C. Z. Yoder; Treas., P. Conrad (elected for 3 years).

Delegate for Western A. M. Conference, A. I. Yoder; for Ind.-Mich. Conference, E. B. Stoltzfus. Delegates for the General Conference, S. G. Greaser, J. B. Zook, Levi Plank, and S. H. Miller. A. I. Yoder appointed a member on Committee of Arrangement for the next General Conference.

The Sunday school programme for Ohio submitted and approved.

C. Z. Yoder, Secv.

## REPORT

Of Seventh Annual Nebr. A. M. S. S. Conference Held near Milford, Nebr., May 22, 23, 1913

For the Gospel Herald.

Organization: Mod., Jos. E. Zimmerman, Peter Kennel; Secys., Fred J. Gingerich, L. O. Schlegel.

**The Need of Loyalty to God in the Sunday School Work.** Albert Hostetler and Mary Gardner.

**How Can We make Our Sunday School more Studious?** Joseph Schlegel, followed by open discussion.

**How make Sunday School more Interesting to Our Youth.** John Noel, Sylvia Plank.

**Children's Exercises.** M. J. Eicher, A. D. Stutzman.

Exercise consisted of singing of hymns, prayer, the Ten Commandments, Scripture verses and general exhortations.

Question box and preaching in the evening.

**The Need of the Teacher Presenting more of the Spiritual Truth of the Lesson.** P. O. Oswald, Sadie Birky.

**Value of Preparatory Training for Sunday School Workers.** J. C. Roth, Phoebe Yeackley.

**The Responsibility of the Teacher.** Minerva Stutzman.

**How can Members be induced to put Conference Teachings more to Practice?** Peter Zehr. Essay by Mary Zimmerman, read by secretary.

**Round Table Discussion** by Fred Gingerich.

Following are some thoughts presented on the subjects:

The greatness of the field and the unfaithfulness of many makes the need of being loyal to God very great. The need of being loyal is as great as the need of being saved, because God can not have an unfaithful servant.

Have teacher's meetings, teach lessons in the home, make each scholar responsible for something.

Parents should go with children to Sunday school. Well prepared teacher. Become as personal as possible. Teach the Word in the home, and encourage the work rather than criticize.

The teacher is responsible for what he teaches by word or deed and also for the opportunity of teaching to the very best of his ability.

Bring the teachings of Conference home with you and give sense and cause the people to understand.

The way of the cross is up; to go up, we must put forth effort. The way of the world is down. Water will go down without effort.

Reading of reports, encouraging.

Committee to decide on place for next conference: Wm. Kremer, Chris Stoltzfus. Mission collection, \$50.09, to General Fund.

Closing address by moderator, followed by prayer.

The Secretaries.

## Married

**Blosser—Stahley.**—On the afternoon of June 4, at the home of the bride's parents, Bro. Timothy H. Blosser of Rawson, Ohio, to Sister Ivy Stahley of Nappanee, Ind., were united in marriage by Bro. Paul E. Whitmer. May God's blessings go with them through life.

**Jones—Bechtel.**—At the home of the officiating minister, Bro. Jos. F. Jones, Chambersburg, Pa., and Sister Carrie Bechtel of Hanover, Pa., were united in the holy bonds of matrimony May 3, 1913, by John S. Burkholder. May the Lord be with this young couple to bless them and may their married life be one of joy and happiness and their home a place where Christ abides.

## Obituary

**Kauffman.**—Dora, daughter of Jacob Kauffman of West Liberty, Ohio, was born Feb. 12, 1911; died May 14, 1913; aged 2 y. 3 m. 2 d. Her mother died when she was nine weeks old, and John Detweiler's of Lawrence Co. Pa., took the child and had it until its death. She leaves to mourn her father, 2 sisters, 4 brothers. She was buried at the Amish cemetery. Services by J. H. Lantz.

**Oyer.**—Near Pleasant Hall, Franklin Co., Pa., Bro. Cyrus S. Oyer died of peritonitis April 30, 1913. Bro. Oyer was afflicted about 3 weeks, during which time he was a great sufferer; yet he bore his sufferings with Christian patience and in his last hours he desired to commemorate the sufferings and death of his Lord, which privilege was accorded him. His companion preceded him to the spirit world seven weeks. How soon the home was broken.

He is survived by these children: Edward, Alice, and Daniel, all married. Funeral on Saturday, May 3, with services at the Strasburg Mennonite Church conducted by the brethren, Joseph H. Martin and John S. Burkholder. Burial in the graveyard adjoining. May the Lord comfort the bereaved.

**Steiner.**—Magdalena (Basinger), widow of Daniel Steiner, was born at Rushville, Rockingham Co., Va., Feb. 2, 1829; died May 27, 1913; aged 84 y. 3 m. 25 d. She was a faithful member of the Mennonite Church from early youth. She was united in marriage to Daniel Steiner June 12, 1853. To this union were born 6 sons and 4 daughters. She is survived by 5 sons, 2 daughters, 1 sister, 32 grandchildren, and 3 great-grandchildren. Her husband preceded her to the spirit world Dec. 16, 1909. Funeral services were conducted in the Crown Hill Church, May 29, by Bros. J. S. Shoemaker and C. N. Amstutz. Text, Jno. 14:1-6. Interment was made in the adjoining cemetery.

**Kurtz.**—Michael Kurtz was born Nov. 13, 1826, in Mifflin Co., Pa.; died at his home in Cass Co., Mo., May 27, 1913; aged 86 y. 6 m. 14 d. He moved with his parents from Mifflin Co., Pa., to Lawrence Co., Pa. He was married Mar. 3, 1857, to Salome King, who was born in Huntingdon Co., Pa. They moved from Lawrence Co., Pa., to Champagne Co., O., in 1863, thence to Cass Co., Mo., in October, 1870. He was a faithful member of the Amish Mennonite Church. He served as a trustee of the Sycamore Grove Church for a number of years. He is survived by his aged companion, 1 son, John, at home, 1 daughter, Naomi, at home, and 1 daughter, Mary, married to David Oesch. Funeral services at the house by L. J. Miller and at the Sycamore Church by the home ministers. Texts, II Cor. 5, Phil. 1:21, Psa. 116:15. Interment in Clearfork Cemetery. I. G. H.

**Alderfer.**—Susanna R. Alderfer, nee Landis, was born Feb. 2, 1839; was sick for about one week of pneumonia; died April 10, 1913; aged 74 y. 2 m. 8 d. She was the mother of 9 children, all of whom are living. Tears gather when we think of her loving kindness and the welfare of her family and good advice. She joined the Mennonite Church in her young days, and was always interested in the welfare of the Church. The funeral was held April 14, 1913, at the Lower Salford Mennonite Church. Services at the house by the brethren, I. C. Kulp and Jacob Moyer, and at the Church by C. B. Allebach, J. C. Clemens, and J. D. Mininger. Text, Rev. 2:10: "Be thou faithful unto death, and I will give thee a crown of life." Peace to her ashes and rest to her soul.

"Mother, thou art sweetly resting,  
Here thy toils and cares are o'er,  
Pain and sickness, death and sorrow,  
Never can distress thee more."

**Neuhauser.**—At her home near Concord, Tenn., Catherine, widow of C. B. Neuhauser, April 29th, in the 80th year of her age.

Funeral at the Mennonite Church, conducted by Henry Powell, William Jennings and Garner Cox.

She suffered long and much, but bore it uncomplainingly and patiently, and passed away quietly and peacefully as one falling asleep.

After death there were no care lines on her face, but the appearance of perfect rest, which gave one the impression that

(Continued on next page.)



## Items and Comments

It is said that the Roman Catholics in the United States built 373 churches during last year, at an estimated cost of \$7,500,000. The Methodist Church of the United States passed that record years ago.—Exchange.

The new Masonic Home at Elizabethtown, Pa., was dedicated last week with imposing ceremonies, and in the presence of about 25,000 people. When completed it will have cost about \$7,000,000. The enterprise is lauded by thousands of Christian people, notwithstanding the fact that Christ as the Son of God has no recognition there.

"Abolish the bar," is the strong mandate of several large conferences of leading denominations held recently in several parts of Canada. This is in line with the position taken by churches and respectable people generally. There is no reason, from the standpoint of common decency, why the licensed saloon should exist. There are many reasons why it should not exist.

A new use for chain letters was brought to light in the Senate investigations into the evils of lobbying, now going on at Washington, D. C., where it was shown that chain letters were resorted to in manufacturing sentiment for or against certain features of the proposed new tariff law. However, if the chain letter is no more effective in politics than it is in religious enterprises, it is hardly worth investigating.

In protesting against the anti-alien land laws passed by California and several other western states Japan insists that in such laws the fourteenth amendment to the U. S. Constitution (which guarantees equal protection to all people regardless of race or color) is violated. Japan is right. But whether this point will ever be recognized or not, such laws are certainly contrary to the spirit of the Gospel, and contrary to the missionary movements which seek to bring all nations into the one fold of our Redeemer. If the American Indian had enforced a similar policy when the white men came over from Europe there would now be no white men here to forbid the Japanese to come in.

On Saturday afternoon, May 17, the delegates to the General Eldership of the Church of God, in session at Harrisburg, Pa., dedicated a new monument to John Winebrenner, the founder of the denomination. The monument replaces the earlier monument erected in 1868. John Winebrenner was a minister of the Reformed Church. He was born in Maryland in 1797, of parents who were members of the Reformed Church. He was educated at Dickinson College at Carlisle, Pa. He studied theology in Philadelphia. He became pastor of the Salem Church, Harrisburg, in 1820. His views on religion and revivals were not in accord with the convictions of his congregation. The difficulties were investigated by the Synod of the Reformed Church in 1822, after which Mr. Winebrenner withdrew from the Reformed Church. In October, 1831, together with others who had views coinciding with his own, he aided in establishing the General Eldership of the Church of God.—Reformed Church Messenger.

(Continued from preceding page).

she was quietly sleeping and need only be awakened to welcome her children, who had come from different states to pay their last tribute of love.

During the last months, while reviewing her life and talking to her children of her readiness and willingness to go, she said that perhaps she had not spoken to people about their souls' salvation as she might and should have done; but we knew and told her, the quiet, consistent, Godly life she had always led, was a continual sermon and pointed every one who knew her to the Savior she loved so well and honored all through her life.

She leaves six children: Katie, wife of T. B. Lee, and Lydia at Concord, Tenn., Sadie, wife of John A. Yoder, and Tina, wife of Isaiah Royer at Orrville, O., and Abner S. and Ulysses G. at Slidell, La.

**Lantz.**—Isaac, son of Samuel and Martha Lantz, was born in Juniata Co., Pa., Jan. 4, 1840; died at his home in West Liberty, O., April 26, 1913; aged 73 y. 3 m. 22 d. At the age of 11 years he moved with his parents to Champaign Co., O., where he spent the greater part of his life. In his early years he accepted Christ as his Savior and united with the Amish Mennonite Church of which he was a faithful member until death. At the age of 23 years he was united in marriage to Elizabeth Hartzler. To this happy union were born 4 sons and 3 daughters, of whom 2 sons and 1 daughter preceded him to the spirit world. His wife was taken to her eternal reward Oct. 15, 1876. He was married to Rachel Petersheim, Jan. 5, 1893, and they lived together happily. Before many years had passed, Bro. Isaac's health began to fail. Never again was he well and strong. During these years he often suffered intense pain. As disease fastened its hold more firmly upon him, his eyesight began to fail; then, finally, the faces of those around him were no longer visible. During this time his beloved companion was ever at his side nursing him with tenderest care, and attending to his every need. He accepted his suffering uncomplainingly and bore the pain with Christian fortitude. His dying words were a testimony of how precious the blood of Christ was to him. He told his companion he was going home and wished she could go with him. Early Saturday morning he passed into the great beyond. Then his eyes which had been so long closed to this world were opened to the beauties of the eternal world. He is survived by his faithful companion, 2 sons and 2 daughters, who live in the far west, 16 grandchildren, 3 brothers, besides a host of relatives and friends.

The funeral services were conducted at Bethel Church, Monday afternoon, by Bros. A. I. Yoder and S. E. Allgyer. Interment was made at the Hooley graveyard on the Ludlow road.

## CONFERENCE ANNOUNCEMENTS

### Alberta—Saskatchewan

The annual conference of the Mennonite Church of Alberta and Saskatchewan will be held, D. V., with the Sharon congregation near Guernsey, Sask., on July 1. Sunday school conference the day preceding, and missionary and Bible conference the following days.

A. H. Wambold, Secy.,  
High River, Alta.

## MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.  
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## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias F. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTDALE, PA., THURSDAY, JUNE 19, 1913

No. 12

## EDITORIAL

**"Behold, I come quickly."**

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, make you perfect, establish, strengthen, settle you."

The time to be burdened about the welfare of your Sunday school class is when you have time for faithful preparation of the lesson. When you and the class meet you have then only to open your mouth and let the Holy Ghost speak through you.

**The Lord's Day.**—For some time we have wished for a clear and truthful exposition of the Lord's Day question. The other week the well known book, "Fundamentals," came to our desk. The first chapter in this book is an answer to the question, "Why save the Lord's day?" In it there are a few things that we might not have said, and a few things are left out that we would like to have seen in print; but the whole chapter suited us so well that we resolved to print it all. Read it carefully, and compare its teaching with the Word of God. If you get anything from it that does you good, pass it on to others.

**Reports.**—Elsewhere in this issue we print a number of well written reports of Sunday school meetings. Several of them are models in brevity and in the amount of information given in a small amount of space. Such reports are always read. Every live member is interested in the work of the Church everywhere and is glad to keep posted on what is going on in all parts of the Gospel field. For this reason we want to make room for all reports by making all reports short and to the point. We are glad for the promptness with which some of these reports are sent in. Church news, like fresh meat

in summer, loses its freshness rapidly and becomes stale with age.

On another page we print an article on Labor Unionism. We publish this article for the consideration of our readers, partly because of the plain but awful truths therein laid bare, and partly to show that others besides Mennonites see the iniquity of even holding passive membership in such organizations. The argument that there are other things worse than Labor Unionism may be a little hard on the "other things," but it does not make this iniquity one whit whiter. The very fact that it upholds strikes, encourages violence, tries desperately to keep non union men from work, to say nothing of the revelations brought out through the McNamara and other trials, is enough to convince any man that no Christian should in any way be connected with any labor union.

**Live as Well as You Know.**—It is a fine thing to have a clear conception of what the Bible teaches. It is even more important to put our knowledge of the truth into practice. One of our brethren, upon reading an excellent treatise on Nonresistance by one whose church does not put that teaching into practice, approached the writer, saying: "It takes a ——— preacher to write up Nonresistance, but it takes Quakers and Mennonites to live it out." "That's so," said the writer. Not only Quakers and Mennonites, but all other followers of the mighty Prince of Peace, should exemplify in their lives the peace doctrines of the Man of Galilee. This includes abstinence from war and carnal strife of any kind, under any and all circumstances.

**Doctrinal Teaching.**—An exchange quotes with approval these strong words from the pen of I. M. Halde- man, noted preacher and author:

"There are three important things every preacher should preach. The first thing is doctrine. The second thing is doctrine. The third and pre-eminent thing is doctrine. The Church is starving to death for want of it, the preachers are becoming emasculated apologists for lack of it, and the world, looking on, is laughing at a limp, genuflecting thing calling itself modern Christianity and for want of vertebrate strength unable to stand alone."

Such an indictment against current practice could not stand if all preachers were faithful to the admonition, "Preach the Word." Therein lies the secret of effective preaching. A two-fold mischief has been wrought because the preaching of doctrine has been confused with the boosting of denominationalism. On the one hand some have used Bible truth as a club to whip everybody into their own church, while on the other hand many have turned away from the truth because they could not or would not distinguish between Bible doctrine and denominationalism. Where either of these abuses exist the cause of Christ suffers.

But that does not do away with the fact that the world can be enlightened only through the presentation and acceptance of Christian doctrine. "The law of the Lord is perfect, converting the soul." The Gospel of Christ is "the power of God unto salvation." Let us not forget that "all scripture . . . is profitable for doctrine." The creation, the fall and consequent depravity of man, the plan of salvation, the Church and its ordinances, the commandments of the Lord telling us what to do and what not to do, the future destiny of the righteous and of the unrighteous—these and all other doctrines presented in the Word should be intelligently and faithfully taught. The preacher's highest duty is to "Preach the Word."



## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

### WHY SAVE THE LORD'S DAY

The only command in the Decalogue which begins with the word "Remember" is the fourth: "Remember the Sabbath day to keep it holy," as if the Divine writer realized there would be more danger of forgetting, yielding to the subtle temptations of this than any of the others, and of caprice and convenience as an excuse for violating it. "Remember" stands like a solitary sentinel in front of this solemn command, yet it has been chafed under, from the ancient Jew who was stoned for gathering sticks on the Sabbath, down to the Sunday saloon-keeper who, in commercializing his fellow-man's weakness, breaks three laws, that of Sabbath, the State, and brotherly love.

Jesus declared the Sabbath was made for man, that is, for mankind. It is to be kept holy, that is wholesomely, so that our three-fold nature, body, mind and soul, may benefit. No law more wise and merciful ever came from the loving heart of God; a law as all-embracing in its design as sunlight, meeting the needs of king and peasant, master and servant, parent and child. Whence came the wisdom condensed in this fourth commandment? Not from the Greeks, called the wisest of nations, for these words were written a thousand years before Socrates was born. Not from the Romans, masters of jurisprudence, for these words antedate the founding of Rome, by seven hundred and fifty years. They come from our Heavenly Father and they embody the great septenary law which runs through nature; therefore it is of equal application to every nation on earth. The Sabbath is the savings bank of human existence. It conserves man's physical, mental, spiritual and eternal welfare.

#### Why the First Day Instead of the Seventh?

If you ask why the Jewish Saturday once observed as Lord's Day was changed to the First Day, the answer is that Jesus proclaimed Himself Lord also of the Sabbath day, therefore greater than the statute law of Moses. Jesus is the incarnate Legislator of the world. As Lord of the Sabbath, Jesus had the right to interpret and ennoble the day, so that it might be the greatest institution for the culture of the

three-fold man. The Scribes and Pharisees had misconceived the genius of the Sabbath law. They missed its underlying principle, encumbered it with intricate and inflexible rules, assuming themselves to be the judges of every act. "The letter killeth, the spirit giveth life." Jesus rescued the Sabbath from its burial under a mass of ceremonialism, and revealed its true spirit and meaning. "Jesus did for the Sabbath what a skipper does for his ship, when she comes laboring into port, unable to make headway, because her hulk is covered with barnacles. He puts her into drydock, and scrapes off the barnacles. He does not scuttle the ship. So our Lord does not repeal nor annul the Sabbath law when He strips it of the intolerable burdens which the ceremonialists had heaped upon it." In order to emphasize His new idea of the old Sabbath the disciples chose a new day as Lord's Day.

The disciples also desired to commemorate the greatest of all events since the world's creation, namely, the resurrection of our Lord, for it was on the first day of the week that Jesus made His first five appearances. It was also on the first day of the week that the Holy Spirit was given, therefore Pentecost was commemorated on that day. (Acts 2.) It was on this day also that the great tidings of salvation were first preached to the multitudes. (Acts 2.) The first day became the day in which all the early Christians assembled for worship, and for communion. (Acts 20:7 and I Cor. 11:23.) It was the day also in which the prophecy of Revelation was granted to St. John on Patmos. (Rev. 1:10.) All the church fathers kept the Lord's Day instead of the Jewish Sabbath, and thus the Christian Sabbath became the weekly holy day of the Christian dispensation, and is the only Sabbath day mentioned as a sacred day after the resurrection.

#### Have We Outgrown the Sabbath Day?

Is this king of days, created by our Father, sanctified by our Savior, preserved by the Church, worth saving? Some would have us think we have outgrown it, that it belongs to another time, governed by different conditions. A moment's thought will show that it is impossible to outgrow a law of nature, such as this septenary law is proved to be. And here are a few of the reasons:

##### The Body Needs It

First, man has a body. Experience proves that the normal level of bodily energy cannot be maintained without the regular observance of a stated day of rest. We are like seven-day clocks that run down and have to be rewound. We are like musical instruments that play well for a time and

get out of tune. We are storage batteries that leak their vital currents, and must be recharged. There was never an age when humanity needed this weekly rest-day more than now. Think of the fierce competition of modern business, and the relentless law of the survival of the strongest! Think of the feverish hurry and hustle of our American people! Ian MacLaren wrote thus about us: "I am in New York, where everybody seems to be in a hurry. I asked a policeman what the excitement was all about. He thought I was joking. No one walks to business who can ride in a street car; none rides in a street car who can ride in a steam car, and he regrets there is no pneumatic tube by which he might be shot to his office or shop. When there, he does not write letters if he can telegraph, or telegraph if he can telephone, and regrets there is no occupation for his feet while waiting at the phone." There is magnetism in our oxygen which stimulates our blood and explains our American push and rush.

The difficulty, with our splendid American activity and achievement, is to arrest the momentum. Men rush so hard through the week that the day of rest finds them in the rushing mood. It is hard to stop. They want to do something or go somewhere, or keep up the pace by some dissipating use of the Lord's day. Hence the Sunday excursions which generally make an incursion into the week's wages, and leave the working man more tired on that night than any other of the week. And there are Sunday amusements and dinner parties and receptions. But the human organism is not a machine of iron to run without rest, but a delicate bundle of nerves and tissues. But even iron machinery does better work and lasts longer when it has periodic rests, as the superintendent of the Pennsylvania railroad said recently about their locomotives.

##### The Mind Needs It

Second, man has a mind. It is a fact of common record that no set of men can keep working the same mental tread-mill day after day without blunting the keen edge of their intellectual faculties. Note the employees who are held at their monotonous grind seven days out of seven, month after month, and you will observe that the average intelligence and moral standards are low. They read scarcely anything and take practically no interest in current events. A boy asked his father to take him "next Sunday to see the animals at the Bronx Zoo." The father has to work seven days a week, and he replied, "You needn't go to the Bronx to see animals; look at me, I am not much different from the horses I drive in front of my milk wagon." Do you wonder Jesus said



the Sabbath was made for man? For man, that he might be something different from an animal. As soon as God had created man He ordained the Sabbath, because He knew the needs of man.

We can ill afford to make light of God's merciful provision of this weekly arrest of physical and mental toil. Science supports the Divine law by showing in the analysis of the blood, that during our application to work through the week we recover in one night's rest only five-sixths of the ounce of oxygen consumed out of our system by the day's labor. Each morning finds one-sixth of an ounce lacking, so that a man is run down at the end of the week to the extent of that whole ounce of vitality. The Lord's day is a physiological necessity for the restoration of that one ounce. When a man presumes to be wiser than this law of nature and of God, he usually pays the penalty by breaking down with that peculiar malady "Americanitis," a compound of insomnia and nervous debility. Then the physician most likely prescribes a sea voyage, for that will be an enforced rest for the depleted system. But a proper observance of the Lord's day would have supplied that very need, because the Lord's day is a sea voyage between the two continents of monotony and drudgery. There would be little need of prolonged trips abroad, or sojourns in a sanatorium, if the Sabbath could have its claims respected. Fifty-two Sabbaths a year mean nearly two months vacation to every worker. When a man wipes the Sabbath out of his calendar he breaks a law of nature, and nature always squares accounts with broken law. Of many another could this doggerel be truthfully spoken concerning a man:

"Who spent his health to get his wealth,  
And then with might and main  
He turned around and spent his wealth  
To get his health again."

### The Soul Needs It

Third, man has a soul. A great jurist recently said: "In this strenuous age, our republic, instead of making light of one Sabbath, ought to have two each week, not only to repair its jaded nerves, but to tone up its moral sense." We have not fulfilled all the command when we have rested the body and diverted the mind. The soul has its rights, and not to recognize them is to leave our nature a truncated cone, the highest, finest part left undeveloped. We read of Jesus that "He went as his custom was into the synagogue on the Sabbath day." That His soul might keep its tryst with God, have larger breathing space, clearer light, and glimpses of the center of the spiritual universe, in which our spirits join and have their being. Jesus needed that privilege, much

more do we ordinary men. The shell fishes on the sea-shore live without water while the tide is out, but they depend upon the tide's return. If any of them are tossed by the waves beyond the reach of the tides, they die. Our souls are refreshed and nourished by communion with our Father in prayer, and through the means of grace provided by Divine worship on the Lord's day. It is then we lay hold of our best yearnings, and stiffen them into fighting fibre for victorious warfare with the world, the flesh and the devil.

The artist Turner kept on his easel a handful of precious stones of beautiful colors. For a half hour each morning he would silently sit and gaze at those glorious tints. He said he did this to keep his color-sense acute. If the artist's eye needed that influence to keep its color sense toned up, surely the human soul needs the tonic influence of spiritual worship. What is the cloud that looms over every man's path every day? Not sorrow, not poverty, not sickness, not business reverses. The cloud that looms over every path is TEMPTATION. Some time ago a man who had not been in church for many years, secured a pew in his old church, and is now one of its regular attendants. Someone asked him the reason. He said, "I have a growing family of sons and daughters. I have been watching my boys with some anxiety. I am alarmed at what I read in the daily papers about the ways of the world, the ease with which men under temptation go down like reeds in the wind, the frequency with which husbands and wives break up their homes. I am convinced there is only one place to bring up a family of children, and that is the church." Who will question that father's judgment? He does not want his sons to grow up without moral anchorage, he does not want his daughters to marry those who will play fast and loose with honor, and he knows that the church with its worship is the place where ideals are burnished up, where the dust is cleansed from the soul's wings, where false standards are corrected.

If a busy brain worker could see a photograph of his mind as it appears on Saturday night, with its six layers of toil and grime, representing the six days contact with the world, he would see himself much in need of a spiritual bath on the Lord's day. The average breadwinner is a human football, tossed hither and yon from the goal of Monday to the goal of Saturday, and literally dumped into the Sabbath morning bruised from the battle. He is apt to feel soured and out of sorts; and nothing so soothes the wounds as contact with the people of God in the Lord's house.

### A Complete Man

So the Sabbath was made for man, that he might be in every sense MAN! Something more than a beast of burden, something more than a cash-register, something more than a pendulum swinging between his home and his business. In an ordinary lifetime of seventy years there are ten years of Sundays. Therefore the manner in which a man keeps those three thousand six hundred and forty Sabbaths will make its impress on the man's life for all eternity.

When a man says and thinks that he has a right to do as he pleases on the Lord's day, with no reference to the sacredness of the day, or its claims upon his soul, we may conclude that man has not accepted his heavenly Father's estimate of the worth of a man. He assesses himself at a lower value. God created man in His own image, in the image of God created He him. But the man says, "I will rub out the Divine lineaments. God started me on an immortal journey but I am satisfied to let it end in the graveyard." There isn't much use trying to reason with a man who puts the body first and last, who regards his face as a mere opening for the alimentary canal, and who allows the lower nature to preside at the funeral of the higher.

Man, do you think the Almighty God made a mistake when He started you on an eternal journey? Is your soul a joke? Has God not said: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day and call the Sabbath a delight, holy of the Lord and honorable and shalt honor Him in not doing thy own ways, nor finding thy own pleasure, nor speaking thy own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, for the mouth of the Lord hath spoken it" (Isa. 58: 13, 14)?

### The Law of Liberty

There are those who say, "If the Sabbath was made for man, why may he not do as he pleases with it?" Because it was made for man's liberty, not for man's license, and the highest liberty is always found in conformity to law. So long as my doings affect no one else's liberty, I may do as I choose, but the moment I cross some one else's rights, I am not free to do as I choose. I am limited by the higher law of brotherly love. If you think you are at liberty to travel on the Lord's day or attend a ball game or concert on that day, you are not conforming to the law of brotherly love in that you force your fellow man to work for you on the day that you enjoy your freedom. But you reply, "Those people who toil on the Lord's



day receive extra pay." Extra pay! My friend, there is not gold enough in the bosom of the eternal hills to compensate a single toiler for his loss of the day of rest. **EVERY MAN HAS A RIGHT TO HIS MANHOOD, AND NO MONEY COMPENSATION CAN REPLACE THE LOSS OF MANHOOD.** "But the train of cars that I board on the Sabbath, would run anyway, and I might as well go on it." My friend, how does that cancel your share of the moral responsibility for having forced your brother man to violate the law of the Sabbath?

"Well, I am so busy during the week that I have no other day for recreation. From Monday to Saturday I grind like Samson at the mill." Yes, but you are no busier than the Sabbath-keeping toilers who manage to get their recreation at other times. If you honestly believe that you have no other day than the Lord's day for your pleasure seeking, I ask you in all solemnity, have you any other day for the culture of your spiritual life? When are you going to attend to your immortal soul? Now is the accepted time, what are you doing with it? Some one has said, "The Lord's day is like a rented house; it belongs to the proprietor, it is occupied by the tenant, but the tenant has no right to say, 'I will do what I please with this house, damage it, desecrate it, turn it into an evil resort.' No, the house is his to use and not abuse. The Sabbath is ours in the same way; he who diverts it from its proper purpose is dishonest. Will a man rob God? If a tramp tells me a pitiful tale and I have seven silver dollars and give six of them, what would you think of the ingrate if you were told he came at night and robbed me of the seventh? I wonder what God thinks of the man to whom He gives six days for his own free use and finds the man appropriating to himself that which is specially stamped as **God's.**"

What is the use of a Lord's day if it is to be swamped between the secular tide of one worldly week gone, and of another coming, and to have nothing about it that distinguishes it from all the other days, except in some fanciful alteration in the style of its worldliness or carnality? Look at the people who have spent the entire Sabbath in pleasure-seeking. Not one gleam of spiritual light in their faces, not one crumb of spiritual food in their souls, going to bed at night a day's march nearer home. Home? Yes, if home is the grave and eternal death. Otherwise a day's march farther from home, if home is God, and if heaven is an experience into which men graduate from this earthly season of moral training and spiritual acquisition.

### Blue Laws Better than Red Anarchy

We are not pleading for a puritan Sunday or bigotry or intolerance. We are not pleading for blue laws. But as between bigotry and a mush or concession give us bigotry every time. And even the bluest of blue laws would be preferable to red anarchy. We appeal for a safe and sane Sabbath, not in the interests of the Church or religion, but in the interests of all the people, believers and unbelievers, because the Sabbath was made for mankind. When I stood the other day in the little log cabin where Abraham Lincoln first saw the light, I thought of his regard for the Sabbath, and there came to my mind these words of his: "As we keep, or break, the Sabbath day, we nobly save, or meanly lose, the last best hope by which man rises."

It is true there are many noble people who never get a Sabbath to themselves. They are busy in works of necessity and mercy. Jesus Himself sets the example of this, and leaves to our enlightened consciences to judge what is necessary and what it not, to do on His day. The fundamental principle is to be "in the spirit on the Lord's day," to be in tune with our Lord's mind, to be in harmony with our Lord's will. So if you ask what rules do you suggest for the proper observance of the Lord's day I answer, **THERE IS NO RULE BUT THE GOLDEN RULE THAT CAN GOVERN OUR RELATION TO THE LORD'S DAY.** Therefore, before I give a Sunday house party, or travel for my own pleasure, or talk a lot of twaddle at the telephone on the Lord's day I will say, "I would not like to be obliged myself to work on Sunday; therefore it is wrong for me to oblige others to work. I will not buy a Sunday paper, knowing that I am forcing a hundred and fifty thousand compositors and pressmen to work seven days out of seven and robbing a great army of men and boys of their right to a day of rest and worship. True, that newsboy is poor, and needs the money, but I refuse to take advantage of that boy's poverty by contributing to his moral detriment. It is bad that he is poor, it is worse that I should make him a law-breaker." All over this country a hundred thousand boys are training for manhood with no reverence for the Sabbath, and no respect for authority, in order to supply a Sunday newspaper for people who would be infinitely better off to have one whole day in which the dust and rubbish of six secular days could not enter. When the attempt to introduce a Sunday newspaper was made in London, the "Evening Post" commented: "The best view which can be taken of our own Sunday newspapers must be that they

are a nuisance. They are twice cursed; they curse him that prints them and him that reads them. They add new terrors to Sunday. On purely humanitarian grounds, without allowing theological reasons to have any weight whatever, we could wish them all away. If there is any more pathetic sight than a man deliberately sitting down to wade through a sextuple Sunday newspaper, we do not know what it is."

That is the new indictment of the Sunday press from a secular viewpoint. We may easily see the harm it does from a spiritual viewpoint. A mind that has waded through the Sunday sheet is no more prepared for spiritual thoughts than is a man's clothing for appearance at church after rambling over fields of burdocks and nettles. The very purpose of the Sabbath was to give God's children one whole day free from the suggestions and contaminations of a wicked world.

### In the Name of Humanity

O men, does it not touch a tender place in your hearts when you hear of the multitudes of wage earners who are pleading for a Sabbath rest day? Railroad men, miners, actors, craftsmen of all sorts, signing petitions for a recognition of their right to a weekly day of rest, making their appeal on the grounds of common humanity. Here is one from a member of the bartender's union. He said: "I cannot of course appeal to you from the standpoint of religion, but we have some interests in common with other men. I am myself the father of three children, but I scarcely know them. I am up in the morning before they are awake, and I return at night after they are in bed. This I do seven days a week, year in and year out." That from the bartenders' union. And similar appeals are made from thousands of other toilers; because every man has a right to his manhood, and the Sabbath was made for man.

### The Plain Duty of a Christian

For Christian men and women there can be only one course of action. There may be perplexing situations at times, where even a Christian will be puzzled to decide just what to do; but with a mind brought, as the Apostle says, "into captivity to the obedience of Christ" the ground is level and the air cleared for meeting them. When we fully recognize the Lord's lordship of this day of days, we will never go far astray. Every question as to the proper observance of it will be dealt with in its Divine relations to our Divine Master. It is more than half the answer to any question to be in tune with the principles involved in the solution of the question. "I was in the

(Continued on page 189.)



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Salvation

There are few words in the English language that have a deeper meaning, involve so much, and stirs the inmost feelings of a truly redeemed child of God so the word *Salvation*.

What does it mean? The word is so full of meaning that many pages could be written and the half not be told. But briefly, it means the redemption of man from the bondage of sin and despair, substituting instead everlasting peace and joy and happiness through Jesus Christ our Lord. It is the free, unmerited gift of God, something we could never merit, and offered full and free by God Himself through Jesus Christ in return for simple faith and obedience.

Salvation, like all other of God's blessings, is bestowed upon us on certain conditions. Rom. 10:10 would indicate that at least two things were necessary on our part to obtain salvation; namely, faith and confession. "For with the heart man believeth," shows that our faith must be deep rooted and firm, while "with the mouth confession is made," is the finishing touch of man's part of God's great plan. It is impossible for fallible man to realize the full extent of God's free gift of salvation in this life, but if we are true to Him and live a life which corresponds with His written Word, when we get over on the other side of Jordan with the redeemed ones gone before, then will we realize the fullness of God's love and wonderful salvation.

#### Vengeance

Vengeance is the infliction of pain in some form upon an individual in return for an injury or offence. There are two ways of manifesting revenge.

Sometimes people, out of mere hatred or resentment, inflict pain (on others, without necessity), for the purpose of justice. This is one form of vengeance and a most heinous crime. This is exactly opposite to the Golden Rule and teachings of Christ. It is simply "getting even," regardless of the injustice to the other person and is usually the work of a low, hard-hearted, unconverted wretch whose only interest in this world is centered in self. Properly speaking, this is simple revenge. But when it is inflicted from a pure love of justice, and a desire to punish offenders for the support of the laws and the good of the individual, then it is vengeance.

Of course "vengeance is mine \* \* saith the Lord," (Rom. 12:19), but in

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Job, W. Va.

Dear Herald Readers, Greeting in Jesus' Name:—It is with much pleasure that we tell of the work and also the needs of this place as it appeals to one who has been associated and in touch with the work for a short time only. We have many reasons to be thankful and feel to say with the psalmist, "O, give thanks unto the Lord; for he is good; for his mercy endureth forever." "O, that men would praise the Lord for his goodness and for his wonderful works to the children of men." While we rejoice to see that there is an effort on the part of some to praise the Lord; yet we are saddened to see so much worldliness and unconcern in religion; and that men do not "praise the Lord for his goodness."

Some of the places of worship here in the mountains were discontinued during the winter months on account of a lack of ministers to keep up all the appointments. These places have again been taken up with regular services once a month. But we regret to say wherever these meetings were discontinued religion and spirituality is running very low. I have often wondered why Christ said to Peter three times, "Feed my sheep . . . feed my lambs," and thought it probably was because Peter had three times denied Him. But now since our recent experiences it comes to me it was said to him on account of the great need and the good results of Churches being fed on the Word.

In many of the places where only occasional meetings are held a special effort is sadly needed; but until workers are supplied this is an impossibility. We realize more than ever the truth in the statement where Christ

very many instances, God uses mankind to punish others for their sins, so that after all, when we do the will of God, and that action, causes others suffering or pain, it is the vengeance of the Lord. Man must not cause others to suffer intentionally, except when it is fulfilling God's command. "Thus saith the Lord" is the Christian's guide.

Belleville, Pa.

said, "The harvest truly is great, but the labourers are few."

For the last several weeks we have been holding meetings over on Roaring fourteen miles from our station; and we are glad to say that a number of souls have confessed Christ and have been received into covenant relationship. Bro. Smith has been laboring faithfully at this place during the winter months, often making these trips on foot twenty miles from his home, not missing any regular appointment during the winter. Quite recently we have been having continued meetings at this place at intervals as opportunity afforded, and the Word spoken found good ground and resulted in a number of confessions.

On May 29 Bro. C. Good from Virginia came to continue the meetings and to receive those applying for membership. He with the workers continued these meetings until Sunday, June 8, in which time fourteen precious souls sealed their vows by the outward sign of water baptism. One young woman was reclaimed. An aged afflicted man was also received into church fellowship during these meetings. Two members lived in this vicinity for a number of years, making a total of 18 members in all at this place. There are also a number of others here halting with the almost but not fully persuasion of being Christians.

Bro. Good is at present engaged in a series of meetings at the Bethel Church where meetings will probably continue for a week or ten days as conditions may decide. From this place he expects to go to South Fork Mountain where several services will be held, after which he will return to his home in the Shenandoah Valley.

Pray for the work and workers, especially for those tender lambs recently received into church fellowship, that they may prove faithful and by their walk of life be the means of influencing others for Christ and His kingdom. Pray for the success of the meetings at Bethel. Souls are perishing; time is passing; eternity is approaching.

Yours in His name,  
Jos. W. Coffman.

June 10, 1913.

We hear much about the work of the Church being the work of the Lord. This being true, there is but one thing required of us: "Be thou faithful unto death, and I will give thee a crown of life."—J. S. Hartzler.

The best definition that I can get for the new birth is that found in the Bible: "If any man be in Christ Jesus he is a new creature. Old things have passed away, behold, all things have become new."



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in purity, in spirit, in faith, in purity.—1 Tim. 4:12.

### OUR DUTY TOWARDS OUR CHILDREN

By Caleb Winey.

For the Gospel Herald

Recently I left my home and family to take a trip eastward. I had several objects in view, one of them being to get better acquainted, or in other words, get a better knowledge and information of the various activities and institutions of the so-called Mennonite Church which, by the way, is the Church of my choice, because I believe that **all** its principles and ordinances are in **strict** harmony with the Word of God, whether practiced or not by its adherents.

In visiting in various congregations and attending several of the public activities, such as conference and mission enterprises, and observing how different families are conducted, I came to the conclusion that, notwithstanding the **apparent** religious interest that is manifested nearly everywhere in the Church, there are some glaring inconsistencies that should be seriously considered and corrected, since if neglected our church will suffer irreparable damage. One of the foremost of these inconsistencies seems to me to be the **lack of serious concern**, on the part of religious parents, for their children.

One way of exposing their lack of concern for their children's spiritual welfare, for time and eternity, is not to oblige them to attend divine worship, either at home or at public worship in the meeting house.

Very often I have noticed, and not only recently, but ever since I can remember, that when a visiting preacher comes around he is of course invited to preach (which is eminently proper) and an appointment is hurriedly made for him. But too often that is about all there is to it. The sons and daughters, the hired man and the housemaid, are instructed as to what they shall do till the parents come back from "meeting."

Now I think, and I am not speaking altogether from hearsay, that the preacher would be far more encouraged if he was not obliged to talk to empty benches. If there is any one thing that tends to "quench the Spirit" of the preacher it is empty benches and drowsy listeners. Of course it is not always expedient for all the family to go to "meeting" on week days;

but if parents have the future good of their children at heart as much as many have an ambition to have expensive, fine, pure bred stock, they would reason otherwise. They would think: "I claim to be saved, but my children are not, my hired help is not saved, and here is an opportunity perhaps to bring them to Christ. If absolutely necessary I will stay at home and send them, for the Good Shepherd concerned himself more for the one sheep that was lost than for the ninety and nine in the fold."

In the majority of cases the ones who **need** to hear preaching most are the ones who are not there. The ones who are often reluctant about attending religious services could often have an interest and sympathy aroused for themselves and religion instead of a shyness if not antipathy and rebellion to spiritual things.

If we believe we are saved—if we believe we have the best system of religion; If we know that it is the command of the Lord to bring others into the ark of safety, why this culpable neglect? why this stoic indifference to the salvation of our own children especially and other's children who are more or less looking to us for guidance?

Then I have seen families where parents show a decided lack of control over their children, evidently because they are either ignorant of what God requires of parents as parents to bring their children up in the nurture and admonition of the Lord, or are unable to **control** themselves as they ought to.

We as Mennonites have a tremendous responsibility resting upon us in regard to the evangelizing of the world, and many praiseworthy efforts are made to that end, but while taking such an absorbing interest in the heathen it looks a little to me that if Christ were here He might change His declaration to the Pharisees in Matt. 23:15 to read, "Woe unto you, Mennonites; for ye compass sea and land to make one proselyte; but you let your own children go to hell through neglect."

It is lamentable to contemplate the exceeding small per cent of the descendants of nonresistant denominations, that who join the church of the fathers, and no honest fair-minded individual can successfully deny that it is the failure of the parents to early and rightly teach their children the right way, and not only teach but **live** a world-separated life themselves, and thus in their tenderest years getting them habituated to the beauty of the Christian religion, and "When they are old they shall not depart from it."

Many parents "spoil" their children, even when in infancy, by letting them have their own way, and, although perhaps reluctantly—gratify all the

selfish and ignorant wishes and whims of a naturally depraved nature, thinking when they get older they will see things in a different light and finally be saved. My dear parents, don't be deluded by such reasoning. Thousands of parents have wept bitter tears of sorrow and regret over their recalcitrant children **after** it was too late!

So my friends, let us awake to a true sense of our responsibilities. Lay firm hold on the remnant of the opportunities and means God has still left us and make the best possible use of them.

'Tis too true that the loss of the past is irreparable, but let the Church as a unit resolve that from henceforth she will arise to her privileges and first of all cut loose from worldliness, so that the children can not cast reproach on the parents for not being what they ought to be, and then use every God-given energy in us to save our children for the Church and heaven.

Peabody, Kans.

### SPENDING THE LORD'S DAY IN THE TRUE SPIRIT

By Alma Eigsti.

For the Gospel Herald.

First of all, reverence the Sabbath; it is God's institution. This one day out of seven should be devoted to service, praise, and worship of the Almighty God. Man needs a day of rest. In the first place his physical being needs an occasional rest and it is to the advantage of his spiritual being to have him lift his eyes from the earth and its toils to the heavens above.

For these and other reasons God saw fit to institute the Sabbath. Even before man had sinned God ordained a day of rest in Paradise. God tells us plainly what shall be done: "Six days shalt thou labour and do all thy work; but the seventh is the day of the Lord, thy God; in it thou shalt not do any work." In other words, we have six days, in which to gather the necessities of life. Now rest from your labors, center your thoughts upon God, and refresh your souls from the Fountain of living waters.

Do we not need one day out of seven to think of the coming life and prepare for it? Think of the many gifts He has given us. His Word, His Son, His Spirit to be our Teacher and Comforter. On this day these gifts are more clearly seen in their true value. It is our duty to honor the Sabbath, also to keep it holy. The Spirit of God can not work in a heart that is filled with worldliness and pleasure. These things must be gotten out of the heart before the spiritual can grow.

The greater the freedom from the cares and pleasures of this earth the more glorious the Sabbath.

Flanagan, Ill.



## Sunday School

For the Gospel Herald.

### Lesson for June 29, 1913.—REVIEW

**Golden Text.**—This is the victory that overcometh the world, even our faith.—I Jno. 5:4.

**Introductory.**—Again we pause to take a retrospective view of what we have gone over during the quarter. Outside the temperance lesson of last Sunday the whole quarter was devoted to the lives of Jacob and Joseph, and by way of review it would be well to read the whole history of these two remarkable men as recorded in Gen. 25-50.

**Jacob.**—With the advent of Jacob into the world the prophecy came that his elder twin brother, Esau, should serve him. The two boys grew up together. Jacob was the favorite of his mother while Esau was his father's favorite. Isaac had it in mind to bestow the family blessing upon Esau, but through the direction of the mother Jacob received it. This had the effect of so arousing the hatred of Esau that it was thought best to send Jacob away from home until his brother's wrath had subsided. Another cause for sending Jacob away was that he might intermarry with relatives and not make the mistake of taking a heathen wife as his brother Esau had done.

Starting out toward the home of his uncle Laban, Jacob finds himself overtaken by the shades of night and he was compelled to lie down with the sky for his blanket and a stone for his pillow. Here he sees a glorious vision in which the Lord shows him his future and assures him of heavenly protection. He goes on to Laban's house where he falls in love with Rachel. After a service of fourteen years he finds himself husband to both Leah and Rachael. Six years more of service finds him in possession of rich herds, the father of eleven sons, and going back to his native land. His meeting with his brother Esau was quite pathetic and affectionate. Going back to Behel he renews his covenant.

But his trials continue. His sons are wayward and cause him much trouble. His favoritism for Joseph arouses the envy of his other sons, who sell the favorite son into slavery. Twenty years later the great famine came on which compelled him to send his sons into Egypt to buy provisions. A little later he is persuaded to take his family into Egypt, where he meets his beloved son whom he had long mourned as dead. He died in Egypt at the ripe old age of one hundred and forty-seven years.

**Joseph.**—In the life of Joseph we have one of the most illustrious char-

acters in history. The story of his life is as a refreshing breeze, and no one can read it without becoming better by so doing.

The first glimpse that we get of this remarkable character is as the favorite son of Jacob. Comparing his life with that of his brothers we are not surprised at this distinction. He was reliable, obedient, serviceable. Jacob sent him out to see about his brothers and bring back the report of how they were getting along. But he never returned to tell the story. Joseph had dreamed two dreams which foretold the subjection of his parents and brothers to him. Relating these dreams to his brothers so angered them that their hearts were filled with murder. When therefore they saw him coming they said, "Behold, the dreamer cometh." The next thought was that he be put to death. Through the overruling power of God he was sent to Egypt instead, where he went through the various stages of servant in Potiphar's house, prisoner, and thirteen years after landing in Egypt he became the ruler over Egypt.

In all the varying scenes in Joseph's life he proved his faithfulness to God and the protecting hand of the Lord was evident in all he did. As his father's favorite son, there is no evidence that the distinction spoiled him. As Potiphar's slave he was so trust worthy that he was soon placed in a position of responsibility. The advances by Potiphar's wife were met with such absolute purity that her lying landed him in jail. Still the Lord was with him. His trustworthiness led the keepers of the prison to put him in charge of the prisoners. In interpreting the dreams of the chief butler and the chief baker, he achieved such distinction that when Pharaoh afterwards dreamed dreams which no one else could interpret Joseph was called to perform the difficult task. But for him it was easy, for the Lord showed him what the dreams meant. The urgent need for prompt and wise action moved Pharaoh to appoint him as ruler over Egypt, and here his fame became known far and wide. But even in this place of great authority and power he was the same faithful, loyal, tender-hearted, incorruptible Joseph.

Here, honored by a nation, exercising great power, is where his brothers found him when they came to buy corn in Egypt. Space will not permit a recital of the stirring events which finally brought the brothers to complete humiliation and repentance, after which he made himself known to them. With great charity and forgiveness he directs them to send for the father. Their sin in selling Joseph is rewarded by caring for them in time of great need, and with their father they spend the last seventeen years of the father's

## Our Young People

WHEN TO PRAY.—Psa. 32:6

Topic for July 6

MOTTO

"Watch ye therefore, and pray always."

OUTLINE OF TOPIC

- I. In the Day of Opportunity.—Psa. 32:6; Isa. 55:6.
- II. In the Time of Need.—Heb. 4:16; Jer. 26:19; Psa. 61:1, 2.
- III. In the Secret Hour.—Matt. 6:6.
- IV. Under all Circumstances.—Phil. 4:6; Eph. 6:18; Luke 18:1; Col. 4:2; I Thes. 5:17; Psa. 116:1.
- V. Hours Used by the Godly in the Past.
  1. Christ.—Mark 1:35; Luke 6:12.
  2. David.—Psa. 55:17.
  3. Daniel.—Dan. 6:10; 9:5.
  4. Silas and Paul.—Acts 16:25.
  5. At meal time.—Matt. 14:19; Acts 27:35; Rom. 14:6; I Cor. 10:30; I Tim. 4:4, 5.
  6. Time of public worship.—Acts 3:1; 18:19, 20.
- VI. Too Late.—Matt. 25:11-13; Luke 16:24-25; 13:25-28.

STUDY OF THE TEXT

Psa. 32:6

**"Godly."** That is inclined by the Spirit of God to seek Him. Not necessarily perfect but having a disposition to heed the call of God and the conviction of the Holy Spirit, whereby they receive pardon and cleansing.

**"Pray in a time when thou mayest be found."** Here is where the great division comes between the godly and the ungodly. The ungodly wickedly neglect the great salvation, but those who are made white in the blood of the Lamb are made so because they came in time.

**"In the floods of great waters."** In the hour of God's judgments which man can not control.

**"They shall not come nigh."** God has a providential care over his own to save them out of the destruction that falls upon the wicked.

PERSONAL THOUGHT

A "throne of grace." A place where we can flee for refuge and find it. A place where we can receive help without grudging. Do we appreciate the hour of prayer? Are we slow to appropriate our privileges?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Now.
2. Jesus Praying for Children.
3. Relate the Story of Samuel and His Mother.

For Young People.—

1. Special Seasons of Prayer.
2. Prayer in Time of Need.

For Older People.—

1. Night Watches.
2. Prayer in a Time of Mercy.

life in the land of Goshen. He died in Egypt at the age of an hundred and ten years.—K.



# Gospel Herald

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TRURSDAY, JUNE 19, 1913

## Field Notes

**Bro. Elam R. Hernley** of Lititz, Pa., came to Scottdale recently and is now doing service at the linotype machine.

**Bro. J. S. Shoemaker** of Freeport Ill., is expected at Alpha, Minn., over Sunday to be with the brotherhood there in communion.

**Bro. J. E. Hartzler** of Elkhart, Ind., expects, the Lord willing, to spend a few weeks of June and July in Colorado. The Lord bless his labors.

Middlebury, Ind., has been selected as the place of the next meeting of the Indiana National Christian Association, and June 23 and 24 as the time.

**Bro. D. H. Bender** of Hesston, Kans., left his home June 12 for Plainview, Tex., for a brief preaching tour, during which time communion services are expected to be held.

**Sister Hettie Mininger** of the Kansas City Mission was expecting to make a trip to Cass Co., Mo., with a view to placing a number of orphan children into temporary homes among the brotherhood there.—M.

A letter of recent date from the Kansas City Mission says, "Sister Martha Buckwalter, one of our faithful workers, is expected here this evening after pleasantly spending two weeks with friends near Newton and Peabody, Kans."

A letter from Hesston, Kans., says, "A very satisfactory school year just closed. Eighteen graduated. May they prove faithful, loyal and true to all that is good and noble for Christ, the Church, and the community."

**Bro. Geo. R. Brunk** of Denbigh, Va., was expected at Alexandria, Va., over last Sunday to assist in baptismal and communion services and to fully organize the new congregation at that place. May God prosper the work at Alexandria.

A letter from New Holland, Pa., dated June 12, says: "Bro. David Garber was with us at Weaverland Sunday school meeting. He addressed the meeting, preached at Groffsdale Wednesday evening and at Millersville Thursday morning. He preached at the Rohrerstown Sunday school meeting."

**Bro. C. K. Smoker** and wife of Belleville, Pa., are spending some time in Scottdale, Pa., the guests of Bro. M. K. Smoker and family. They were worshipers at the Scottdale Mennonite Church last Sunday. Bro. S. is gradually recovering from the effects of blood poisoning, of which mention has been made in these columns before.

As we go to press we acknowledge receipt of a well written report of the recent meeting of the Mennonite Board of Missions and Charities at Smithville, Ohio; also a brief report of the meeting of interested stockholders in the proposed mission in South America. Both reports will appear in print next week, the Lord willing.

**Bro. J. J. Wenger** and wife of Linville Station, Va., who had been in Ohio and Indiana since the Mission Board meeting at Smithville, Ohio, are at this writing visiting among the brotherhood at Scottdale, Pa., having spent Sunday with the congregation at this place. Bro. Wenger's talk to the Sunday school on Sunday morning was much appreciated. They left for home on Monday morning.

A continued effort for the ingathering of the lost in Kansas City is being arranged for by our workers at that place. They are counting on the support in the form of workers and prayers on the part of the brotherhood in general, and many prayers are going up to the throne of grace that many may through these efforts be won for the Kingdom. A full explanation of these plans will appear in these columns next week.

## Correspondence

La Junta, Colo.

(Holbrook congregation.)

Greetings of love to the Dear Readers:—First of all I want to make a correction. I stated in a recent number of the Herald that we owed between \$500 and \$600 on our burnt church; but there was some money paid in that I knew nothing of. The correct indebtedness on the old church is \$330. Building is now in progress, relaying and repairing foundation. We decided to build 8 feet shorter, lower, and leave the gallery out. We have circulated a subscription paper and people are giving liberally, but will not be sufficient to pay the cost of the new building as material is so high here. Bro. J. M. Nunemaker has been authorized to write to the bishops of different churches for donations. Should he miss any church that wishes to donate a little it will be appreciated. Some few have wondered why the Holbrook congregation does not show up better in charity work. I will try and tell why. We built our first church and tried to pay it ourselves. All were new comers with limited means and we have struggled hard with the debt until now we were thinking and some said, "Soon we can give more to other places," but now we have the same thing again. We are not discouraged. We are determined to have a church with as reasonable cost as possible. We got out all the seats of the other church but a few. We have the foundation with only a small cost and with some help we can be relieved soon. Bro. J. D. Kiser (La Junta, Colo., R. 2.) is our secretary and treasurer and will carefully post all donations. We have the liberty to worship in the high school building at Cheraw at this time. Bro. J. M. Brunk was with us at that place on last Sunday and we had a good meeting.

A. F. Burkholder.

Roseland, Nebr.

(Roseland Congregation.)

Dear Gospel Herald Readers, Greeting:—The series of meetings conducted here by Bro. Sanford Yoder closed Sunday evening, June 8, with seven confessions. We are glad when souls are willing to leave the ways of sin and walk in the way of holiness. May the Lord bless the efforts put forth to gather in the lost.

Cor.

Peabody, Kans.

Dear Herald Readers, A Friendly Greeting to All:—Sunday, June 8, Bro. Reuben Cockley of Cumberland Co., Pa., was with us and preached a very helpful sermon from Heb. 10:9: "Then said he, Lo, I come to do thy



will O God." May the Lord bless our dear brother wherever he goes. In the evening we had our 23rd quarterly Sunday school meeting, and Bro. Cockley again spoke to us on the subject, **The Young People, Who shall have Them, the Church or the World?** We certainly enjoyed the brother's talk on this subject. He spoke very earnestly and told us that if all the parents would teach their children the way they should at home, the church would get the most of the young people. May God strengthen the brother and bless him and make him a blessing as he goes forth preaching the Gospel. and so use him in His service to the salvation of many souls is our prayer.

On Saturday, June 7, Bro. M. E. Horst and wife left here for La Junta, Colo., but stopped with the brotherhood at Larned, Kans., over Sunday, and then they will go on to the Sanitarium at La Junta, Colo., for his wife's health. May a kind heavenly Father bless our dear sister in her affliction. May God be praised for his wondrous love manifested to us through life thus far.

L. L. Beck.

#### Guymon, Okla.

Dear Herald Readers, Greeting:—Perhaps a few lines from this place would be of interest to at least some of you. Bro. Joseph Mast of Harper, Kans., came here May 24 and preached Saturday night and Sunday night. We were glad for the brother's visit. He earnestly taught us from the Word of God. My God's blessing go with him wherever he goes. Would be glad to have more of our ministering brethren to visit us, as that is the only way we get to hear Mennonite preaching. We have an interesting union Sunday school and preaching twice a month by a Methodist preacher.

We are having dry and very warm weather. Have not had a good rain this spring.

There will not be much small grain if any to harvest this year, but thankful that God is blessing us with health and all things necessary thus far. Pray for us.

C. J. and Sarah Kauffman.

June 3, 1913.

#### Terre Hill, Pa.

(Bowmansville Congregation.)

Greeting in the Redeemer's Name:—Sunday evening, June 1, Bro. Banks Winey of Leola, Pa., preached a helpful sermon to an attentive audience. Let us work together and help each other on our journey heavenward.

The continued meetings now being held by Bro. John W. Weaver of Union Grove, Pa., at Red Run, Pa., are coming to a close. Two more evenings. In the beginning the weather was

unpleasant and the attendance not so well, but nice weather followed and much interest with good attendance. The result was thus far the conversion of one, the head of a family. Praise the Lord. Oh, that more may be burdened for unconverted souls to seek for His kingdom, is my prayer.

I. G. Musser.

June 7, 1913.

#### Portersville, Calif.

Dear Herald Readers, Greeting in Jesus' Name:—We feel to praise God for the blessings of health in this land of Sunshine. We are having real cool weather at present. Our Sunday school and Bible reading are progressing nicely. Brother Emanuel Stahley of Texas came into our midst and preached to us on Sunday evening. We were glad for this sermon and were made glad to again hear God's Word preached. We hope others will stop with us when they come this way. Bro. Stahley expects to stay at this place at least for a season. We are glad for his help in the work. The harvest is great and the laborers are few. We crave an interest in your prayers for this little band at Portersville that we may remain faithful in the great work.

Yours in Christian love.

J. R. Miller.

June 9, 1913.

#### Harleysville, Pa.

(Salford congregation.)

Greeting in Jesus' Name:—We held communion June 8. Bishops Jonas Mininger and Samuel Detweiler officiated. I am glad to state that Bro. Mininger could be at his post of duty again, after a short illness. All of our large congregation expressed peace and unity, and partook of the bread and wine from the Lord's table. Yet, I had to think when I saw the large number of boys and girls, who have come to the age of accountability (who were looking on while their fathers and mothers were receiving these sacred emblems, from the hands of our faithful bishops) and who are blessed with many talents, that they might also be moved by the Spirit of God to join this body, and enjoy these sacred services more fully. The poet says, "Tomorrow's sun may never rise . . . Then why not tonight."

There are several applicants for baptism and church membership. The prayer of the church is that many more may be brought from darkness unto light, and from the power of Satan unto God.

Bro. Jacob Moyer will be at the Philadelphia Mission, June 22, the Lord willing.

Some weeks ago a collection was taken for India Mission for the first time in the history of this church.

It is at this place, the same as we hear from all other places, one by one we are going to our last resting place. There were two aged pillars in the church laid away within a week, an aged sister, to await the morn of a glorious resurrection.

Our Sunday school is growing in numbers, having a larger attendance than we had for many years. And it seems by all present appearances, that the time is close at hand that we can say, "This place has an evergreen Sunday school." It seems it is like it was in days of old, "The people have a mind to work."

Love to all,

Enos D. Gottshall.

June 9, 1913.

#### Freeport, Ill.

Greetings of love to all Herald Readers:—On June 7, Bro. S. G. Lapp of South English, Iowa, came here and preached that afternoon at our preparatory services, the next morning at communion services and also on Sunday evening. We appreciate these helpful sermons and pray God to bless both messages and messenger.

We were also glad to have with us Bro. Levi Mumaw and family of Scottsdale, Pa., who are visiting Sister Mumaw's parents, Bro. and Sister J. S. Shoemaker.

A program is being arranged for an all day Sunday school meeting on July 4, at this place.

June 9, 1913.

#### Middlebury, Ind.

Dear Readers:—On Sunday, June 8, we were pleased to have with us Bro. Levi Yoder of Nappanee, Ind., and Bro. Eli Bontrager of Fairview, Mich. Bro. Yoder preached to us in the morning, and Bro. Bontrager in the evening.

The congregation at this place have great reasons to rejoice and be thankful.

We have Sunday school and preaching every Sunday morning. A study in the Acts of the Apostles, young people's meeting, and preaching in the evening, prayer meeting each Tuesday evening, teachers' meeting each Thursday evening.

Do we appreciate these privileges? or are we getting tired. I have often heard people (and brethren and sisters as well) say, "To sit in Sunday school an hour, followed by another hour of preaching, just wears the life out of me. It makes me so tired." I wonder if they ever had much life.

Satan is busy lulling his followers to sleep.

Pray for us at this place, that we may be awake in the service of the Master.

Anna Keyser.

June 9, 1913.



## Twin Falls, Idaho

Dear Herald Readers, Greeting in His Name:—We appreciate the weekly arrival of the Gospel Herald very much, and are glad for this means of keeping in touch with the brotherhood at large, since we do not have the church privileges that we were enjoying before coming to this place. But we have been warmly welcomed by the Church of the Brethren, where we worship at present. We hope that in the near future we may have a congregation of our own people in this country. There is much to be done for the cause. We invite correspondence with any one desiring to change locations.

The country is the most productive we have ever seen. There are at present two families and one brother in this community, with several others thinking of moving in. Pray for us.

In His service,  
C. E. Sieber.

June 9, 1913.

## Brandon, Colo.

Greeting to all in Jesus' Name:—We here at Brandon have again reason to be thankful to Him to whom all thanks belong, for the blessings that are daily bestowed upon us.

Bro. John Thut of La Junta, Colo., preached three interesting and helpful sermons to the little flock here on June 8. We certainly appreciate these visits. May the good Lord ever bless His servants as they go about preaching the everlasting Gospel of peace to a dying world, so that saints may be strengthened and sinners warned to flee from the wrath to come.

Crops are looking pretty fair. Some land changing hands. Wish more of our people would come and locate here. There is plenty to do here in a spiritual line.

Yours in His service,  
J. C. Hershberger.

June 11, 1913.

## Elizabethtown, Pa.

Following is the program for the Elizabethtown Sunday school workers' meeting to be held at the Elizabethtown Church on June 26, at 7:30 P. M.

July 6, Frank Pierce, Rheems, Pa.

July 13, Aaron Kauffman, Lancaster, Pa.

July 20, Abner Risser, Bainbridge, Pa.

July 27, Minnie Stauffer, Elizabethtown, Pa.

We feel to thank the workers for the hearty response in our last meeting and earnestly invite you back and bring as many with you as you can.

Frank Sholtzberger, Sec.

June 12, 1913.

## Miscellaneous

## "ALL NIGHT IN PRAYER"

"All night in prayer"—whilst others slept,  
Or, heedless, their wild revels kept,  
In lonely spots, oppressed with care,  
The Savior spent His nights in prayer.

"All night in prayer"—'tis joy to know  
I have such comfort in my woe;  
And whilst I watch, His duty share,  
Who often spent like hours in prayer.

"All night in prayer"—I love to think  
His hand doth mix each cup I drink;  
And for my blessing doth prepare  
Each night of weariness and prayer.

"All night in prayer"—O Savior, Christ,  
My sins deprived Thy life of rest;  
And love for me didst make Thee bear  
The sorrows of those nights of prayer.

"All night in prayer"—soon morn shall  
come

A morn whose light shall guide us home;  
Its dawn must scatter gloom and care,  
And joy shall crown our nights of prayer.

—Elizabeth Annable Needham.

## BIBLE STUDY

By Clayton F. Derstine.

For the Gospel Herald.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

In this 20th Century our Bible is being assailed more than ever before, its authority as to obeying its commandments is being questioned, oppositions of "science, falsely so called," turning the truths into fables, its statements which reveal Jesus Christ as the Divine Man, men try to refute, its teaching in regards to right living is being trampled to the ground. Does it not appeal to us that we need more prayerful study of the Word by true believers to act as an antidote to these destroying influences?

One of the many blessings which we as the posterity of Mennonite forefathers are enjoying is their unquestionable faith in the Scriptures. From the pulpit and in the homes the simple faith of the Bible was taught. We of this generation need to strive earnestly if we would leave such an impression upon the future generation for absolute faith in all Scriptures as our church fathers have left stamped on us.

The times we live in call for study of the Word. We were forewarned of perilous times to come (II Tim. 3:1), also evil men and seducers shall wax worse and worse, deceiving and being deceived (II Tim. 3:13). Jesus Christ foretold the arising of false prophets, false Christ's and abounding iniquity so that if it were possible the very elect would be deceived. Satan

has devised many ways for the destruction of spiritual life. But in the Word of God lies our weapon. God's way to escape the wiles of the devil is by prayerful study and practice of His Word. It is not enough for the ministry to have a knowledge of the Bible. Every believer should be a student of its sacred pages. Paul admonishes thus in Col. 3:16: "Let the word of Christ dwell in you richly in all wisdom."

"This is the victory that overcometh the world; even our faith" (I Jno. 5:4). The design of the scriptures is to produce a living faith (Rom. 10:17; Jno. 20:31). In the parting words to the Ephesian elders Paul commends them "to God, and the word of his grace, which is able to build you up and give you an inheritance among all them which are sanctified" (Acts 20:32). Jesus Christ put the Word at its right place when He resisted Satan by quoting Deut. 8:3: "Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God." How careful mankind is for its daily food to nourish a mortal body, yet how exceeding careless to nourish that soul which has an eternal existence.

In Hosea 4:6 God speaks to Israel thus: "My people are destroyed for lack of knowledge." The same words are applied to the same age. O that men would look into God's Word and learn the exceeding great value of eternal things, then the temporal things such as fame, wealth, position and pleasure would fade away as night before the rising sun. The knowledge of the Word helps us make choices for God. Paul could say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8). With the Bible taught believers the question is not, "must I do so?" It is, "I love to do Thy will, O God." Listen to Peter: "But grow in grace and in knowledge of our Lord and Saviour Jesus Christ."

By good attention and interest much Bible knowledge can be gotten in preaching services. The Sunday school is fulfilling its mission in bringing men and children to a knowledge of the truth. Besides these the Bible study meetings are a good place for acquiring knowledge of the Scriptures also for spiritual development. Every congregation should make use of the subjects which appear in our church papers. As man has ever been a social being, the church should provide places for its members to congregate which are edifying. In I Cor. 14:26 Paul commands the Corinthian brethren to edify one another when they gathered together, whether by psalms, doctrine, tongues, revelations, or interpretations. Satan will gladly lure the believer to places where he can



spot them with worldly marks so as to bring reproach on the cause of Christ. Jesus Christ took every advantage possible to give men a knowledge of His life-giving words, whether in the temple, synagogues, mountains, fields or boats.

Every home should be a Bible school. We are living in a materialistic age. There is too much talk about secular things in the homes. God's instruction for the homes of the Israelites is good for our meditation: "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

Timothy's youthful service in the Church was made possible because that from a child he knew the Holy Scriptures (II Tim. 3:15). Another powerful example of one who had a knowledge of God's Word was Josiah. He lived in very wicked times. His people were steeped in idolatry. God was hiding his face from His people because of their abominations. Yet at eight years of age he sought the Lord and at twelve years of age he made a cleaning out in Israel of their Baalam altars and their idols. It is said that Josiah was taught the Word by the faithful priest Hilkiah.

The saying is, "Give a Catholic priest a child till 8 years and you can have him afterwards." If such an erroneous religion can be so thoroughly taught into a child, we surely ought not be afraid that the Word of God would not appeal to the children if rightly studied on the part of the parents. But the children will not enjoy it till we feast on it ourselves.

To those deprived of a Bible study meeting, the subjects on the seventh page of the Gospel Herald would make a good and profitable evening study for the family.

Will we neglect this Book? All our blessings are the result of God's Word. It is the standard for right or wrong at judgment. It is the way of life to the obedient. It marks out the way that leadeth to eternal death also. It holds out heaven as reward to the righteous and hell as the inevitable doom for the wicked.

"And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean, and he had on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

Souderton, Pa.

"Every man shall bear his own burden."

## THE OVERFLOWING LIFE

By D. E. Ritchie.

For the Gospel Herald.

Some time ago the thought came to me that the Christian life meant the overflowing life and this thought has followed me every day since. You can compare this thought with the life of Christ and His apostles, or with the life of Joseph. The question might be asked, What should the life overflow with? It should and must overflow with love; for when we look to the divine old Book, we see that the greatest love ever manifested to the world was after the fall of Adam. The great, loving, heavenly Father looked down into this world and saw man had fallen into sin and degradation to such a degree that he was without God and without hope in the world. It was then that his heart overflowed with love so much that He sent His only begotten Son into the world "that whosoever believeth in him should not perish, but have everlasting life."

We notice in the lives of all the faithful men of old that they lived the overflowing life; and if we expect to be happy in eternity we too must live the overflowing life. If we do we will live in the hearts of our fellowmen after our bodies are buried away out of sight. May God help us as Christian men and women to let our hearts and lives go out in love for lost souls for whom Christ died.

Broadway, Va.

## THE LABOR-UNION SCAPEGOAT

### The McNamara Brothers

On our front page we picture the labor-union "scape-goat," representing the McNamara brothers on whose shoulders the labor-unionists of the United States have sought to lay all the burden of their sins. It will be remembered that the two McNamaras were indicted for blowing up the Times building in Los Angeles, were found guilty, and sentenced to the California state's prison. Meanwhile all the other labor-leaders disclaim any connection with, or responsibility for, the crimes of these men; whereas the whole history of the trades unions of the nation, their bloody strikes and murderous attacks on "scabs," shows that the entire mass is permeated by the leaven of the same spirit.

### The Labor-union Fight

The labor-union fight is a fight that must be met by almost every saved man in almost every industrial community. And few people can appreciate what such a fight means until they have gone through it themselves.

There are a score or more of features regarding labor-unionism which

make it impossible for any Christian man or woman to belong to a union. The question of membership in a labor union is no unimportant question, a matter which can be treated in a light, off-hand manner. We must face the issue just as it is, and declare ourselves faithfully or become guilty of the blood of souls.

### Unionism, a Religion

We say without fear of successful contradiction that the majority of loyal trade-unionists make their unionism a point of religion. It is about their only religion. It is about the only religion many of them even profess. It is one of the many systems of idolatry of the enlightened twentieth century.

It is one of those great, man-made idols which has been set up "in the plain of Dura," to which every working-man who chooses to use the God-given right to earn a living by the sweat of his brow, must do obeisance. Trade-unionist leaders are very busy preaching that the labor union is the only salvation of the worker, while at the same time trade-unionism has proved so often to be a big bag with holes in it, whence the funds poured into it weekly, go, principally, to a favored few, and those few usually turn out to be the labor-union leaders who are much more interested in labor unions than is the working-man himself. Labor-unionism is the illegitimate son of Socialism and like its father, is of all kinds of shades and colors; yet, there are certain characteristics in all labor unions, which make it necessary for us to place them all on the same basis.

That all labor unions are an aggregation of unbelievers needs no special proof, and as all Christians are commanded to have no fellowship with the unfruitful works of darkness, and not to be unequally yoked together with unbelievers it makes it necessary for every saved man to decline membership in them, altogether.

After having had opportunity to see the fruits of labor-unionism in America, we have been located in Wales in the heart of the great South Wales coal fields, where one of the great questions to be met is that of the miners' federation or union.

### Unionism in Wales

We were told by many who attended our meetings that the miners' union in Wales was not like unionism in America; yet, during the strike of 1910 in the Aberdare and Rhondda Valleys we had a chance to see just what spirit was actuating the unionists in Wales. Mobs surged the streets, destroyed property, charged the police, while at the same time the rioters were being paid their weekly allowance by their more peaceful brethren. After the union-leaders had been ar-



rested and convicted of inciting to riot, one of them was, while still in jail, chosen to a still more influential office in the federation, showing how responsible before God every member of the union is for the actions of his fellow-members. The unions, so far as we know, did not try to find out who the rioters were, to say nothing about expelling them from their ranks, but rather shielded and protected them.

Unionism has gone on record as organized intimidation and bullyism, almost any means being taken to make a non-unionist "pay up."

Those of our band here in Wales who work in the coal pits for a living for their dependent families have been facing the fiery furnace along the labor-union fight.

The greater number of them have been thrown out of work because they refused to receive the mark of the beast, and as the coal mines are about the only places of occupation for them it makes the fight doubly hard, yet not one of them has flinched. They have stood by their convictions and stepped out with faith in God to see them through. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

We here insert one of the letters of the union-leaders to one of our brethren:

"MAINDY LODGE,  
S. W. M. F.

"Dear Sir,

"As instructed by the Committee of the above, Non-Union Men and Members in Arrears are hereby summoned to attend a meeting of the Lodge on Saturday next, April 26th, between 5:30 and 7:30 P. M., for the purpose of paying their dues. Should no attention be given to this request, stringent measures will be adopted.

"Yours truly,

John T. Davies,  
Secretary."

Then there are other sides to the question which cause a man to suffer more or less if he refuses to bow the knee to this modern idol.

One of our brethren, a competent workman, applied for an advance in wages, the same as other men who do the same work, and received the following reply:

"RHONDDA URBAN DISTRICT  
COUNCIL

Council Offices,  
Pentre, Rhondda,  
13th December, 1912.

"Dear Sir,

"Your letter of the 9th November, applying for an advance in wages, was duly submitted to my Committee at their last meeting. I am directed to inform that the application not having been made through your Trade Union, the Committee were not in a position to consider the same.

"Yours faithfully,

W. J. Jones.

"Mr. H. E. Allin,  
Yordman,  
Council's Yord,  
Porth."

It is very evident that the devil is the god of this world and the means are various which he uses to force men to do him homage.

However, we are persuaded that God is still on the throne, that He sitteth on the circle of the heavens, and while He can not promise an humble follower of Jesus exemption from suffering, can not assure him that he may not meet even with violence from a hostile world, yet thank God there is a crown of life for those who prove true, refusing to receive the mark of the beast in their hand or in their forehead.

Even labor-union circles are shocked at the flagrant crimes committed by the McNamaras, who were self-confessedly the guilty parties in wrecking the Times building at Los Angeles and the Llewellyn Iron Works of the same city; while Ortie McManigal confesses to many other crimes. Bridges have been blown, dynamiting schemes have been executed—all to inure to the benefit of the labor-union members; and three hundred thousand dollars of their money was raised to save the guilty criminals from the penitentiary.

The United States government has since tried and found thirty-six of the labor-union officers and leaders guilty, particeps criminis with the sentenced pair. While the McNamaras are made the scapegoat for the sins of all labor-union members, the murder is really at the doors of all the members—church members as well as non-church members—in fine, all its membership, every one who pays dues to the federation, is guilty.

"Be not unequally yoked together with unbelievers." Quit the membership today!—C. H. T. in Burning Bush.

### LET US BE KNOWN

Once upon a time a good sister very nearly sent a good brother away to a hotel in the town, for the simple reason that she did not know whether the brother was an impostor or not. The sister was kind and she, with her husband, had often entertained our people in her generous way, but, knowing that our people had often been imposed upon, in our towns and cities, she questioned if the brother, in question, was really a brother.

The sister would have been very much humiliated, had she afterwards learned that she had sent a brother away from her door, without administering to his wants. Then, too, it would have had a bad effect upon the brother whom she thought to send away. The moral is, "Let our appearance be such that everybody can recognize us, and tell where we belong," or let us carry credentials, when traveling,

for that purpose, and it will avoid suspicion, as well as save us trouble.—Peter Brown in Gospel Messenger.

### LOST SOULS!

LOST SOULS! Can you get a faint idea of the measureless depths of meaning in these two small words? What oceans of tears! What overwhelming bursts of wailing and gnashing of teeth! What eternities of despair! Irredeemably lost. No chance for a light to shine out on their devil-begrit, furnace-heated, pall-shrouded, downward, outward, hellward pathway! Lost to happiness and holiness! Lost to God and the redeemed! Lost to heaven and hope! Lost! and no hope of ever being found! Not one dim, distant hope of ever being anything but more hopelessly, ruinously, despairingly lost during all the eternities to come!

From woe to more woe; misery to worse misery; ever, always lost! Lost because they would be lost. Lost, while their bosom friend was found! Lost while Jesus was seeking them, and found them, lost; but they would not be found. They gained the world, and lost their souls. They gained the shadow and lost the substance; gained the briars, and lost the flower; gained famine and lost plenty; gained foes and lost a friend; gained eternal damnation and lost eternal life.

Lost amid the outer darkness! Lost in the smoke of torment! Lost in the lake of fire and brimstone! Lost amid the howling of myriads of tormenting devils, the shrieks of the damned, "a horrible tempest," ten thousand thunders! Lost! Lost!! LOST!!! The bells of eternity are tolling the requiem. Time warns you. The Bible warns you. The Spirit warns you. Shall you and your loved ones be lost? Decide now, while Jesus calls, or you are LOST.—Selected.

We sometimes get the idea that the Church is just waking up and that now we are going to do something. But the fact is, there were many among our forefathers who were quite as faithful in the service as any are today; and after we are gone, there will be other faithful ones to carry on the work.—D. D. Miller.

If we are co-workers with God, we are filled with the love of God, and are striving for the advancement of the same things which Christ came to teach.—Eli Kenagy.

In all ages when people simply tried to imitate others, they failed just as Pharaoh did when he tried to imitate Israel in crossing the Red Sea.—J. S. Mast.



(Continued from page 180.)

spirit on the Lord's day," said the Apostle. To keep that pregnant phrase in mind will settle the details of every program of conduct on that day.

God help us all to resist the drift of Sabbath secularization. Doubtless it will cost us something to be loyal to principle in this day of many jelly fish Christians, who have opinions without convictions, and prejudices without principles. A refreshing shadow of a great rock in a weary land is the man of convictions and principles who can resist the drifting sands of a loose interpretation of the Divine commands. The demand to day is for rock Christians. We are living in a time when the people who settle questions of right and wrong for themselves seem to be in a minority. In matters of morals and dress most of us go in droves. A few people act as brain for the many. But we who have the light of God's Word need not be mastered by the mob. One is our Master, even Christ. A great many people are doing certain things on the Lord's day, not because they have settled the question, as between themselves and their Lord, but because they have settled it as between themselves and their own preferences, or as between themselves and their associates.

Let us be rock Christians, who will keep the Lord's day holy because it holds us in touch with eternal and Divine things, and because it celebrates our relation to our Divine Master; and because the Lord's day is the guerdon of our national prosperity, the hope of our civilization; and because the mouth of Jehovah hath spoken: "Them that honor Me I will honor."—Daniel Hoffman Martin in "Fundamentals."

### HEAVEN AND HOME

Breath of God from heaven's hills,  
Fill our souls as music fills  
Harps Eolian. Every tone  
In life's anthem make Thine own.

Fill our homes, Thou God of might!  
Goodness, beauty, truth, delight,  
In at all their windows pour,  
Enter Thou at every door.

Friends of God our friends shall be;  
Love we every land and sea,  
Both the silent wheeling poles  
And the universe of souls.

Myriad homes by heaven blessed  
Bind Thou round the sad earth's breast.  
One roof only is the sky;  
One household, humanity.

Let our labor be a song,  
Wise, alluring, swift, and long.  
Kneeling on our fathers' graves,  
Pray we for the faith that saves.

Be our only roof the sky  
And the Hand of God Most High.  
Build we not upon the sands;  
Ours a House not made with hands.

—Joseph Cook.

## Daily Record of Events

### For the Gospel Herald.

- 1 Sunday School Meeting at East Petersburg, Pa.—Sunday school reorganized at Zion Church near Versailles, Mo.
- 2 Pre. Daniel J. Hochstetler of La Grange Co., Ind., called to his eternal reward.—Sunday School Meeting at Red Well Church, Lancaster Co., Pa.
- 3 Three received by letter at Brandon, Colo.—Preparatory and baptismal services at Martin's Church near Orrville, Ohio.
- 4 Communion services at Hesston, Kans.; Canton, Ohio; Peabody, Kans.; West Liberty, Ohio; Brandon, Colo.; Manson, Iowa; Martin's Church near Orrville, Ohio; Union Church near Washington, Ill.; Ephrata, Pa.; Mechanics Grove, Pa.
- 6 Bro. John Erb of Harrisburg, Pa., called to his eternal reward after a ministerial service of many years.
- 10 Two received into church at Springs, Pa.
- 11 Communion services in Stony Brook Church, York Co., Pa.; Cedar Grove Church near Greencastle, Pa.; Groffsdale, Pa.; Springs, Pa.; Aurora, Ohio; Sunnyside, Mich.; Kokomo, Ind.; Oak Grove Church near Smithville, Ohio; Middletown, Pa.; Alto, Mich.; Mumasburg, Pa.; Longenecker's Church near Winesburg, Ohio; West Liberty Church near Windom, Kans.—One precious soul received into church fellowship at Coal Creek, Iowa.—Sunday School Meeting at Frazer, Pa.
- 14 Communion services at Mt. Zion Church near Versailles, Mo.
- 15 Ministers meeting opens at Brenneman Church near Linville Station, Va.
- 16 Ministers' Meeting at Linville Station, Va., closes a profitable and edifying session.
- 17 Teachers' Training Class organized at Emma, Ind.—Preparatory and baptismal services at Salem Church near Elida, Ohio.
- 18 Baptismal and communion services at Midland, Mich.—Annual Mission Meeting at Goshen, Ind.—Communion services at Elkhart, Ind.; Carver, Mo.; Ft. Wayne, Ind.; Oyster Point, Va.; Wolftrap, Va.; Reist, Alta.; Salem Church near Elida, O.—Sunday School Meeting at Harper, Kans.—Sunday school reorganized at Kokomo, Ind.
- 20 Bible Conference begins at Rockton, Pa.
- 22 Meeting of Ohio Conference in Medina Co., Ohio.—Opening services of Seventh Annual Nebraska A. M. Sunday School Conference.
- 23 Ohio Conference closes an interesting session.—Nebraska A. M. Sunday School Conference closes its labors.
- 24 Baptismal services at Bethel Church near Wadsworth, Ohio, and Fentress, Va.—Meeting of Executive and Mission Committees of M. B. of M. & C., at Smithville, Ohio.
- 25 Communion services at Bethel Church near Wadsworth, Ohio; Eden, N. D.; Rockton, Pa.—Bro. Jerry Stutzman called to the ministry in Johnson Co., Iowa.—Series of meetings begin at Smithville, Ohio.
- 26 Meeting of Mission Superintendents at Smithville, Ohio.
- 27 Meeting of Mennonite Board of Missions and Charities at Oak Grove Church near Smithville, Ohio.

- 28 Mennonite Board of Missions and Charities closes a profitable meeting.
- 29 Sunday School Workers' Meeting at Elizabethtown, Pa.—Eastern A. M. Conference meets at Smithville, Ohio. Ontario Conference meets at Wideman Church, Markham, Ont.
- 30 Close of Ontario and Eastern A. M. Conferences.
- 31 Meeting at Smithville, O., of contributors to South American Mission.—East Holbrook Church near La Junta, Colo., burned to the ground.

### REPORT

#### Of Sunday School Meeting Held at Elkhart, Ind., May 30, 1913

### For the Gospel Herald.

Sermon. S. L. Weldy. Text, Luke 17: 14.

Organization: Mod., J. B. Moyer; Secys., Amos Weldy, Orpha Hostetler.

**What are the Benefits Derived from a Sunday School Library?** They place good reading within the reach of all.

**How Best Promote Mennonite Principles through the Sunday School?**

Teach the whole Gospel of Jesus Christ and exercise in it every day of our life, is the best way of teaching Mennonite principle.

**Children's Meeting. "How Reach the Nearby Neglected Fields?"**

Organize Sunday schools in neglected fields. Select some Spirit-filled worker to look after such fields.

**What are the Dangers of the Modern Popular Sunday Schools?**

Outside attractions by way of special days, instrumental music, and the cultivation of a military spirit.

**How May We Know that Our Teaching is Effective?**

By the reflection of the lives and work of those whom we teach.

**The Uninterested. (a) Causes for Such.** Lack of knowledge of the work, prejudice, discouraging influence of associates.

(b) **Their Influence.** Discouraging.

(c) **How Interest Them?** Get in touch with their daily lives and show our own interest.

S. C. Hartzler,  
General secretary.

### REPORT

#### Of the Tenth Annual Sunday School Meeting Held at Churchtown, Pa., June 10

### For the Gospel Herald.

Organization: Mod., J. N. Burkhardt; Chor., J. W. Yoder; Sec., Cora E. Zimmerman.

The morning and afternoon sessions were given to the discussion of the following assigned topics:

**"Where Art Thou?"** was discussed by W. W. Hege, in reference to personal salvation and Christian work.

**"Questions, How to Ask Them,"** was treated by Walter Charlton in a very clear and helpful address.

As **"Unseen Powers: Good,"** W. W. Hege enumerated, the Word, faith, love, obedience, unity, secret prayer and the Holy Spirit.

In **"Unseen Powers: Evil,"** B. F. Zimmerman emphasized the working out of evil in Bible history and modern life.

**"What the Pupil Expects of the Teacher,"** by Elam Horst. The pupil expects the teacher to use the Bible, to be honest, and to have the indwelling Christ.



At the evening session a sermon was preached by Elam Horst drawing attention to some of the perils of the present age.

The attendance was good, the addresses spiritual in tone, and those who listened with open and humble minds could scarcely fail to receive fresh impressions of responsibility, of the greatness of divine truth and of the worth of continuing steadfastly in the Christian work.

Secretary.

### REPORT

Of the Fourteenth Annual Sunday School Meeting Held at Lost Creek Church, Juniata Co., Pa., June 5, 6, 1913

For the Gospel Herald.

#### Thursday Evening

Organization: Mod., J. A. Sauer; Secys., Charles Sauer, John G. Brubaker. Devotional. J. F. Bressler. Opening address. Wm. Sieber. Sermon by David Garber. Text, Isa. 49: 24.

#### Friday Morning

Devotional. W. W. Graybill. Hindrances and how to Overcome Them. David Garber.

The greatest hindrance is unbelief. We under-estimate the value of a soul. Pleasure seeking is a great hindrance in Sunday school work. It is the devil's delight to have inconsistent teachers in the Sunday school. We need to spend much time in the study of God's Word, prayer, and meditation, in order to overcome.

Teacher's Equipment. J. F. Bressler.

The teacher's equipment consists in conversion, prayerful life, a knowledge of the Word of God, zeal, love, persistence, tact, and the confidence of the pupils.

The Great Essential in Sunday School Work. David Miller.

The greatest essential is to have the love of God shed abroad in our hearts, and to teach the whole Word of God. Good literature is more essential to be strong in the Lord than to be strong in numbers. Another great essential is the prayerful life.

#### Friday Afternoon

Devotional. Caleb Winey.

Helpful Hints for Helping Hands. John G. Brubaker, David Miller.

Workers should be converted, consecrated, consistent, zealous, studious, punctual, and all work together for the good of Christ's cause.

All can help by bringing their children and friends to Sunday school. If not a teacher or officer in the Sunday school help the one in that position. Every one has a place to fill, if it be only a listener.

The Proper Application of the Word.

The Word of God is sharper than any two-edged sword. Therefore we should study the Bible carefully and ask God to help us select the right scripture for the occasion, lest we wound instead of heal. The Word is suitable for all conditions. Sometimes it is necessary to supply the natural needs of the body, before the Word can be administered.

#### Friday Evening

Devotional. Wm. Sieber.

What is Required of Me? Banks Winey, J. W. Benner.

It is required of me to make a full surrender to Christ, take up the cross and follow in His footsteps; to control my passions, form the right habits, to be zealous and practice what we teach, and to have faith, and courage in my work.

The Joy of Fellowship in Service. Menno Brubaker, David Garber.

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Any known sin will destroy our fellowship. The deeper we drink the cup of suffering with Christ, the greater will be our joy.

Secretaries.

### REPORT

Of the Tenth Quarterly Sunday School School Meeting Held at the Pleasant Valley Church, near Harper, Kans., May 18, 1913

For the Gospel Herald.

Meeting was called to order by the moderator. Opening exercises by J. F. Mast. Secretary's report of last meeting.

What has the Sunday School done?

(a) For the World. J. P. Berkey.

Gives the children an opportunity to learn the Scriptures and thereby be brought to Christ. Only eternity will reveal what it has done for the world.

(b) For the Church. S. H. Detweiler.

Is a nursery for the church, a place to develop the talents. Thereby we are able to obtain better church workers. A teacher filled with the Spirit has a powerful influence towards drawing the pupils to the spiritual life. It has helped fill the pales of the Church.

(c) For Me. General discussion.

Has been a great blessing to me. It creates a desire to know more of God's Word, made the first impressions of the light, and obtained the first convictions.

Effective and Defective Teaching. H. E. Hostetler, John Brunk.

Teaching is one of the greatest arts. Effective teaching enlightens, instructs and inspires the pupils. We must have our hearts full of wisdom from above and possess that which we are teaching in order to teach effectively.

The Persevering Sunday School Worker. Martha Bare, Irene Neuhauser.

The persevering Sunday school worker is in close communion with the Master. He should have a definite aim. His mission is the mission of the Master and goes on with the work. His motto, The way to serve God, is to serve God's creatures.

Christianity a Missionary Religion. Minnie Nafziger, Oliver Hostetler.

Go and teach all nations, for Christianity is the only religion that will satisfy the soul. By being obedient to our parents, bishop and church we can be true missionaries. Christianity causes people to love their enemies which will have a great effect on all, and often converts their enemies.

Bro. R. M. Weaver was chosen moderator for next meeting. Those acting as officers were, Mod., J. F. Mast; Chor., M. E. Hostetler; Secys., Katie Troyer, Bertha Plank.

### REPORT

Of Sunday School Meeting Held at Hanover, Pa., June 5, 1913

For the Gospel Herald.

Organization: Mod., Bro. David M. Wenger; Chor., Bro. Amos Myer; Sec., Sister Mary D. Martin.

Devotional exercises during day conducted by following brethren:

C. R. Strite (Phil. 1:1-14).

Samuel Hess (Psa. 100).

Amos Myer (Heb. 12).

Purpose of the Meeting.—Stir up the God given gift in thee. (II Tim. 1:6). N. H. Mack, Abram Keagy.

Keep the gift stirred up or the mind will become inactive. Sunday school meetings are doing much good in stirring the gift up that the church and Sunday school do not reach.

By keeping the spirit stirred up it grows and increases. To be led by the Spirit we must be in the Spirit.

People are stirred up in temporal things, but neglect the stirring up of the spiritual gift.

Inconsistencies in our lives are the beams—

1. When going to church start from home with intention of going to worship and pray. Who can please God who does not go to church in worshipfulness. God has given every one a charge as He did Paul—not only ministers, bishops, and deacons, but everyone.

2. Our timidity—because of our human weakness.

3. Our disposition.—Some people don't want to be tried. Wherever God puts you, work.

4. Other people's faults.—We have faults too, though we can't see them so plainly.

5. Opposition.—"If God be for us, who can be against us?"

What do You Consider a Successful Sunday School? Willis Kilheffer, Jacob Hostetler.

A place where we prepare to work in the Sunday school and church.

Father and mother praying at family altar with children are laying a foundation for a successful Sunday school.

Don't be riding on the Gospel wagon—help along.

Even though the Sunday school dwindles down don't close the doors.

Prepare little children who have love of God to teach their parents.

Sunday school is a place where we all are on one level, all can talk and ask questions.

How Reach Those Members and Their Children Who do not Attend Sunday School? C. R. Strite, J. W. Coulson.

The purpose of every Sunday school is to reach the indifferent—purpose of every father and mother the same.

Our lives must go ahead of our profession.

The gift needs to be conveyed to others.

Parents and children work together in temporal work and God wants same in His service.

As we go forth we set forth the characteristics of the Christ life.

We are to be fruit bearers.

An impress that cannot be shaken off flows from our lives if we have Christ dwelling within.

Show the children kindness and special interest.

If we come in contact with the truth it leaves an impress.

In our journey of life we may meet rough roads but later on smooth roads.

Don't let the older ones do all the work in the Sunday school.

The Holy Spirit Manifested through Submission, and Obedient Church Members Working in the Sunday School. Noah H. Mack, David Strickler.

Where there is always internal opposition the Holy Spirit does not have full sway.

In apostolic times they had a spirit of submission.

God's Word through the Church has told us what we should do—where we should go and how we should dress.—If we are not doing it we are not submissive.

King Saul went out and was submissive but far from submissive to God's Word or work.

Conference does not approve of anything



contrary to God's Word—he submissive.  
**How is Your Light Shining?** J. C. Ha-becker.

Christ says, "I am the light of the world." He was lighting others.

"Ye are the light of the world"—are we lighting others?

Use the Bible as a mirror.

"Thy word is a lamp to my feet and a light to my pathway." Some people are like lamps without light.

There are hedges around God's people that are a great protection. Continue in doctrine.

**Results of Worldly Influence over Church Members.** C. R. Strite, D. B. Diller.

"Know ye not that the friendship of this world is enmity with God" (Jas. 4:4)?

Worldly influences are encroaching upon the work of the Spirit of God.

Some people don't like the narrow way. Bible says the way is narrow. They don't want us to be so "sharp." The Word of God is sharper than any two-edged sword."

If we are not influencing the Church for good we have turned our back to God and are following the beggarly elements of this world.

When we see brethren and sisters introducing fads we see them drifting from the plain old Gospel.

**Five Minute Talks by Spirit-filled Workers.** Willis Kilheffer, C. R. Strite, Amos Myer, David Herr.

Love of God is as a cord reaching from earth to heaven, God drawing on the rope to draw us nearer.

Open discussion, taken part in by following brethren: Willis Kilheffer, David Wenger, Noah Mack, Samuel Hess, Jacob Miller.

**Talk to Children.** D. M. Wenger. Topic, Joseph.

**How should Prayer be Taught in the Sunday School?** C. R. Strite, Daniel Stump.

Jesus never taught His disciples exactly how to pray, but He did teach them how to pray. It has to a certain extent become customary that the minister prays and the congregation somewhat indifferent—talking, etc., during prayer. This should not be.

There is comfort found in humble attitude of prayer. The heathen worship and bow down to their idols. How much more should we bow down to our God. We need to continually cultivate our methods of prayer.

Don't become formal. There is too much formal preaching and teaching in these days.

Men praying always, lifting up holy hands, have been rescued by blood of Christ.

**Mission Sermon.** Noah Mack. Text, Acts 17:30, 31.

The meeting was well attended. Interest good, all being profited by being fed upon truths of God's Word.

Secretary.

## REPORT

Of S. S. Meeting held at Gingerich Church, Lebanon Co., Pa., May 13, 1913

For the Gospel Herald.

Mod., N. H. Mack; Chor., Amos G. Kauffman.

Address of welcome, M. N. Reesor.

**Sermon.** Andrew S. Mack. Text, John 6:63.

The following subjects were taken up:  
**The Object of a Sunday School Meeting.** A. B. Lutz.

**What have the Sunday School Meetings done for the Sunday School?** A. H. Hershey.

**The Sunday School as a Soul Saving Institution.** W. H. Kilheffer.

**The Power of Love in the Sunday School.** D. H. Mosemann.

**Our Duty to Our Children and Our Neighbor's Children.** J. W. Weaver.

**In the World but not of the World.** D. H. Mosemann.

**Sermon.** J. W. Weaver.

All were born in sin. Christ came to make free through faith in Him. Spirit-filled teachers teach the Word, which is Spirit and life. If we are spiritual we represent good soil and fruitful trees. Enemy sows, tares, pride.

Object of Sunday school meeting is to glorify God's kingdom, to pour out our gratitude to God, the opening up of the Scriptures.

All should have a mind to work, whether on the mountain or in the valley.

Sunday school is an educational institution. Sowing the Word. Bring up the child in the nurture and admonition of the Lord.

Say no to natural feast, go to Sunday school and be refreshed.

Develop intellectual power by studying the Word. A stream never rises above its source. Love has its source in God. Love of God gave His Son; love of Son gave Himself. Love draws; put self back; love unruly child.

The cross is the expression of the world against Christ. Object of preaching is to get people to believe in God. Prepare to meet thy God.

Secretaries.

## Obituary

**Rohrer.**—John W., infant son of Peter L. and Bertha Wenger Rohrer, departed this life at the home of his parents, Lancaster, Pa., June 6, 1913. He was born Nov. 6, 1912; aged 7 months.

Funeral services were conducted June 8 at the Lancaster Mennonite Church by D. H. Mosemann. Text, Isa. 40:11. Burial at Mellinger's.

**Imhoff.**—Mildred May, daughter of Jacob and Kathryn Imhoff, was born Mar. 24, 1910; died of pneumonia May 20, 1913; aged 3 y. 1 m. 26 d. Mildred was the only and beloved daughter of the family, and will be sadly missed by them. She leaves her father, mother, 2 brothers, besides many other relatives and friends, to mourn her early departure; yet they need not mourn as those who have no hope, for the Father lovingly gathers these little lambs unto Himself, where they are forever safe in the arms of Jesus.

Funeral services were held at the Union Church near Washington, Ill., by A. A. Schrock and A. L. Buzzard, using as texts, Psa. 39 and Jas. 4:14 (latter clause).

**Graber.**—Barbara (Schlatter) Graber was born in Canada, May 16, 1853; died near Noble, May 27, 1913; aged 60 y. 11 d. On Feb. 12, 1858, she was united in marriage to John Graber. To this union were born 1 son and 2 daughters, who together mourn the loss of a loving wife and mother. In her young years she accepted Jesus as her Savior and was received into the A. M. Church, in which she was a faithful member until God called her away. She also leaves to mourn her departure 7 brothers, 3 sisters, 2 grandchildren and many friends. Funeral services were conducted by Bros. Wagler and Graber in German from I Cor. 15 and Bro. Gingerich in English from II Cor. 5:1. Interment in the Sugar Creek Cemetery.

**Miller.**—Thomas, son of Yost Miller, was born in Holmes Co., Ohio, Nov. 2, 1883; died May 31, 1913; aged 29 y. 6 m. 29 d. He leaves a sorrowing father, 4 brothers and 5 sisters. The sympathy of the community goes out to the sorrowing family. He was buried at the Martin's Creek Cemetery. Services by Fred Mast, Calvin Mast, and J. K. Yoder of Iowa.

**Strawderman.**—Fannie Strawderman was born in the Upper Cove, Hardy Co., W. Va., Aug. 3, 1882; died in Staunton, Va., Jan. 13, 1913; aged 30 y. 5 m. 10 d. She was a daughter of Jefferson and Barbara Strawderman, both of whom died some years ago. She is survived by 5 sisters, 4 brothers, and 2 half-sisters. The funeral services were held on the 15th at the Whitmer school house by the brethren, Lewis Shank and Joseph Geil. Text, John 14:2. She was buried in the family burying ground by the side of her parents.

"There is a reaper whose name is death,  
 And with his sickle keen,  
 He reaps the bearded grain at a breath,  
 And the flowers that grow between."

**Dowling.**—Lennis Olean, little daughter of Bro. and Sister Matthew L. Dowling of Lonsdale, Tenn., died May 28, 1913, after a spell of sickness having convulsions for about six weeks, from teething, then other trouble was learned of in her head. An abscess or a growth of some kind pressed the right ear drum and the base of the brain, that caused her death. Aged 1 y. 2 m. 8 d. Services were conducted at the home by Bro. Crowder of Lonsdale, after which funeral services were held at the Mennonite Church near Concord. Interment in cemetery near by.

Darling Lennis has gone to heaven  
 To join our friends and loved ones there,  
 To sing and praise His name forever,  
 In that glorious world so fair.

**Esch.**—Peter, son of Christian and Anna Esch, was born in Woodford Co., Ill., Dec. 29, 1847. Thirty-two years ago he moved with his family to the home from which he passed away, two miles north of Washington, Ill.

On Dec. 12, 1912, he was taken down with an attack of la grippe and rheumatism which ended in his death on the last day of the year. At the time of his death he was sixty-five years and two days of age. He leaves to mourn his departure his wife, 4 children—Mrs. Peter Springer, Mrs. Henry Schertz, Solomon Esch, and Benjamin Esch—9 grandchildren, a brother, Joseph Esch, and a sister, Mrs. Peter Schertz. He was for many years a member of the Amish Mennonite Church at Metamora, Ill. Funeral services were conducted by the brethren, Geo. J. Lapp of India, and Valentine Strubhar of Washington. Text, Rev. 7:9-17.

**Kauffman.**—Rebecca A., (nee Miller), wife of Bro. Harry G. Kauffman, was born near Mattawana, Pa., May 4, 1863; died June 5, 1913, of typhoid fever; aged 50 y. 1 m. 1 d. She was afflicted about 4 weeks and had turned for the better, then took a heavy chill and died in a short time. In 1896 she united in marriage with Harry G. Kauffman. To this union were born 3 sons and 3 daughters. One daughter died in infancy. Bro. Kauffman united with the A. M. Church in 1899. The deceased was a member of the Dunkard Church since she was 19 years old and was highly respected for her faith and service in the church and Sunday school, also for her

(Continued on next page.)



## Items and Comments

The government crop report just issued at Washington, D. C., indicates a probable increase in the wheat crop of 1913 over that of last year.

A new Minnesota law prohibits drinking of intoxicating liquors on the trains and trolleys, and makes it unlawful for any one intoxicated from strong drink to ride on them.

"Coldest June 9 in 42 years," is the official report from several places. And most people acted like they were not at all proud of the distinction. Damaging frosts are reported from several states.

The extent of the reindeer industry in Alaska, under the United States Bureau of Education, is indicated by the fact that it covers a territory as long as from Maine to South Carolina. If a line were drawn through the fifty-four herds it would stretch more than five thousand miles. There are over thirty-eight thousand reindeer in these herds, two-thirds of them owned by natives. The value of the reindeer owned by the natives is estimated at \$600,000, and from them during the year was derived an income of \$25,000 in addition to meat and hides consumed by the natives themselves.—The Vanguard.

Several new records have made recently in aerial navigation. In response to an invitation from the Emperor of Austria Count Zeppelin with 23 companions rode in his new airship, Sachsen, from Baden to Vienna a distance of 430 miles in about eight hours. Another record-breaker was the feat accomplished by the French aviator, Marcel G. Brindejonc, who sailed through air from Paris to Warsaw, a distance of 933 miles at an average speed of a little over 93 miles an hour. A generation ago aerial navigation was considered a dream; today it is considered a serious problem; a generation hence it may be a common thing.

An exchange thus draws the line of distinction between Pennsylvania and Kansas:

In 1911 Pennsylvania had one out of every 383 of its population in insane asylums, an army of 21,603 paupers at a cost of over \$4,000,000, and one out of every 45 dependent either as a lunatic, pauper, or criminal. At the same time Kansas had 87 counties without insane persons, and 54 counties had no feeble-minded, 38 counties without paupers, 53 empty county jails, and only one pauper for every 3000 population.

Kansas is a prohibition state, while Pennsylvania is liquor controlled.

A decision of far-reaching importance was handed down by the United States supreme court, June 9. A number of years ago many states passed laws fixing the rate of passenger fare at two cents a mile. The railroads attacked those laws as being unconstitutional and declaring them confiscatory in effect. In a number of instances the courts sided with the railroads and issued injunctions restraining states from enforcing their laws. The matter was carried to the supreme court, which body decided that states were at liberty to pass any laws they saw proper governing the railroads within their own limits, so long as the laws were not confiscatory. The question of physical valuation of railroads was also simplified by the terms of the decision, so that in the future it is thought that the "watering" of stocks will be much more difficult than it has been in the past.

(Continued from preceding page).

sociability with those she met. The home has lost a loving and kind mother, the community a good and helpful neighbor and the Church a useful member. We have reason to believe she has lived out the admonition found in Rev. 2:10. Funeral services conducted by J. C. Swigart from Jno. 13:7; also remarks by R. T. Myers, Lawrence Ruble, ministers of her church, and by Michael Yoder, of the A. M. Church. She leaves to mourn her departure a husband, 5 children, 5 sisters, besides many relatives and friends. Interment in the Pineglen Cemetery.

J. H. Byler.

**Zimmerman.**—Sarah E. Myers was born Feb. 22, 1849; died in Paulding Co., Ohio, June 4, 1913; aged 64 y. 3 m. 13 d. She retired in the evening as usual and was found dead by her brother in the morning. She was married to Leonard Zimmerman, October, 1888. To this union was born 1 daughter. Her husband and daughter both preceded her to the spirit world. She united with the Mennonite Church when yet a young woman and lived a life consistent with her profession unto the end. She was an affectionate sister and a good neighbor and her friends who are left to mourn can comfort themselves with the hope that she is gone to her eternal rest. She leaves 3 brothers, and 2 sisters, besides many relatives and friends. May all prepare to meet her in the glory world. Funeral on the 7th at the U. B. Church conducted by Moses Brenneman from Rev. 21:4. Buried in the cemetery near by.

## MENNONITE YEAR-BOOK AND DIRECTORY

After a lapse of five years, and in response to numerous requests and inquiries, another number of the **Mennonite Year Book and Directory** is soon to make its appearance. Through the kindness and co-operation of our brethren in all parts of the field and the untiring efforts of the editor, Bro. J. A. Ressler, the book promises to be replete with useful information in the form of church statistics which we feel sure will be of value to all who are interested in the work and welfare of the Mennonite Church. Following are a few of the leading features of the book:

**Perpetual Calendar.** By L. J. Heatwole. Statistical tables, giving the names, location, bishops, ministers, deacons, number of members, etc., of Mennonite congregations in the United States and Canada.

**Statistical tables,** giving the names, location, work, etc., of Mennonite institutions.

**The Mission Efforts, Opportunities, and Possibilities of the Church.** By J. S. Shoemaker.

**Our Educational Interests.** By J. S. Hartzler.

• **Progress of the Mennonite Church.** By D. D. Miller.

**Publishing Interests of the Church.** By Aaron Loucks.

The size of the book will be about that of former editions (80 pages) and work on it is pushed as rapidly as possible. We hope to have it ready for distribution some time in July. It will be a handy reference book for all people interested in the work of the Mennonite Church. As the time for delivery approaches more definite information will be given as to plans for getting the book into every Mennonite home in America.

**MENNONITE PUBLISHING HOUSE,**  
Scottdale, Pa.

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\*Date of organization.

Then shall we learn the "wherefore"

Of the path our feet have trod.

When we shall gain the heights of heaven  
And the vantage ground of God.

—Selected.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTDALE, PA., THURSDAY, JUNE 26, 1913

No. 13

## EDITORIAL

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Through the influence of Russia and other powerful nations, the Balkan nations of Europe have agreed to a reduction in the size of their armies. Now let the larger nations prove their consistency by doing for themselves what they have virtually compelled the smaller nations to do, and the danger of war will be correspondingly lessened. The way to secure peace is to prove yourself peaceable.

These are warm days. Many people give way to the feelings of the body, and by staying away from the Sunday services shut themselves off from the heavenly breezes which are so necessary to the comfort and well being of the soul. If you pity your horses for having to make the trip to the house of the Lord, show your pity by giving them sufficient rest during the week so that they can make the trip to church on Sunday without injury.

**Reports.**—A considerable portion of this paper is edited by Bro. J. S. Shoemaker, secretary of the Mennonite Board of Missions and Charities. It might have been well if the addresses which he reports in his writeup of the meeting would have appeared as separate articles, but the reader will get the same thoughts by reading them in the report, and at the same time see the place they occupied in the meeting. We also have on hand a well written report of the Illinois Sunday School Conference and of a

number of local Sunday school meetings which will be published as soon as there is room. We are grateful for what has been accomplished during the past year, and hope and pray for larger results in years to come.

### The Cleansing Power of the Blood.

—How does the blood of Jesus Christ cleanse the heart? is a question that is frequently asked when the efficacy of the blood is under consideration. The exact process we may never know. There are many things connected with Christian experience which are mysterious though real, and this is one of them. It is as the new birth; we know it is a fact, we are conscious of the change, but we can not explain all about it. Two things we do know. When the penitent sinner accepts Jesus Christ as the Savior of his soul, in the atonement all past sins are forgiven, wiped away. Since "Whosoever is born of God doth not commit sin," and since they that are dead to sin do no longer live in sin (Rom. 6:2), it follows that every blood-washed soul is free from sin.

**The Prime of Life.**—When do we reach it? That depends upon the angle from which you look at the question. If it is the readiness in receiving indelible mental and moral impressions that is under consideration, the prime of life is reached during the first few years of early childhood. If it is readiness in accumulating knowledge that is meant, the prime of life is reached in the teens or early twenties. If it is capacity for hard work that you have in mind, you will find, as a rule, the prime of life somewhere between the ages of twenty-five and thirty-five. If it is clearness and soundness of judgment that you are looking for, the prime of life is usually reached between the ages of forty and eighty, depending upon how diligently the opportunities of

life are improved. Each period in life presents a golden opportunity which it is sinful to neglect.

**"Plainness" and Simplicity.** — We have heard many people disapprove of "plainness" in apparel at the same time expressing great admiration for "simplicity." The fact is, where the first disappears the second likewise goes, except in cases where simplicity (?) seems to be a fad. This fact was brought to our minds afresh when reading one of our exchanges in which the following appears:

"One generation of general non-distinctiveness already shows multitudes under our name ceasing to know their right hand from their left as regards the standard and doctrines given us to display because of the Truth. Even simplicity itself assumed as an escape from 'plainness,' has been woefully sacrificed, and loud gaiety largely evolved, by throwing overboard the special plainness that stood as our testimony for simplicity. By many essaying to adopt a simplicity cut loose from testimonial form, simplicity is vanishing among the things that were, and doctrinal latitude and indifference setting in."

Notice especially the expression, "simplicity assumed as an escape from 'plainness.'" Many have been caught in the delusion. There is but one alternative. It is a choice between the simplicity of the Gospel and the vanity of the world.

**The Church Paper.**—A paper for the people must constantly reflect the aims and purposes of those whom it represents. If properly edited it will give the doctrines, the teachings, the views, the thoughts, and the sentiments of the people, and in this way it will show their spiritual condition as well as the degree of practical Christianity to which they have attained.

For these reasons the editor alone must not be expected to do all the writing. He must have correspondence, articles, items of news, church reports, Sunday school work and a



general report of what is going on in the various congregations. This is what makes the paper interesting and sought after by those who are part and parcel of the body represented by the paper. A local newspaper that gives all the doings and happenings of the neighborhood, even if they are ever so trifling, is the paper that "takes" among the people.

If our people then wish to have the Herald a real, looking-glass, reflecting the life, the spirit and the work of the Church, they will see the necessity of writing for the paper—write articles, write news; give us many things by many writers. Write short and to the point; do not mix in too much admonition. These are all right in their proper place, but too much makes an article long and tiresome.—F.

**Seeds of Anarchy.**—England is facing a serious problem. There are a number of influences at work there which must be stopped or there will be trouble ahead. First of these is the present attitude of the suffragettes. Woman's suffrage may or may not be wrong; but the present policy of reviling the government, inflaming public passions, wrecking houses, and defying the powers that be can not be right.

Another serious menace to the peace of the country is the attitude of some of the opponents of the home rule for Ireland. The men of Ulster say that home rule for Ireland means Catholic domination for Protestant Ulster. In this they may be right, and it is certainly their privilege to work for their ideas and ideals; but when they propose to defy the government, to resist by force of arms what may become a law of the land, and call upon their sympathizers in England to organize themselves "to resist the tyranny of the government," they are sowing the seeds, which if allowed to grow must of necessity result in a carnival of crime and anarchy and revolution.

So long as human depravity exists our governments may expect to have to deal with lawless people; but when those who ought to be loving mothers and affectionate sisters become infuriated with the mob spirit, when men who ought to be loyal to constituted authority breathe out threatenings of rebellion, when violence is publicly extolled as a virtue and powerful interests and organizations express public sympathy for the same, the nation may well tremble for results. Unless the good people of England succeed in exerting an influence which will cause the present treasonable attitude of the suffragettes and Ulsterites to be looked upon by the public in the same light that ordinary crime is considered, this disrespect for authority of government and violent opposition to law can not

but bring about an inflamed public sentiment which may at any time break forth in a deluge of blood. "Whatsoever a man soweth, that shall he also reap."

In America the same spirit is manifest along several lines. The public sympathy given to the violence and tyranny of labor unionism is simply appalling. Labor unions may have their grievances. United capital is as avaricious, as selfish, and as tyrannical as is united labor. Every man has the right to his convictions as the right or wrong of unionism. But the violence resorted to in times of strikes, the avowed attempts to compel non-union men to join them or go without work, the expressed sympathy for law-violators, and abuse of officials who make an effort to bring law-violators to justice, are not debatable points—they are clear cases of sedition for which no respectable person should stand. Moreover, the papers representing labor unionism, socialism, and other causes attacking the existing order of affairs, present one continuous stream of abuse against capitalists and against governments for taking the part of capital. This can have but one effect upon the minds of people reading such literature. It inflames the mind against constituted authority and sows broadcast the seeds of anarchy.

It may be that the good sense of the American people will ultimately prevail; that the public conscience will become awakened to the evils growing out of this spirit of violence, and that the minds of people will be turned into nobler channels. But the sooner that we close our ears to the appeals to passion and prejudice as heard from platform and press the better our chances for escape from the inevitable results of such seed-sowing.

The Bible is not silent on this question. The ideal there held out is that of calmness and meek submission to constituted authority. To the heads of homes there comes this advice, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Speaking to wives it says, "Wives, submit yourselves unto your own husbands." Children are exhorted to "honor thy father and thy mother." Servants are counseled to "be obedient to them which are your masters according to the flesh." Our proper attitude toward governments is thus stated: "Let every soul be subject unto the higher powers." Our duty toward our church is summed up in these words: "Obey them that have the rule over you."

There are reasons given for all these admonitions, but space forbids mention of them here. These are not arbitrary commands circumscribing our spheres of liberty, but they are the expression of divine wisdom pointing us to the very best there is in life. But we wish

to call your attention to the difference there is in the tone of Bible instruction from that which is found in books and papers whose business it is to inflame the public mind against real or fancied abuses. Whiskey can not inflame the tissues of the brain any more effectively than does the tongue or the pen of the agitator inflame the mind. As the drunkard is wrecked physically because of the constantly increasing inflamed condition of the tissues of the body, so is a man wrecked morally and spiritually when he allows his mind to become inflamed through the harangues and violence of the agitator.

There is but one course of duty open to the child of God. We trust in the living God, whose wisdom is spread out before us on the printed page of the inspired Book, much more than we do the paid agitator of some political organization. The Bible brings to us the seeds of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," just as surely as the commercialized agitator sows the seeds of unrest, hatred, violence, anarchy. Beware of the man who delights in abusing others, whether he speaks of labor and capital, of civil government, or the Church. He is morally deranged, and wherever his influence reaches he spreads the seeds of his moral disease.

We trust that no one may misread the above into an argument against testifying for the truth and against things that are wrong and sinful. God formed the mouth of man to proclaim righteousness and to testify against evil. But before we exercise our privileges in this direction, let us be sure that our hearts are so filled with love to God and a knowledge of His Word that our testimony may accord with the expressed will of God, in fact and in method. We are admonished to "cry aloud, and spare not," yet nowhere encouraged to resort to "railing accusations." We are bidden to "contend earnestly for the faith," yet cautioned that "the servant of God must not strive." We are commanded to "fight the good fight of faith," yet reminded that "the weapons of our warfare are not carnal." When confronted with opposition let us remember the example of Him who "when he was reviled, reviled not again," and remember the admonition of the beloved apostle who says that "in meekness" we should "instruct those that oppose themselves." The Gospel directs us to suffer wrong rather than engage in carnal strife of any kind. Our mission is to bring all we can to the light of the Gospel which prizes "a meek and quiet spirit, which is in the sight of God of great price." Whatever may be our lot or the nature of our surroundings, let us not forget that "Godliness with contentment is great gain."



## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

### LOSS AND GAIN

The law of life controlling human forces  
Since history's dawn in nations long forgot,  
Has as their first and primal ascent instinct,  
Self-preservation as the central thought;

Till mid the roar of bloody human conquest  
Was heard a deathless voice upon the scene,  
And heaven and earth have paused to hush and listen  
To the new gospel of the Nazarene;

He that shall save his life shall lose it,  
And so He taught the meed of gain and loss;  
And losing it for me, shall surely find it,  
And then He proved it true on Calvary's cross.

That gospel lives and triumphs all transcendent,  
Proves that His dying was not, is not, vain;  
When men our blood and kin on the Titanic  
Dying for others proved it true again.

Oh law of love, all other laws exceeding,  
Rule in our lives, and self will lose its sway;  
Then death will be as but a glorious ushering  
Into the splendors of eternal day.

—William J. Robinson.

### THE WAY OF CAIN

(Jude 2.)

By Geo. M. Hostetler.

For the Gospel Herald.

Among the many things we might consider in studying the life of this man are these:

Cain did not deny the existence of God, he believed in Him; nor was his way an irreligious way, he worshiped God.

But it was his own way instead of God's way. He was a worshiper, but the way he went about it was not acceptable to God. His worship may have had a more beautiful appearance than that of his brother. There was no confession of the consciousness of sin in it nor a recognition of his need of atonement. It was simply the fruit of a sin-cursed earth at the hand of sin-cursed man. After Cain realized his misfortune he wailed and lamented, but there was no repentance in it.

The world has a religion of which Cain's was a type. The world has a form of worship after its own liking and not after God's order. This has

the name of being pleasing, entertaining, and without self-denial. Of course, in their philosophy man is not a sinful being by nature, he is made by his environment; nor does he see the need for the blood of Jesus Christ, for he does not believe there is a hell.

It is better to awake to the truth here than hereafter. The rich man lifted up his eyes in hell. How much better for him had he lifted them up before his death. Let us forsake the broad way which leads to death, and travel up the narrow way of the cross and finally receive the crown of glory which is prepared for those who love Him.

Canton, Ohio.

### SHOULD THE CHURCH TOLERATE MASONRY?

850 W. Madison St., Chicago, Ill.,  
June 16, 1913.

Editor Gospel Herald,

Dear Brother:—My attention is called to an item appearing in the "Town and Country," a paper published in Montgomery Co., Pa., whose editor is reported to be both a Mason and Lutheran minister. This item reads as follows:

"Those members of the Lutheran Ministerium who seem to take an ungodly delight in an annual attempt to put the ban on all Lutheran ministers and laymen who belong to the Masonic Fraternity, should first take stock account and find out what masons have done and are doing for and in the denomination before they rave about something which they know absolutely nothing. They should also try to find out why Washington in the darkest days of our Revolution, gathered around him masons to help him guide the ship of State. Masonry stands for something as broad and as deep as humanity itself. Any denomination that cannot stand for anything as broad as that can never survive and must necessarily make itself only ridiculous in the eyes of thinking men."

This is just a statement as would be expected from such a source. That the writer is as badly mixed as his writing would be evident to any one at all conversant with the facts. Lodge men have no real arguments, and so must make up in assertion what they lack in argument if they say anything. Why should the action of this Ministerium in putting its ban on the Masonic fraternity be spoken of as ungodly? This minister if at all godly, must know the Masonic lodge to be ungodly, and so ungodly as to require all Christians to put their "ban" on it not simply annually, but continually. Started in a saloon in London in 1717, its teachings are such as would be expected. Let us note a few.

1. It teaches partial morality. Christ says, "Thou shalt not commit adultery." The master Mason swears that he will not commit adultery with master Masons' wives, sisters or daughters, "knowing them to be

such." When Col. Breckenridge was on trial for seducing Madaline Pollard he was asked if he did not know her to be the daughter of a brother Mason. He replied that he did not and so of course was excused in accord with his Masonic oath.

When this minister was made a master Mason he was made to swear that he would not cheat, wrong or defraud a brother of this degree. Is this his idea of what a Christian should do, that he should think it strange a ministerium should put a "ban" on an institution of such conduct? Surely this ministerium should not "rave" about anything, but when ministers are guilty of such conduct might they not find a little excuse even for raving? Would it not look as if this pastor had been negligent in duty if these ministers "know absolutely nothing" about the terrible oaths he has taken? Surely he should have informed them. He hardly credits them with proper sense when he accuses them of raving about an unknown thing. Does he really feel sorry for their ignorance or is there a little suspicion down deep in his heart that somewhere, at some time, this secret which he has sworn to cover may have slipped out. Better look it up, Mr. editor, before writing on this subject again.

His reference to Washington's masonry shows a lack of what this man believed on that line. In writing to Governor Ritner Washington stated that he never was master of a Masonic lodge, nor had he been in one more than once or twice in thirty years. In his well known farewell address he uttered sentiments warning his countrymen against just such institutions. Would this minister set forth the fact that George Washington's holding slaves proved slavery to be right? He says, "Masonry stands for something as broad and as deep as humanity itself." Yes, we all know humanity without Christ is poor stuff. We read of a "broad way," and a "deep pit." Nothing specially strange about that! Let us remember this man and those like him in prayer that God may open blind eyes to the simple truths of the Gospel.

Yours for the Light,

W. B. Stoddard.

### THOUGHTLESSNESS

They say the world is round, and yet  
I often think it square,  
So many little hurts we get  
From corners here and there;  
But one sad truth in life I've found,  
While journeying east and west,  
The only folks we really wound  
Are those we love the best.  
We flatter those we scarcely know,  
We please the fleeting guest,  
And deal full many a thoughtless blow  
To those who love us best.

Sel. by Charlotte Cotterman.



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### THE GOSPEL TO THE POOR OF KANSAS CITY

By J. D. Mininger.

For the Gospel Herald.

Mention was made in these columns some time ago of an important meeting of the local board of trustees of the Mission held here in April.

I will now call attention to one of the "important" matters that received consideration at that time; namely, that of putting forth special effort to bring "the Gospel to the poor" of Kansas City. A few thoughts with reference to the need of it.

It was when Paul saw that the whole city of Athens was given to idolatry that "his spirit was stirred within him."

It was when Jesus saw the multitudes that He was "moved with compassion" (because they fainted and were scattered abroad as sheep having no shepherd.)

It was as we were in the homes of the poor in the neglected districts that our hearts became touched by reason of the condition of the people.

In one home was found a man 95 years old suffering with cancer and with infirmities of old age, who never made a profession of Christianity. Though his powers are abated he expressed a willingness to live for Christ. He surely is a pitiable sight.

One family in the Argentine district were removed to the county farm with the exception of a baby that is being cared for at the Argentine Mission.

In another home, blighted by sin, sorrow, sickness and want, both father and mother have heeded the strivings of God's Spirit in this that they manifest a desire to follow the "Lamb of God that taketh away the sin of the world."

On every hand iniquity abounds and the moral condition of people is appalling. People with their families attend nickel shows when they scarcely have the necessities of life.

Some time since, one evening the writer saw a father and mother taken to the police headquarters, while their children were at the nickel show.

Now as to THE PLAN for conducting this work, would say that the executive committee appointed to arrange for these meetings has tried to bear in mind conditions as they really exist and then adapt the work accordingly.

Experience has proven that it is next to impossible to get the crowds inside of churches in Kansas City in summer-time. Just recently one of Kansas City's dailies announced a National Convention of the Young People of the Methodist Protestant Church to be held here. The paper further said that there were 7,000 strangers expected in the city because of this conference.

When the writer came to the church where this conference was in session one forenoon, he found about 70 in attendance instead of 7,000.

It is very unnatural for the majority of people in Kansas City to attend church.

The managers of the nickel shows have learned that in summer-time the air-dome, the open-air meetings, are desirable for their business. Shall "the children of this world be wiser in their generation than the children of light?"

Some one has said, "If you want to go fishing, you must go where the fishes are." The same rule applies in fishing for men.

Besides having Gospel meetings in the evening, the plan is to present the Gospel wherever the crowds are. We propose to hold street-meetings in the evening, shop meetings at noon at one or more of the larger industrial establishments in the city.

In arranging for these meetings the power of the "Gospel in song" was recognized. Accordingly arrangements have been made with 15 or more workers from the country to assist in this special effort of "holding forth the Word of life."

Besides singing, these workers can do personal and house-to-house visitation work. It is proposed to divide the workers into groups of three or four and then engage in personal and house-to-house work.

There may also be held some meetings especially for children; others more especially for mothers; possibly still others for men only.

Then, too, Gospel meetings may be held at one or more of the maternity homes for unfortunate girls.

Weekly meetings are being held at one of these homes for some months already with fruitful results.

**Any of the readers having friends living in Kansas City in whose welfare you are interested, would you kindly give us their names and addresses that we may be enabled to get in touch with them and invite them to these meetings?**

Because of the condition of the field and because it usually is quite warm here that time of the year, it will mean some hard work for the workers.

Among those who have consented to take part in these meetings are: Bro. S. E. Allgyer of West Liberty, Ohio; Bro. and Sister Allen H. Erb,

## BIBLE DICTIONARY Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

### Infallibility

Infallibility is an attribute of God alone. It means to be entirely exempt from the liability to err or do wrong, beyond the capacity of making a mistake.

No man is infallible. No man ever was, except Jesus Christ when He was a man on earth. Man is fallible. That is, man is liable to fall or to err.

But this is no prop to lean against when one errs. The Bible does not say, "All people err and are fallible, they all make mistakes and are sometimes at fault, therefore justify yourself on these grounds." No, no; but God does say, "**Confess your faults one to another, and pray for one another,**" indicating at least that all men are at fault sometimes and liable to err.

Since man could not redeem himself because of his impurity, how thankful we should be that an infallible God would give His infallible Son to redeem fallible man. How little would heaven appeal to us if it were not for the fact that it is a home where no sin can exist; where everything is pure and holy.

May we as fallible beings trust, ever and always, in God's infallibility that in the end we may be saved.

Belleville, Pa.

McPherson, Kans.; Sister Emma King, Hesston, Kans.; Sister Lydia Heatwole, McPherson Co., Kans.; Bro. Abner G. Yoder, Parnell, Iowa; Bro. Sanford C. Yoder, Kalona, Iowa; Bro. Perry J. Shenk, Oronogo, Mo.; Melvin D. Landis, Hesston, Kans., and others.

**WHAT CAN I DO?** We imagine seeing some of the friends of the cause read this and in their minds saying, "What can I do?" The greatest need at once is definite, faithful, importunate, believing, prevailing prayer.

There is no one, however talented, but what he can accomplish more by genuine prayer than in any other way. Christ commanded His disciples to pray that the Lord of the harvest would "send forth labourers into his harvest."

They would not have prayed genuinely had they not been willing to themselves be the workers whom He should send forth. They helped to answer their own prayers. Some one has said "it is dangerous to pray for a work we are not willing to support."

May God bless and have His way with all of us.

200 S 7th St., Kansas City, Kans.



MINUTES OF THE SEVENTH ANNUAL MEETING OF  
THE MENNONITE BOARD OF MISSIONS  
AND CHARITIES

Held at the Oak Grove Church near Smithville, Ohio, May 26-23,  
1913

The meeting was called to order by the President, Bro. C. Z. Yoder, at 7:00 P. M., Monday, May 26, 1913.

Devotional services were conducted by Bro. Daniel Kauffman. He read the following Scriptures: Matt. 28:19, 20; Mark 16:15, 16; Luke 24:25-27; Acts 1:7, 8, after which he led in prayer.

After singing "Be Ye Strong in the Lord," short talks were given by Bro. A. H. Leaman of the Home Mission, Chicago; Bro. B. B. King of the Gospel Mission, Ft. Wayne, Ind., and Bro. B. B. Stoltzfus of the Lima Mission, Ohio.

**A. H. Leaman:**—There are three essential means to success:

1. **Prayer.** We need to pray daily for wisdom, grace, and strength to perform each day's duties. We need to pray with the assurance that God hears and is both willing and able to help us to faithfully fulfill our mission.

2. **An Unselfish Life.** No human being can come into the world without either increasing or diminishing the happiness of others. God can bless our lives only to the degree that the life of Christ is within us.

3. **Go Forward.** We must go forward to fight the battles of the Lord. If we like Paul "fight the good fight of faith," we shall be blessed accordingly.

**B. B. King:**—Nothing stimulates the soul so much as to get in close touch with God in prayer. Many workers go hungry because they do not pray enough. God gives us rest in our Christian activities. There are great resources in God, we simply need to draw from His inexhaustible storehouse. His grace is abounding to those who ask and draw.

**B. B. Stoltzfus:**—The Lord be praised for salvation. Love constrains the Christian to surrender all to Him. We should be desirous to do all that our Lord commanded, and pray for the prosperity of His cause.

After singing "Lead Me Safely On," prayer was offered by the brethren, J. S. Hartzler and A. M. Eash.

The mission sermon was preached by Bro. J. E. Hartzler. Text, Zech. 9:10. He selected for his subject, "**Christianity, The Ideal and Conquering Religion.**" See brief of sermon in June 12th issue of *Gospel Herald*, pages 165, 166.

Prayer was offered by Bro. D. D. Miller. After singing "Church of God," the evening session closed.

**Tuesday, May 27, Forenoon Session**

Meeting opened by a short song service, after which Bro. E. L. Frey read Psalm 5:1-8 and led in prayer.

A large majority of the members of the Board of Trustees responded to the roll call, either in person or by proxy.

The minutes of the previous meeting were read by the secretary and on motion adopted as read.

The brethren, J. S. Hartzler, Aaron Loucks, and C. R. Strite, were appointed a committee on resolutions.

The president, C. Z. Yoder, gave his report for the year, followed by a report from the vice president, D. D. Miller.

The secretary gave a report of the resources of the Board, the same showed that the assets, in the way of real estate and negotiable paper (less liabilities) are \$248,946.72.

The treasurer, G. L. Bender, gave a report of funds received and paid out during the year. On motion the report was accepted as read. The report will be printed elsewhere.

J. H. Mellinger read the eastern treasurer's report. On motion the report was accepted as read.

The secretary next gave a report of the various Mission and Charitable stations. The report was arranged in tabulated form. The sum total of the nine mission stations under the Board are in figures as follows:

Number of present workers, 39.  
Number of public meetings held each week, 54.  
Number of cottage of meetings, 13.  
Largest attendance at Sunday school, 1,374.  
Smallest attendance, 437.  
Average attendance, 993.  
Sewing classes organized, 7.  
Patients treated during the year, 117.  
Number of garments distributed, 3,525.  
Meals given to visitors, 8,000.  
Meals given to poor, 1,693.  
Value of food distributed, \$1,223.43.  
Money contributed to the poor, \$944.13.  
Received by way of contributions, \$3,443.56.  
Expenses for the year, \$7,019.19.  
Paid for improvements, \$1,051.11.  
Church membership May 1, 1912, 319.  
Confessed during the year, 139.  
Received by baptism, 61.  
Received by letter, 18.  
Number died during the year, 8.  
Number expelled or withdrawn, 32.  
Number moved away, 14.  
Number under instruction, 14.  
Number of members, May 1, 1913, 352.

**Report of the Orphans' Home, West Liberty, Ohio:**

Number of present workers in the institution, 10.

	boys	girls	total
Number of children in institution May 1, 1912	47	23	70
Number admitted during the year	37	36	73
Number died during the year		1	1
Number placed in homes during the year	33	26	59
Number in institution May 1, 1913	32	51	83

Number of religious meetings held each week 7.  
Number of conversions during the year, 5.  
Number supported by institution, 15.  
Number supported in part by institution, 48.  
Number paying full support, 20.  
Amount of special contributions received, \$2,959.50.  
Amount of regular contributions, \$716.07.  
Total receipts for the year, \$3,675.57.  
Expense of support of workers and orphans, \$2,020.68.  
Expense for fuel and lighting, \$339.59.  
Expense for improvements, \$551.13.  
New building and equipment, \$8,904.40.  
Total expended during the year, \$11,815.80.  
Valuation of real estate and buildings, \$19,300.00.  
Valuation of furniture and equipment, \$7,000.00.

**Report of Old People's Home, Marshallville, Ohio:**

Present number of workers, 5.

	men	women	total
Number in institution May 1, 1912	7	18	25
Number admitted during the year	2	2	4
Number died during the year	1	2	3
Number dismissed during the year	1		
Number in institution May 1, 1913	7	18	25

Number of Christians, 22.  
Number of non-Christians, 3.  
Number of conversions during the year, 1.  
Number supported by institution, 6.  
Number supported in part by institution, 4.  
Number paying for support, 15.  
Amount of special contributions received, \$398.13.  
Amount of regular contributions, \$1,742.50.  
Total receipts for the year, \$3,550.95.  
Expense of support of workers and inmates, \$2,843.78.  
Expense of fuel and lighting, \$483.26.  
Total expenses for the year, \$3,327.04.  
Valuation of real estate and buildings, \$16,000.00.  
Valuation of furniture and equipment, \$4000.00.

**Report of the Mennonite Sanitarium, La Junta, Colo.**

Number of present workers, 8.



	men	women	total
Number in institution May 1, 1912, -----	17	7	24
Number admitted during the year -----	35	25	60
Number died during the year -----	10	4	14
Number dismissed during the year -----	27	22	49
Number in institution May 1, 1913, -----	15	6	21
Number of religious meetings held in the institution each week, 9.			
Number of Christians, 50.			
Non-Christians, 24.			
Number of conversions during the year, 9.			
Number supported by institution, 26.			
Number supported in part by institution, 32.			
Number paying for support, 26.			
Amount of special contributions received, \$4,371.47.			
Amount of regular contributions, \$4,200.80.			
Total receipts for the year, \$8,598.55.			
Expense of supporting workers and patients, \$3,412.89.			
Expense of fuel and lighting, \$1,143.00.			
Expense of improvements, \$3,988.89.			
Total expended during the year, \$8,598.89.			
Valuation of real estate and buildings, \$44,265.88.			
Valuation of furniture and equipment, \$9,176.53.			

The secretary also read a report of the work in India, sent by Bro. M. C. Lapp, superintendent of the India work. The report is as follows:

"We wish to thank the Board in the name of the Mission, for the kind consideration in helping us to solve the problems which confront us continually, and for the sympathy expressed for the work and workers as time rolls on.

"Years go by as months in comparison with time when we were youths. The past year seems so short, yet when we look back and see the changes which have taken place, and the work attempted, and the business transacted, we wonder how it all took place.

"Communion services were held at all the mission stations except at the Leper Asylum, and with the exception of a very few all took part. We are encouraged with the Church when we notice how sincerely most of the members seem to look at this sacred ordinance.

"Our Church conference was held in January, all the congregations were well represented. We were highly pleased with the live interest manifested all through the Conference. We noticed a great change in our Indian brethren since last year. It was not difficult to notice that the Indian brethren are beginning to realize that the work of the Indian Mennonite Church is their work as well as the work of the missionaries. All questions were freely discussed, and we believe the Church has been greatly benefited.

"The congregations at Sundarganj and Balodgahan have greatly increased on account of the change which took place when the Rudri station was transferred into the hands of the Government.

"The evangelistic work at Gariaband is looked after by two Indian brethren and their wives. During the year one person confessed, and expressed his desire to unite with the Church, but before he was baptized the Lord took him, the worker there believes that he passed away happy in Jesus.

"Bijnatpuri (an out-station) is looked after by two Indian brethren and their wives, a good interest is manifested at this place.

"Maradeo (another out-station), is looked after by the school masters. It is desired that a deacon be ordained soon for this place.

"Bhatgaon is also looked after by Indian school masters.

"Sankra Evangelistic Station, or rather the Zion Evangelistic Station, is becoming more and more a center of interest as the interest in Christianity is being manifested by the Indian brethren who live in the villages in the district. Bro. Friesen and family are much more comfortable since they are living in their new Bungalow.

"The Leper Asylum congregation is as usual; lasting impressions are left on the minds of those who visit this work. They are indeed unfortunate sufferers, yet most of them are happy Christians.

"Church membership: Sundarganj, 205; Balodgahan, 145; Leper Asylum, 116; Sankra, 20; Maradeo, 27.

"Peace and harmony prevails among the missionaries, and all are intensely interested in the progress of the work, and all are most grateful to the brethren and sisters in the home land for their cooperation in the work."

Bro. J. F. Brunk, present superintendent of the Old People's Home, gave an encouraging report of the work carried on in that institution.

Bro. Abram Metzler, superintendent of the Orphans' Home gave a very interesting report of their work among the children.

After singing a hymn and prayer offered by Bro. Metzler, the meeting closed for the noon hour.

### Tuesday P. M. Session

Meeting opened with singing "We'll Work Till Jesus Comes" and "Redeemed." Scripture reading and prayer by Bro. C. R. Strite of Hagerstown, Md. (Psa. 96), followed by singing "Follow the path of Jesus."

The afternoon was given to the discussion of topics on Foreign Fields. 1. **The South American Field**, by J. W. Shank. Following is a synopsis of the discussion:

**The Great Open Door.** The land of South America, because of its extent and great possibilities, is an open door. It is great enough to deserve the attention of all civilized nations. In area it is nearly as large as our continent; it has mighty forests and broad rich prairies; it has great waterways that pierce the interior; it has long mountain systems that are rich in valuable metals; it has great varieties of climate, of farming lands and of natural resources. A great land of physical possibilities! But its greatness is not civilization, it is not righteousness.

The people of South America in their great and urgent need constitute an open door. This door has been open for centuries. A glance into the history of South America reveals a sad story of the degradation. Before the Spanish came there was a simple form of heathen religion among the Indians, but with the conquering Spaniard came a change. The Indian was degraded to a form of slavery. A few Catholic formalities were added to the heathen religion. The priests controlled the people by deception and cruelty, while in their own lives there was moral corruption and all manner of sin.

Today the door is open to the same great need. An ease-loving, pleasure-loving people control the wealth of the country and through their greed the great masses of the people live in poverty, extreme ignorance and terrible sin. The people know the name of Jesus which they have learned from their immoral teachers, but they do not know Jesus and His message. They do not know the Bible; they have no moral standard set before them; they are without God and without redemption.

Surely here is a waiting problem, here is an open door that is calling for the best that Christianity can give!

2. **Missionary Enterprise.** The doors have been open for centuries and in that time a few faithful ones have entered the service. A little Protestant effort was put forth several hundred years ago, but it was not permanent. The permanent work has all been started since 1850 and only a small part of the present work was started before 1885. The work has been hard and trying but the testimony of all missionaries on the field is, that it pays to work. In the field today there are about 700 missionaries representing over a dozen missionary societies. Through their efforts there is a Protestant Church of 41,500 communicant members. This is only a small number compared with the 45 millions of people in the land, but it is a worthy beginning.

3. **The Present Opportunity.** We have learned the story of conditions in South America! we have seen the yearning of missionaries and heard their pleading for **more workers**; we cannot help but know the crying need. **The door is open! The land is waiting! The people are rushing on in sin! They are passing away to Christless graves!** Surely we have something to bring—a higher standard of character, a Gospel of right living and above all, Jesus Christ and His message. **We are responsible to God for as much as we are able to do in their behalf.**

After singing hymn No. 478 and prayer offered by Bro. J. E.

(Continued on page 203.)



## Sunday School

For the Gospel Herald.

Lesson for July 6, 1913—Ex. 1:22-2:10

### THE CHILD MOSES SAVED FROM DEATH

**Golden Text.**—Whoso shall receive one such little child in my name receiveth me.—Matt. 18:5.

**Introductory.**—The story of Joseph is still fresh in our minds. The thrilling incidents and important lessons connected with his life will not soon be forgotten. His faithfulness under all circumstances is an encouragement to all right thinking people to continue in the same path. The name of Joseph will always stand as an inspiration to all who wish to be true and loyal to the heavenly King.

With the lesson before us we begin the story of another noble man of God who is quite as important a character in the history of God's people as Joseph. The story of the life of Moses is at once pathetic, thrilling, and inspiring. We thank God for two such men like Joseph and Moses.

About four centuries intervene between this lesson and the last lesson we had concerning the life of Joseph. During this time another dynasty had come into the rulership of Egypt. Joseph and his people, so far as their service to Egypt is concerned, had been forgotten. All that was now remembered was that here in the land of Goshen was a powerful and prosperous people who might become strong enough to usurp authority and take the reins of government into their own hands. So repressive measures must be taken to check this growth. The plan adopted was to kill the male children born among the Hebrews, thus wiping out the nation with one generation. But Pharaoh failed to reckon that there was a God among His people, and therefore all human opposition must be vain. It was at this stage of the history of Egypt that Moses was born.

**Birth of Moses.**—Moses was fortunate in being born to parents who had a conquering faith and devotion. If we were on the subject of parental influence we would call attention to the fact that from two pious, devoted, burdened, prayerful, trustful parents there came this great son who was by inspiration declared to be among the greatest of prophets; who was unmatched as a law-giver, save by the Son of God Himself. His mother was very anxious to save him. So she hid him as long as she could, and then put him in an ark of bulrushes and floated him out on the waters, committing him to the overruling care of an all-powerful God. Miriam was stationed at a convenient place to see what should become of him. In the devo-

tion of Jochebed every Christian mother has an object lesson which she should both study and imitate.

**Found by Pharaoh's Daughter.**—Soon after Moses was on the water Pharaoh's daughter, Thermusis, came to the river bank with her attendants to bathe. What is that out there on the water! the maids brought the strange object to Pharaoh's daughter, and it proved to be a little Hebrew child, weeping. It touched the heart of Thermusis who resolved to adopt it as her own child. Thus was the hand of Providence manifest in answer to the prayers and devotion of Amram and Jochebed—the child was not to be harmed. Faithful Miriam stepped up at this point and said, "would you like to have a Hebrew nurse for this child?" "Yes," said Thermusis; so Miriam went and brought the mother of Moses. Thus, under the directing hand of Providence, was Moses placed under the care of the faithful mother who gave him the instruction which doubtless planted within the mind and heart of little Moses the seeds of faith brought such abundant fruit to the glory of God and the good of the people.

**Moses Nourished.**—"And the child grew." Moses received the best of attention. This was the first stage of his education. It was here that he learned the important truths respecting his people and God's care over them. It was here that he received the early and necessary training that made him prize the promises of God to his people above all other things. The second stage in his education was that "he was learned in all the wisdom of the Egyptians." But though this developed his intellect and gave him a commanding power over men, he yet needed another course of instruction, which he received in the wilderness of Midian. Having brought him to proper age, the mother handed him over to Thermusis, who took him and gave him the training he needed to fit him for what was supposed to be his life work, the king of Egypt. Here our story for the time ends.

An interesting story of his life from the time he was handed over by his mother until the time when he started the work of delivering his people is recorded in the writings of Josephus, to which the reader is referred.

Let not the connecting links between these lessons be neglected. They are both interesting and important. For the time being the story of Moses is the story of God's chosen people.—K.

Man has been created, redeemed, saved, sanctified, and healed for the use and glory of God, and not for himself.

## Our Young People

THE MEN WHO WIN.—I Cor. 9:24-27

Topic for July 13

### MOTTO

"He that overcometh shall inherit all things."

### OUTLINE OF TOPIC

#### I. Classes of Victors.—

1. Winners of temporal ends. (cf. Text.)
2. Winners of eternal ends.—II Tim. 4:7, 8.

#### II. Qualities of Winners.—

1. Purpose.—Phil. 3:13, 14.
2. Wisdom.—Prov. 8:33-36.
3. Power.—Eph. 6:10, 11.
4. Courage.—I Cor. 16:13.

#### III. Methods Essential to Success.—

1. Counting the cost.—Luke 14:28-30.
2. Self denial.—Luke 9:23-25.
3. Using the forces available.—II Cor. 12:9, 10.
4. Finishing the undertaking.—Heb. 3:14, 15.

### STUDY OF THE TEXT

I Cor. 9:24-27

The occasion of this passage is Paul's account of his work in the ministry. He was in the work not for the advantage the ministry might be to the earthly life, but for the purpose for which God ordained it, namely; to save souls. Having such an end in view he compares it to the prize sought by those who run in the races. Only one receives the prize in these races, but in the Christian service there is an aim toward which everyone may strive and win if they meet the requirements.

It is not so much because they run that they won (although they cannot win without running), but because they run so as to obtain. Among the things observed by the runner was temperance or self-control. He brought every part of the body into subjection to the one aim of winning the crown. Paul was striving for an incorruptible crown and so brought every power into subjection to that one aim, lest by neglecting these he should be a loser.

### PERSONAL THOUGHT

Others have won with greater difficulties confronting them than I. Why should I be discouraged? I have the same power at my service. I will press on with patience to run the race set before us. (Heb. 12: 1, 2.)

### SUGGESTIVE ASSIGNMENTS

#### For Children.—

1. Text word, Obtain.
2. Recite the Seven Overcomings of Rev. 2 and 3.

#### For Young People.—

1. Striving for Noble Ends.
2. Watching the Little Things that Cause Us to Fail.
3. Our Source of Power to Make the Victory Sure.
4. Holding Out Till the Crown is Won.

#### For Older People.—

1. Exemplary Characters Who Won.
2. The Successful Disciple.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.  
Scriptural activity in all lines of  
Christian work.  
Love, unity, purity and piety in  
home and church.

THURSDAY, JUNE 26, 1913

## Field Notes

Bro. J. K. Bixler of Wakarusa, Ind., worshiped with the congregation at Barker Street, Mich., over Sunday, June 15.

There are now twelve members at Midland, Mich. This little flock is soon to be strengthened by two more workers—Bro. W. H. Haarer and wife of Goshen, Ind.

Last Sunday was communion day at Fort Wayne, Ind., Mission. There were also a few applicants there for admission into the Church.

A number of well written reports which came in time for publication were held over for want of room. They will be published as soon as the way opens.

A recent letter from Wakarusa, Ind., says, "Bro. D. J. Johns gave the Holdeman congregation a pleasant surprise yesterday (June 15) by worshipping with them."

Bro. John M. Yoder and wife formerly from Missouri but more recently from Goshen, Ind., have given their consent to lend a helping hand to the little flock at Benzonia, Mich., and mean to move there in a few months.

Among the welcome visitors at this place since our last issue were Brethren W. W. and Lewis Holsopple of Versailles, Mo. They left for Pittsburgh, Pa., on Wednesday morning of last week, expecting to reach home by Saturday.

Change of Address.—Bro. J. D. Charles, from Hesston, Kans., to 362 W. 123 St., New York. Bro. Charles expects to spend a year in New York, after which he means to go back to his work in Hesston. The Lord bless and keep him.

Bro. Eli J. Bontrager of Exeland, Wis., is now in the Northwest, visiting the congregations of the Old Order Amish Brethren in Montana and North Dakota to assist in the observance of the ordinance of communion. The Lord willing, a bishop will be ordained in North Dakota.—H.

If previous arrangements were carried out, Bro. J. E. Hartzler left his home June 20, expecting to spend Sunday at his former home in Cass Co., Mo., and then go on to La Junta, Colo., for a season. An appointment had been made for him at the Sycamore Church on Sunday evening.

Bro. C. K. Smoker and wife of Belleville, Pa., who spent some time at Scottdale, Pa., the guests of Bro. M. K. Smoker and family, have returned to their home. While here Bro. Smoker suffered from a spell of acute gastritis, but recovered to a sufficient extent to take his departure for home and we trust he may enjoy a speedy recovery.

Among the recent callers at this office was Bro. L. B. Herr of Lancaster, Pa., He left for home on Monday morning.

## Correspondence

Hubbard, Oreg.

(Hopewell congregation.)

Greeting in Jesus' Name:—We are having nice weather at present. People are busy making clover hay. Crops of all kinds are promising, for which we are thankful to our Maker.

The ingathering of souls also seems to be good this year. Last Sunday, June 8, two more were received at the Hopewell Church, one by baptism and one by letter. Our little band here at Hopewell are certainly rejoicing because of the ingathering of souls at this place. We praise the Lord for the work. May the good work go on, is my prayer.

Your humble servant,

J. D. Mishler.

Hubbard, Oreg.

Gospel Herald Readers, Greetings in the Master's Name:—We wish to offer our sincere thanks to all who have so nobly remembered us in their kind condolence and much appreciated benevolence, in our recent bereavement and loss by fire.

Yours in His name,

Amos and Delila Kauffman.

June 12, 1913.

Pond Bank, Pa.

Dear Herald Readers, Greeting in Christian Love:—We had the pleasure to enjoy communion on Sunday, June 8, Bro. John Burkholder of Chambersburg officiating. We were glad to see so many brothers and sisters in our midst. Among them were the brethren, Samuel Koontz of Chambersburg, Henry Baer of Hagerstown, Md., and Bro. Leshner, all taking part in the service. We thank the brethren and sisters for showing their love toward us by being with us. Bro. W. W. Hege announced preaching for June 22. Pray for us that we may remain in the faith.

Yours in Christian love,

James G. Bumbaugh.

June 16, 1913.

Allensville, Pa.

Dear Herald Readers, Greeting:—There has been no correspondence from this place for some time, so I thought I would write a few lines for the Herald. The church at this place is in a prospering condition. The Lord has been very gracious to us and many have been the blessings that our dear Lord has been bestowing upon us. Recently we have been favored by visiting brethren.



ren. Bro. Christian Beyler, wife and several children of Ohio, have been visiting friends and relatives here in Big Valley and Bro. B. has preached quite a few helpful and appreciated sermons. On Sunday, June 15, Bro. Henry Ramer, wife and children of Altoona, Pa. and Sister Laura Metzler of Martinsburg, Pa., worshipped with us together with Bro. Beyler's. Bro. Ramer gave a helpful talk in our Sunday school and assisted in church services. We are thankful for these visits and pray that God may bless these dear friends as they return to their homes and friends.

We are also glad for the presence and help of Bro. Jno. B. Kanagy who for the past four years has been in the west teaching in the Hesston Bible School and Academy and attending college at Winfield, Kans. Bro. John will remain here for the greater part of the summer after which he expects to return to Hesston where he will be enrolled as a member of the Faculty.

Our Y. P. B. M. is also progressing in a good, interesting way. The Lord has also blessed us in these meetings. We have many reasons to count our blessings "and be thankful to the God of all grace for his abundant care." May God bless you all.

Yours in Jesus Name,  
Oliver H. Zook.

June 16, 1913.

#### Plainview, Tex.

A friendly greeting to all Herald Readers:—We have recently enjoyed a season of spiritual refreshing. On June 13, Bro. D. H. Bender and little son Luke came into our midst and remained with us until the 16th. Bro. Bender preached four very impressive sermons from the following texts: II Kings 5:11; Gen. 31:44; Jno. 19:5; Eph. 28.

On Saturday evening preparatory services were held followed by an enjoyable communion service on Sunday morning. Nearly all present participated in the communion.

We have had a dry spring; however there is a steady rain falling tonight which will be appreciated by all.

Andrew Brenneman.

June 17, 1913.

#### Alexandria, Va.

Dear Readers of the Gospel Herald, Greeting in the Name of Jesus:—As the work of the Lord has been started here lately, it may be of interest to the readers of the Gospel Herald who have the cause of Christ at heart, to hear how the work is progressing. On the evening of the 13th Bro. E. J. Berkey and wife of Warrenton, Va., and Bro. D. D. Holdeman, wife and little daughter came into our midst. The same evening Bro. Berkey preached an edify-

ing sermon. On the morning of the 14th Bro. Geo. R. Brunk came and in the afternoon of the same day conducted a service and also organized the congregation consisting of 16 members (which will be known as the Alexandria Va. Mennonite Congregation) with Bro. David Garber as minister and bishop in charge. On Saturday evening we held preparatory services, and on Sunday morning communion and foot-washing was observed. These services seemed to be enjoyed by all. Bro. Andrew Schiflet and wife of Vienna Va. were also received as members of this congregation. On Sunday evening Bro. Brunk preached to an attentive, and large audience at the Baptist church near Franconia, Va. May these meetings with the many precious truths presented, be long remembered. Pray for us.

June 17, 1913.

#### Leola, Pa.

The monthly meeting of the Lancaster County Sunday school workers will be held on Tuesday, July 1, at 7:15 P. M. sharp, in the Mission at 112 E. Vine Street., Lancaster, Pa. The instructors for the lessons will be as follows:

July 6, I. N. Martin, Blue Ball, Pa.

July 13, J. C. Brubaker, Lititz, Pa.

July 20, J. C. Brubaker, Lititz, Pa.

July 27, John H. Mosemann, Lancaster, Pa.

Aug. 3, M. G. Weaver, New Holland, Pa.

We have now aroused an interest

Which we pray may be of God;

So that all, may be more modest

Just as much as we are taught.

"Just as much," will be accepted

By our Lord, who taught us so.

May we all with no exception

To His will, our heads bow low.

We can do so much for others,

If in all the things we do,

We do show that we are lovers

Of all things so kind and true.

Then why not show all the interest

That at your disposal is,

And be sure of all the meetings

There'll be none that you will miss.

D. M. Wenger, Secy.

June 20, 1913.

#### NOTES FROM LA JUNTA SANITARIUM

For the Gospel Herald.

We rejoice in being able to report another soul won for Christ. On June 13 Glenn Smith of Mancelona, Mich., confessed Christ as his Saviour and was baptized and received into Christian fellowship.

Sister Anna Hershey, who has been with us for three years or better has gone east on a few months' vacation. Sister Anna Schwitzer of Protection,

Kans. has taken her place and is doing a good work for the suffering.

Sister J. M. Zook from Conway, Kans., is visiting a few weeks with her daughters who are working at the sanitarium.

Bro. and Sister Michael Horst of Peabody, Kans., are with us. Sister Horst expects to take treatment at the Sanitarium awhile.

Sister Lucy Wertinger of Marshallville, Ohio, is with us as a patient. She seems to be deriving some benefit from our climate.

Sister Frances Nissley, who had been doing a noble work at the Sanitarium as a nurse for over a year and had gone to California for a while, is again with us as nurse, the climate of California not agreeing with her.

The number of patients at the Sanitarium is less now than it has been for several years, being only 17; but the applications are coming in fast, and it looks as though we would soon be filled up again.

We expect Bro. J. E. Hartzler of Elkhart, Ind., on June 25 to be with us for several weeks. May God richly bless his efforts be our prayer.

Dr. A. S. Brunk, who had been in the east attending Board meeting and taking a much needed vacation, is with us again.

Bro. D. S. Weaver and family are with us again and their help and interest in the Sanitarium are very much appreciated.

J. M. Hershey, Supt.

June 16, 1913.

#### SERVING IN NEWNESS OF SPIRIT

By Cora Saltzman

For the Gospel Herald.

Paul in writing to the Romans says, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Before serving in the new spirit we must first possess this Spirit. After we have received Him we can work.

It is the gift of God through Jesus Christ, and it is not to those who do great things, but to those who receive abundance of grace and of the gift of righteousness that the richest promises are made.

In order to enter into a real experience of this spiritual life, the soul must be in a receptive attitude, fully recognizing the fact that it is to be God's gift in Christ Jesus, and that it cannot be gained by any efforts or works of our own.

Panola, Ill.

God hath given to man a short time here upon earth, and yet upon this short time eternity depends.—Jeremy Taylor.



## Miscellaneous

### FRIENDSHIP

By Lizzie Z. Smoker.

For the Gospel Herald.

"Absence makes the heart grow fonder,"  
Is a phrase that's proven true;  
Yes you're missed while over yonder  
By those persons whom you knew.

Friendship is a lovely passion,  
Knitting hearts with sunshine rays;  
Teaching we should not be rash on  
What we think of others' ways.

Friendship means the doing wholly  
All we can for others' cares;  
Purely perfect, yes and solely  
For their interest, not our shares.

Yea, and when we've done this, mind you,  
We've done little as God knows!  
But the deeds have been checked and  
signed,  
You know, for the little so-and-so's.

Friendship makes a tie the stronger,  
And we see how love has grown.  
As we know each other longer,  
And the fact is fully shown.

What more sweet in love's affections  
Than to have a friend's "confide?"  
What an intro-retro-spection,  
Which we know speaks far and wide!

May you ever value friendship;  
As is wise for all to do;  
Then you'll have the best of kinship,  
Firm, and strong and always true.

But for me to make assessment,  
Or to suitably express;  
What is friendship's full investment,  
Fails the pen of L. Z. S.

Intercourse, Pa.

### MY TRIP TO AUGUSTA COUNTY

By P. S. Hartman.

For the Gospel Herald.

On Saturday morning, June 7, I started for a trip to Augusta county, being alone for a long drive of about thirty-eight miles. I made good time until about ten o'clock, when I was overtaken by a little sleepy spell and missed my road. Shortly after this I invited a young man to ride with me. In our little talk he learned where I was going and informed me that I had missed the road, being then several miles out of the way, and told me the right way. After being alone I thought, how many who profess to be followers of Jesus get sleepy and lose the way that Jesus trod.

At another place where the road and community were entirely strange to me a man directed me how to go, but directed me wrong. Again I went several miles out of the way. Again I thought: men often direct us wrong, but if we follow the way that our

heavenly Father gave we will never be misled.

The noon hour having arrived and being about half of the way on my journey, I stopped for lunch and fed my horse. While sitting in my buggy eating, I heard distant thunder. Very soon the skies were overspread with clouds and a big storm was approaching. I soon found that I must seek shelter or be out in a terrible electric storm. The lightnings flashed and the thunder roared fearfully very near me. I went to a large, brick house near by. An old woman was on the porch. I asked if I could stay under her roof until the storm was over, and she invited me in.

Upon entering the house I was almost horror-stricken with the appearance of that home. Dogs, cats, and chickens were in the room, and from the odor of the house one would think that they stayed there day and night. The woman told me that she was never married, that her father and mother died several years ago, and that she had no near relatives living. She is very rich and owns 300 acres of fine farming land. I told her that she was in fine shape to do much good for the mission cause. She told me that she had no use for missions; that we had better convert the people at home first.

The storm being over (which was a very heavy rain, washing out some railroad track several miles away) I started on my journey, reaching the home of Pre. E. C. Shank in the evening. I spent a very pleasant time with the family. The next morning (Sunday) we went to Springdale Church, and I enjoyed the Sunday school and preaching services very much. The sermon on Prayer, preached by Bishop A. P. Heatwole, was very helpful and edifying.

On Monday, in company with Bro. E. C. Shank, we started on my mission, which was to collect subscriptions that Bro. J. W. Shank had taken for the South American Mission. After explaining the plan to start that mission, every one of the brethren and sisters were willing to pay their subscriptions. The love that was shown to me was indeed an inspiration to me that I will long remember. If all goes as well as the start, collecting the South American subscriptions will be a pleasure and not a burden. I would be glad if all of the collectors of this fund would have as pleasant a time as I have had so far.

After a four-day's drive I reached home safely. God be praised for all good.

Harrisonburg, Va.

I am not what I once was, I am not what I ought to be, but by the grace of God I am what I am.—J. S. Coffman.

### WORLDLY PLEASURES

By Mary M. C. Moyer.

For the Gospel Herald.

Worldly pleasures are the things upon which the people of the world depend for satisfaction. And is it not a fact that too often those professing the name of Jesus follow after the same worldly pleasures?

In Eccl. 2:1-12 Solomon tells how he sought pleasures, how he sought to give himself to wine, builded houses, planted vineyards, made gardens and orchards, and planted trees in them of all kinds of fruits, made pools of water to water therewith the wood that bringeth forth trees, got servants and maidens, had great possessions of great and small cattle above all that were in Jerusalem before him, gathered silver and gold, got him men-singers and women-singers and the delights of the sons of men, as musical instruments and that of all sorts. He said (Eccl. 2:9): "So I was great and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them: I withheld not mine heart from any joy: for my heart rejoiced in all my labour; and this was my portion of all my labour. Then I looked on all the works that my hands had wrought; and on the labour that I had laboured to do: and behold, all was vanity and vexation of spirit, and there was no profit under the sun."

I believe all those who have really thought seriously of life will say with Solomon that all that we may do in this life that is done for selfish enjoyment, that which we can not really ask God to bless, is all vanity. Let us always seek to find our highest pleasure in doing the will of our Master; for all those things that are simply for the gratification of fleshly lusts are light and do not give the real peace and joy to the soul as that which we experience when we are engaged in wholehearted service for the Lord.

Dear Young brothers and sisters, let us watch that we enter not into temptation, that we do not become entangled with the work of the flesh.

Rom. 8:4-6: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."

No promise is given to those who are not willing to leave all sinful pleasures. Rev. 3:21: "But to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."

Elkhart, Ind.



(Continued from page 198.)

Hartzler, the **India Field** was discussed by Bro. Geo. J. Lapp. The discussion was listened to with marked interest. We here-with give a few of the thoughts presented:

Scripture upon which talk was based, "Give to me the heathen for my inheritance." We need to rely upon the promises of God in carrying on the Masters' work, all other means will fail if we do not rely upon His promises. We greatly appreciate that we have the privilege through the power and grace of God to extend the work of building up His kingdom in India.

Before we went to India we often wondered what the conditions were in that field. After we arrived on the field we wondered where the three hundred million people lived, when we saw nothing but small huts and little villages but we soon learned to know that the villages were close together and densely populated.

The Lord has greatly blessed our efforts since we began work in the Central Provinces. Our Indian Church numbers 513 members, 60 of this number giving about all their time to Christian work. They go from village to village endeavoring to lead the lost into the Master's kingdom.

The Church in India send their Greetings to the Church in America. They greatly appreciate the material help given them in the time of great need. "We," said one native brother, "will restore them fourfold." This they mean to do by laboring in the Lord's harvest.

A number of Sunday schools have been organized in which the children are taught the Word of God. It is encouraging to note the rapid progress which they make in learning to sing religious songs, and in committing to memory many scripture verses. The Christian religion is making itself felt in the heathen homes through the instrumentality of the boys and girls who attend the Sunday schools. They sing Gospel hymns and songs to their fathers and mothers with favorable results.

Does the work which is done in India pay? Is a question which is often asked. After hearing and seeing the effects of our labors, we know it pays.

The Gospel is being preached in many of the villages, the same is listened to with marked interest, and often with blessed results.

The Bible conferences are held annually. These conferences mean much in the way of establishing the native Christians in the doctrines of the Word. There are usually a number of confessions during these conferences.

Evangelistic work is carried on both by the missionaries and the native workers. A colporteur will sometimes be gone for weeks distributing tracts and other religious literature and teaching the Gospel. Some of the native workers are becoming quite efficient.

Many of the homes indicate that great changes have taken place. The work of taking care of the native Christian children has become a problem. To keep them under direct Christian influences at all times when surrounded with so many heathen children is quite difficult. The parents seem much concerned about the welfare of their children. They seek to throw around them helpful influences. Scripture texts are hung on the walls instead of heathen mottoes.

The Word of God is taught one hour each day in our schools and shops. Hindus often object to this part of our program, but usually submit rather than leave school.

There are many open doors in India. There are however a few districts where the doors have not been opened for mission work. Schawa district had in the past been closed, but they are now inviting us to come and establish work there. There are pleas coming from some parts of our own district and other places where the white face has never been seen. As the fields open our activities need to increase. There are two million people in our district who at this time have no other means of hearing the Gospel message except through our efforts.

The heathen religions are grossly degrading. They have many religious festivals, but they have a demoralizing effect upon the people. The tortures practiced by the Hindus upon themselves are horrible to the utmost degree. When one beholds their demonic worship, he is made to see the great need of more earnest, faithful mission effort.

Not only the work of the faithful missionary, but his influ-

ence counts for much. Two Indian girls, asked by what means they were led to accept Christ, answered, "By seeing Brother Burkhard in prayer."

After singing No. 475 Sister Geo. J. Lapp read a paper on "**India's Women.**" Our sympathies were stirred as we listened to Sister Lapp's description of the sad condition of India's Women. Following are a few of the many thoughts presented:

Woman's condition is very fittingly compared to the pendulum of a clock. Swinging either to one extreme or the other rather than being balanced in the center.

No heathen religion gives women their proper place either in the home or society. Their homes, their lives, and all is dark. With heathen women the pendulum swings entirely too far into the background; with the women in America the pendulum swings entirely too far the other way. The question arises, How keep our place? We answer, By keeping our place as we are taught in the Bible. History proves that women have in the past risen and fallen. When women have fallen it is because they have departed from the order of God as given in the Scriptures.

In the earlier days Mohammedan women were not kept in seclusion as at present. At that time literature gave women a high place, but a great change has taken place among heathen women. She is now grossly ignorant and superstitious. The question arises, Why are heathen women so ignorant? It is because that in the latter ages both the Mohammedan and Hindu religions have been very corrupt and degrading. Falsehood, deception, covetousness, and inferiority have been attributed to women in their religious teaching. Dogs are treated with greater respect than women.

Daughters are not welcome when born into the home. A husband's sins may be what they will, yet the wife is expected to revere him, showing him great respect and manifesting love toward him.

Woman is not believed to have brains, hence cannot be educated. No wonder that the heathen woman is in the condition she is.

One would naturally think that the heathen women would be ready to accept the Gospel, but it is just the opposite. They as a rule are hard to reach because of their ignorance and superstition. If we wait for the heathen women to plead their own cause they will never be reached.

The position that many enlightened women are taking is far from where God wishes them to be. How necessary that we discharge our duty faithfully. We as sisters should keep our place in the Church if the Church is to be kept in line with the Gospel.

If our mission were only to lift the India women socially and morally would it not be worth while to make the sacrifice in going to that far-off field? Our work is infinitely greater, it is the lifting of them up spiritually.

We have not a glorious report to give of our work, because we cannot at once bring the women of India into the kingdom, but little by little they are led into the light. Doing the little things is what counts, and will tell eventually. The same mud huts, dark homes, ignorance and degrading conditions are to be seen everywhere. We need to go to our Father continually for help. Many fail because they fail to draw from the fountain of life. When we think of the great work to be done among the women in India, we desire to help to swing the pendulum nearer and nearer the center.

The medical missionary work in India is quite difficult. To help the mothers is a work of great importance. They often wait until too late before calling in medical assistance.

The work that is done among the girls in school is of vital importance, and means much for the future of India's women.

The Bible work among the women is accomplishing much good in lifting them up.

Brethren and sisters, are you praying for someone else's daughter to go? We do not say our own daughters cannot go, but they are so tied up with the affairs in the homeland that they cannot go. We must be willing to give our own children for the Master's service in foreign fields if the harvest is to be gathered in. We must answer our own prayers by giving our own. Will you say, I cannot go because the wall has not been broken down? The walls of Jerusalem were speedily rebuilt under the leadership of Nehemiah because "The people had a mind to work."



After singing hymn No. 474 Sister Fannie Hershey read a paper on the subject of "The Call." The thoughts presented were inspiring. We herewith give a synopsis of what was brought out: "What Constitutes A Call?"

1. **In Old Testament.** The call came to Moses while herding his father-in-law's flock in the wilderness of Midian, the angel of the Lord appeared to him in the burning bush, from whence Jehovah spake to him and called him to deliver the Children of Israel from Egyptian bondage.

Samuel, while in the house of Eli was called of the Lord to be a judge and prophet in Israel. The voice of Jehovah spake to him after he had retired for the night.

Nehemiah was informed of the condition of Jerusalem, and its inhabitants, he accepted the same as a call to come to their rescue.

Isaiah and other prophets had a vision of God and His glory, and of the people's needs, resulting in the call for service.

2. **In New Testament.** The disciples were called by the words of the Master, "Follow me." One was called by the words of Philip, "Come and see."

Peter and Paul were called to special work through extraordinary visions. Various of the apostles were led and sent forth by the Holy Spirit.

3. **The Call as it comes in this age.** (1) Through a vision of Jesus Christ, and what His death and life mean to a lost world.

(2) By having a knowledge of the power of the Holy Spirit, and His work of convicting the world of sin.

(3) Through a knowledge of the great needs of the world with its various open doors.

The Student Volunteer Movement has calls for 700 Christian men and women. Is this an adequate offering of life from twenty-three million church members in the United States and Canada? One worker to 32,857.

If the Gospel could be preached to an audience of 500 Hindus every hour of the day, it would take 75 years for all to hear.

The Philippine Islands have a population equal to that of New York, but have only 167 missionaries. They are greatly in need of education because they are grossly ignorant and superstitious, untold suffering is the result. Their worship is one of fear.

Does your understanding of the Church of God lead you to believe that He is unmoved by all this suffering, or unwilling to relieve? Is HE unable to do so? **Or have we failed to use the methods Jesus distinctly enjoined?**

When Jesus saw the ignorant, suffering people, His sympathies were aroused; but He realized that in God's plan they must be relieved by enlisting men in relief work. He explained how to enlist men: "Pray ye the Lord—that he send forth labourers." We are called to **thrust** in the sickle for the **fields** are **white** to **harvest**.

It is reported that crime is on the increase in Japan. Officials are asking of the Christian schools to do all in their power to further the cause of religion among the pupils.

For the first time in the history of the world a non-Christian government requests the prayers of its Christians. A day was set aside as a day of prayer and petitions for officials that they might be guided to a wise solution of its critical problems. The light of the glorious Gospel is certain to rapidly spread in China under such conditions.

Recently in Canton all idols of the most frequented temples were dragged into the streets and beheaded. The waiting nations are praying. Will we respond to the Master's call? **Go ye**, is God's plan, He has no other.

Bro. J. S. Musselman followed with a stirring talk, basing his remarks on Jer. 1:5: "I ordained thee a prophet unto the nations." Following are a few of the thoughts presented: The Word of God came to a lone **man**, but the call was from **God**, that he (Jeremiah) should be a messenger unto the nations. Jeremiah looked and saw the sad condition of the surrounding nations, and said, "I cannot speak," but God spake again to encourage him, saying, "I am with thee to deliver thee." God further said, "I have made thee this day a defenced city, and an iron pillar."

As we look about we see many who are not enjoying the blessings of salvation, our hearts should overflow with sympathy for them, and the call comes to us to carry the Gospel of salvation to the nations.

As we face the future let us take courage, and take advan-

tage of the opportunities before us.

Jeremiah was called to "root out, and to pull down, and to destroy, and to throw down, to build, and to plant." This is also our mission.

Shall we not launch out to tell the sweet old story. We have a story of truth and love: a song to sing which brings joy to the soul; a story which brings great blessings to the nations.

The afternoon session closed with singing and prayer offered by Bro. L. J. Heatwole.

### Tuesday Evening Session

An interesting workers' meeting was conducted by Bro. B. B. King of Ft. Wayne Mission, after which devotional services were conducted by Bro. J. S. Hartzler of Goshen, Ind.

Bro. Joseph Bechtel of Philadelphia, Pa., gave a brief talk. He emphasized the fact that if there ever was a time in which people needed to be set right it is now. Some of the more popular churches are beginning to see that they have drifted away from the spirit of the Gospel. We need to profit by the experience of others. The work as carried on by the sisters, Mary Denlinger and Amanda Musselman, is progressing slowly, but the outlook is encouraging.

**The Relation of the Local and District Boards to the General Board**, was briefly discussed by the secretary, followed by the brethren, L. L. Beck, of Peabody, Kans.; J. H. Hershey of Palmyra, Mo.; N. E. Byers, of Goshen, Ind.; Samuel Burkholder, of Harrisonburg, Va.; and J. H. Mellinger, of Lancaster, Pa.—all presidents of District Conference Boards. The reports given of the work done in the various rural districts coming under the jurisdiction of said Boards were very encouraging. A number of weak congregations have been looked after and supplied with workers; new stations are being opened up, and the work in the rural district is being much better systematised and looked after.

The subject of "**The Church and Missions, Their Relation.**" was ably discussed by Bro. S. E. Allgyer of West Liberty, Ohio. Following are a few of the thoughts presented:

It is difficult to draw the distinction between the Church and missions. It is the mission of the Church to preach the Gospel; to lift up lost souls out of sin and degradation; and to evangelize the world; this is also the work of missions. A Church void of the missionary spirit is a body void of life.

The Church is a place of service; a field of usefulness, and earnest activity. It seems that the Church of the present day is very much like an engine placed in a window for display rather than for usefulness. We are in the Church for service, not to be placed on exhibition.

We do well to study the character and activity of the workers in the primitive Church.—They prayed and fasted, after which the Holy Ghost spoke; the Church understood and obeyed, resulting in the sending forth of Paul and Barnabas.

The mission of every Church is to add to, and send forth. Workers sent forth by the Church and supported by her prayers will be blessed in God's service. The Church at Thessalonica received "Word in much affliction." The Gospel message was readily received and a Church was established in a short time. The Thessalonian brethren not only accepted the Gospel but they lived the Gospel, hence their power in spreading the Word of life abroad. Our lives must show forth our relation to the Lord as His true servants, and active workers in His kingdom.

Our beloved Church has been making progress along mission lines, but have we in the past done all we could have done? Is the Lord pleased with our work? Have we had a great passion for souls? Have we gone in search of the lost? Are we satisfied with what we have done? These are questions we as individuals and a Church should ask in all seriousness.

It is said that forty million human beings die each year; the majority of them die without a knowledge of Christ and His saving power. Unless we do it quickly our opportunity to rescue many of the perishing ones will be past.

When we consider how Christ lifted us out of the depth of sin, should we not lift others?

According to the amount given by our Church annually, how long will it take to evangelize the world? It would be well to pattern after the example of the Moravian Church. They send out



more missionaries in proportion to their numbers than any other church organization.

There seem to be many church members who are seriously afflicted with diseases something like spiritual dyspepsia, nervous affections, creeping paralysis, and locomotor ataxia, causing them to become spiritually cold, indifferent and inactive. It was said of the Laodicean Church, "I know thy works." The Lord knows what we are doing and what we are not doing. An "open door" was set before the Church of Philadelphia. If we are faithful in the Master's service, doors will be opened unto us.

The relation between the Church and missions is similar to that between a mother and her children. True children greatly appreciate the work, love, kindness, and sympathy shown them by their mother. The mother instructs the children, encourages them in their work, and sympathizes with them in their sorrows and trials.

The Church is the means which the Lord Jesus Christ uses to carry the Gospel into the world. His commission is go. Souls will be eternally lost if the Church fails to discharge her duty.

Christianity is real and we know it is, hence we are responsible in doing what we can to rescue the perishing ones, by leading them to Jesus for salvation.

The evening session closed with song, and prayer by Bro. J. K. Yoder of Wellman, Ia.

### Wednesday Morning Session

Devotional services were conducted by Bro. J. L. Stauffer of Altoona Mission.

The Executive Committee's report was given by the secretary, and considered and acted upon item by item.

Resolved, That Article II, Sec. 1 of the Regulations of the Mennonite Board of Missions & Charities be amended so as to read. There shall be a General Board of Trustees which shall be constituted as follows: The superintendents of the various mission stations which are, and may come under the jurisdiction of this Board; the presidents of the District Conference Mission Boards which have been, and which shall hereafter be organized by the District Conferences; eight members to be elected by this organization; three members to be appointed by the Mennonite General Conference and one member to be appointed by each of the sixteen or more District Conferences.

Resolved, That Bro. Aaron Loucks be authorized to sell the Lowe property in Mt. Pleasant, Pa., but if in his judgment the price offered will not justify its sale, that the Executive Committee be authorized to make such improvements as they deem proper.

Resolved, That after the indebtedness of the Mennonite Sanitarium has been cancelled, the Local Board be given the privilege to solicit funds for the needed improvements, and as soon as \$2,000 has been raised the General Board shall duplicate the amount.

Resolved, That the matter of establishing of a mission in South America be deferred until the next Annual Meeting of the Board. In the meantime the Executive Committee are authorized to take such preliminary steps toward the establishing of such Mission as they may consider best.

The report of the Mission Committee was next given by Bro. I. R. Detweiler. The Committee recommended that Bro. and Sister Geo. J. Lapp be re-appointed as missionaries to India, to return in the fall.

It was also recommended that Bro. J. S. Musselman and Sister Fannie Hershey, both of Lancaster Co., Pa., be appointed as missionaries to India, and that they accompany Bro. Lapp's to India when they return to that field.

On motion the report was accepted as read, and the appointments made as recommended.

The Auditing Committee composed of the brethren, Aaron Loucks, D. D. Miller and A. R. Zook, were asked to give their report. The same was given by Bro. Loucks, and on motion accepted as read. The report is in words as follows: "We, the undersigned Auditing Committee of the Mennonite Board of Missions and Charities, have examined and verified the accounts and vouchers of the secretary and general treasurer of the Board, from May 1, 1912, to April 30, 1913, and have found them kept in a reg-

ular and business-like manner, and that they are correct and true to the best of our knowledge and belief.

"We believe the donations, bequests, annuities, and other monies placed into the hands of the various officers of the Board, are faithfully and carefully applied, and that the Board merits the hearty financial support and prayers of the brotherhood in their endeavors to carry forward their work of charity, and of bringing the Gospel to the unevangelized.

Aaron Loucks

A. R. Zook

D. D. Miller

Committee.

The secretary read the reports sent in by the auditing committees which were appointed by the Executive Committee to audit the accounts of the various local stations. Reports were given of the following institutions: Chicago Missions, Kansas City Mission, Toronto Mission, Ft. Wayne Mission, Canton Mission, Youngstown Mission, Lima Mission, O. P. Home, Orphans' Home, and La Junta Sanitarium. The books and accounts of the various stations were reported well kept, and the same were accepted as read.

Bro. A. H. Leaman led in prayer, after which the meeting closed for the noon hour.

### Wednesday Afternoon Session

Devotional services were conducted by Bro. T. K. Hershey of Youngstown Mission.

Bro. P. S. Hartman gave a report of the work done in the West Virginia field. The brother who had been stationed in the field was obliged to give up the work on account of his health breaking down. The work is hard in the W. Va. field, as in many other places. There are also encouraging features connected with the work among those people, especially when we hear them give expression to genuine religious experience.

Talks were given by the following named superintendents: B. B. King of Ft. Wayne, Ind; T. K. Hershey of Youngstown, O.; A. Metzler of West Liberty, O.; A. M. Eash of Chicago. They called attention to the needs of their respective stations, and referred to a number of favorable and encouraging features of the work. These talks were listened to with marked interest.

After singing a hymn Bro. D. D. Miller discussed the next subject on the program: **Successful Superintendents**. His talk was to the point and greatly appreciated. He clearly defined the qualities of a successful superintendent. Following are a few of the thoughts presented: In a general way, two things are essential, viz., **Ability** and **faithfulness**. The two taken together will make any man successful anywhere, this is especially true in the work of a superintendent of missions. To have ability and lack in faithfulness will mean failure, and on the other hand to be faithful and lack ability will also mean failure to a certain extent.

It is understood that a superintendent must be converted, but in connection with the divine life, he needs the qualifications which especially fits him for the work in which he is engaged.

He must be a leader, one who is not only qualified to lead a meeting, but who can lead men, and lead them in the right way.

He should be a good organizer, one who can organize, and systematize his work to the best advantage. One who is able to get other people to work.

He should also be a good manager. One who can manage the Lord's work successfully. One who can keep things moving along smoothly and harmoniously. One who is careful as to how he uses the Lord's money.

He must be a man of conviction. One whose conviction leads him to do the right thing at all times, and under all conditions.

He should be exceptionally well versed in the Bible, and be able to impart his Bible knowledge to others. One who is apt to teach.

He should be burdened for souls, and intensely interested in his work. Having these and similar qualifications coupled with faithfulness the superintendent is certain to be successful.

An offering was taken up at the conclusion of Bro. Miller's address. The same amounted to \$752.46.



The committee which had been appointed to ascertain the sentiment of the Zion congregation near Bluffton, O., concerning the disposition of the Herschbrunner property was asked to report. Bro. D. D. Miller, a member of the committee, reported that the matter for which they were appointed was not adjusted. The report was accepted and the committee retained to complete their work.

Bro. J. S. Hartzler, a member of the committee which had been appointed to look into the matter as to whether the Board could hold property in Canada, gave a report of their investigation. It is as follows: "If the Trustees of the Board are residents of Canada they can hold property for the Board, otherwise not." The report was accepted and the committee discharged.

The committee appointed to fix the time limit of missionaries on the field, reported as follows: **Married missionaries:** first term, six and a half years on the field, followed by one and a half years furlough from the time of leaving the field to the time of arriving on the field; second term, seven and a half years on the field, followed with one and a half years furlough from the time of leaving the field to the time of arriving on the field.

**Unmarried missionaries:** first term, five and a half years on the field, followed with a furlough of one and a half years from the time of leaving the field until the time of arriving on the field; second term, six and a half years on the field, followed with furlough of one and a half years from the time of leaving the field to the time of arriving on the field.

The report was accepted as read.

#### Questions and Resolutions

The following question was next considered and acted upon:

**What can be done to keep in closer touch with those who volunteer, or are recommended for mission work?**

Resolved, That D. J. Johns, the chairman of the Mission Committee, get and keep a list of the volunteers for mission work, that the Mission Committee get out a list of questions to present to such volunteers to be answered by mail. The said chairman shall get out a news letter once every three months to send to such volunteers to keep them interested and as soon as any one who was a volunteer drops out he shall be dropped from the list, and that the actual expense for postage, etc., be met by the Board.

Resolved, That Bro. B. B. King of the Ft. Wayne Mission be given the privilege to solicit funds to the amount of \$6,000 to be used in erecting a church building at Ft. Wayne, and that the soliciting be done privately, and not publicly, and report to Executive Committee as soon as said amount is raised.

Whereas, debts have been contracted by Superintendents and Local Boards of different institutions under this Board, and,

Whereas, this is a violation of the Regulations of the Mennonite Board of Missions & Charities (Art. III. Sec. 6.) be it, Resolved, That we earnestly urge that every such Local Board and Superintendent use great care to carry out these Regulations.

Whereas, the native Church in India as well as many of the individual workers have sent greetings of love to the brotherhood in America, be it,

Resolved, That this Board very much appreciates the greetings and good will sent from India, and that we hereby send our heartfelt greetings back to the Church in India and hope and pray that the members there may prove faithful and continue to "grow in grace and the knowledge of the Lord Jesus Christ;" that the mutual relations between the Church in America and the Church in India may become closer and closer until we shall all praise and sing at the right hand of God.

Resolved, That a copy of these resolutions be sent to the brotherhood in India with Bro. and Sister Lapp.

The appointing of Trustees and election of officers was next taken up.

The brethren, Aaron Loucks and L. J. Burkholder, were elected to succeed themselves as trustees representing the General Board.

Bro. C. R. Strite was re-appointed as trustee to represent the Franklin Co., Pa., Conference.

Bro. Joseph Bechtel was re-appointed as trustee to represent the Franconia Conference.

Bro. A. B. Eshleman was re-appointed as trustee to represent the Lancaster Co. Conference.

Bro. J. A. Wall was re-appointed as trustee to represent the Russian Mennonite Conference.

The election of officers resulted as follows: President, C. Z. Yoder; Vice President, D. D. Miller; Secretary, J. S. Shoemaker; Field Secretary, I. R. Detweiler; Treasurer, G. L. Bender; Canadian treasurer, M. C. Cressman; Eastern treasurer, S. H. Musselman; Western treasurer, Daniel Graber.

The brethren, D. D. Miller, G. L. Bender, and D. S. Yoder, were appointed members of the Executive Committee, in addition to the brethren, C. Z. Yoder and J. S. Shoemaker, who are ex-officio members.

The Mission Committee was reappointed. The Committee is composed of seven members, whose names are as follows: D. J. Johns, chairman; I. R. Detweiler, secretary; D. D. Miller, J. A. Ressler, J. S. Hartzler, C. Z. Yoder, and J. S. Shoemaker.

Bro. D. D. Miller was appointed a member of the Auditing Committee for the term of three years, and Bro. N. E. Byers for the term of one year, to fill the unexpired term of Bro. Noah Hoover, deceased.

After song and prayer the afternoon session closed.

#### Wednesday Evening Session

After a short song service, a very inspiring open conference was conducted by Bro. I. R. Detweiler. Followed by devotional services.

The Executive Committee having appointed a committee of five to draw up a statement defining the Board's position on the question of the Inspiration of the Bible, the same to be used in testing the orthodoxy of volunteers for mission work, said committee was asked to report, after which the following was read and adopted:

Resolved, That the following declarations express our interpretation of the Bible teaching on this subject.

I. The Inspiration of Scriptures is based on the following points:—

1. "Holy men of old spake as they were moved by the Holy Ghost" (II Pet. 1:21).
2. "All Scripture is given by inspiration of God, etc. (II Tim. 3:16).
3. That Holy men of God frequently spoke more wisely than they knew. However God did use these men to reveal His will and message to the world.

II. The Bible as the message of God is absolutely correct and accurate as received by men who have written and spoken in the language of their times. In this, however, the message-bearer as well as the message itself was inspired.

III. The difference between the so-called inspiration of literary men and that of the Scriptural writers is that the writers of classics in literature were prompted by ideals and impulses governed more or less by circumstances, feelings, and moods, while Biblical writers were inspired and animated to write as they were moved and directed by the inbreathed Spirit of God which alone doth know the things of God (I Cor. 2:10, 11; II Pet. 1:21).

IV. The method of inspiration itself implies a message conjoining the mind of man with the Holy Ghost in such a degree that the former becomes a pliable medium for making known the will of God as it applies to men in all the walks of life.

V. Finally we believe that God through all ages, translations, and circumstances did so guard and control His message to man through the Bible that we may accept it as absolutely correct, and that neither men nor angels have any authority to take from or add to. (Gal. 1:18; Rev. 22:18, 19). Therefore we should look upon the Bible as the one sacred Book whose author is God, the one perfect message from heaven to earth, in which alone is revealed to man the plan of the ages, the scheme of redemption, God's purpose and will, the way of life, and the way to glory.

L. J. Heatwole  
D. J. Johns  
D. G. Lapp  
J. E. Hartzler  
Aaron Loucks  
Committee.



In response to the nominations sent in by the various Local Boards the following were appointed superintendents of the various institutions which are under the Board: A. H. Leaman, the Home Mission, Chicago; A. M. Eash, the Gospel Mission, Chicago; J. D. Mininger, the Kansas City Mission; C. E. Mitchell, Nampa Mission; J. I. Byler, Toronto Mission; B. B. King, Gospel Mission, Ft. Wayne; Geo. M. Hostetler, Canton Mission; T. K. Hershey, Youngstown Mission; B. B. Stoltzfus, Lima Mission; J. M. Hershey, La Junta Sanitarium; Abram Metzler, Orphans' Home; J. F. Brunk, Old People's Home.

After singing a hymn the subject of "**Our Obligations to the Lord**" was discussed by the brethren, C. R. Strite and Daniel Kauffman.

Many inspiring and helpful thoughts were given by the speakers. We herewith give a few of them: We were reminded by Bro. Strite that it is the mission of all preachers and missionaries to go forth with the Gospel of Christ to save a lost world. We are entrusted with sacred obligations and many of them. We are under obligations to preach and teach the Gospel message, to extend a helping hand to those who are down and out, and give of our means to support the Lord's work.

Paul realized that great obligations were resting upon him. Love constrained him to sacrifice all for the salvation of souls. Love always renders faithful service.

If the world is to be saved we must be alive in the Master's service. "A man's life consisteth not in the things which he possesseth," but in what he is and does.

Isaiah saith, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." This Scripture very beautifully unfolds the right life.

Great obligations are resting upon the Mission Board. The fields open for work are many and extensive. Ours is a life work which demands devotion and faithfulness.

Bro. Kauffman based his remarks on Isa. 55:3 and I Cor. 6:19, 20. We herewith give a very condensed report of his talk: I am supposed to talk to those who are converted, people who have entered into covenant relationship with the Father and His Son Jesus Christ. People who are under sacred obligations to God whether they realize it or not. Not to realize my relation to God does not change my obligations to Him.

Since Jesus Christ died for me I am under obligations to give my life to Him. Life must be given for life.

The covenant God makes with His children is an everlasting covenant. A covenant is an agreement entered into by two or more parties. The first party is God, through His Son Jesus; the second, the believer who is recognized as His child. God is faithful to His part of the covenant, but there may be a question as to our faithfulness. When we made the promise to forsake all and follow Him, did we really do it? Or may we not still be more or less attached to this old world with its vanities, and sinful pleasures? We were not created to live for self.

When Isaiah stood out in the lime-light of God's glory, he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," but after the live coal was placed upon his lips and he was cleansed he said, "Here am I send me." When he was commissioned to go he asks the question, "How long?" We find ourselves in very similar conditions. When we are commissioned to go we are inclined to ask, How long shall I continue in that particular place or field? God's answer may be as it was to Isaiah, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

We have greatly enjoyed His blessings during these meetings; some of us may have had temptations and conflicts. We will be called upon to go down into the valley of conflict. We may occasionally become discouraged and feel like dropping everything. Temptations of a similar nature will assail all of us, but God expects us to be faithful to our trust regardless of our surroundings. God did not call us to a life of ease but to a life of service and hardship. Just as sure as we seek a life of ease and self gratification, we are certain to go the downward road.

Behold the example of the Apostolic Church. No money to spread the kingdom; no Mission Board back of them; no soldier guard to protect them from cruel enemies. Note the victory and

success which crowned their labors. They took pleasure in afflictions, persecutions and trials. My brother, do not expect an easy job while in the service of the Master.

There are many who are wearing out their lives in pleasure-seeking, and money-grabbing. Their greatest ambition is to serve self rather than the Lord who bought them. The Lord bought us. He owns our money, time, and talents. We are responsible to Him for all we have and are.

We are under obligation to give to the poor, afflicted, and for the extension of the Master's kingdom. There are those who take pleasure in giving provided they are seen of men. "Verily they have their reward."

We as Christians are the Lord's stewards, and are held responsible for all that He has placed in our hands, hence all unnecessary should be dispensed with, self must be renounced, ease must be denied, and every worldly ambition brought low.

Moses as an example.—He resisted the temptation to be great, that he might serve God and His people. He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." What would it have meant to the Children of Israel if Moses would have remained in the king's court in Egypt?

Also note Paul as example.—What would it have meant to the world and the Christian Church if he would have remained outside of the fold? The door was open to him to be great in the world, but he gave up all for the excellency of the knowledge of Christ Jesus his Lord.

God expects His children to give up all for the kingdom of heaven's sake, and like Paul, glory only in the cross of our Lord Jesus Christ.

What would be the result if all who name the name of Christ would consecrate all to His service? "Ye are not your own," Ye are Christ's.

After a few appropriate remarks by the president, C. Z. Yoder, and a benedictory prayer the meeting adjourned to meet, if the Lord will, on Tuesday preceding the fourth Thursday in May, 1914.

J. S. Shoemaker, Secretary.

## REPORT

### Of Meeting of Contributors for South American Mission Fund

According to previous announcements in the Gospel Herald, a number of the contributors met at the Oak Grove Church near Smithville, Ohio, at 8 A. M., May 1, 1913.

Meeting was called to order by C. Z. Yoder, followed by prayer by S. E. Allgyer.

S. E. Allgyer was chosen chairman and D. D. Miller secretary for the day.

After some discussion as to plans, representations, etc., the following was adopted:

1. That one trustee shall be elected from each state represented by contributors. Since the contributors thus far have all been from Virginia, Pennsylvania, Ohio, Indiana and Ontario, the present number of trustees would number five. The following were elected:

William M. Heatwole, Hinton, Va.

A. K. Mann, Millersville, Pa.

S. E. Allgyer, West Liberty, Ohio.

M. C. Cressman, Berlin, Ont.

D. D. Miller, Middlebury, Ind.

2. That these trustees shall organize and the chairman and secretary shall represent all the contributors in session with the Mennonite Board of Missions and Charities in consideration of Mission work in South America. Accordingly, S. E. Allgyer was chosen chairman and D. D. Miller secretary.

3. That all monies pledged for South America be placed on interest at 6 per cent. with good security and the income be used to support the mission work in South America for such period of time as the M. B. of M. & C. with the chairman and secretary of trustees, may deem advisable, before investing in South America.

4. That at least two brethren as missionaries be sent to South America as soon as the Mission Board deem it expedient; also that



said missionaries be directed to spend some time in further study and investigation of the field, with the view of establishing a permanent work in South America.

5. That no work of great magnitude be launched within two years from date of sending first missionaries, and that before any permanent investment of said funds is made in South America, the Mission Board is to send another man on the field to co-operate with said missionaries in making the aforesaid investment.

We trust that all contributors will be prompt in paying their

pledges as they become due, so that further arrangements can then be made. No one has as yet been definitely appointed to that field.

Should any of the contributors have any questions concerning this South American proposition you might correspond with the secretary.

Meeting adjourned to meet at the call of the chairman.

D. D. Miller, Secretary.

## Married

**Basinger—Christophel.**—Sunday, June 15, 1913, at the bride's home near Columbiana, Ohio, Bro. Jacob Basinger to Sister Mary Christophel, Bro. A. J. Steiner officiating. May God's blessings go with them through life.

**Summer—Kauffman.**—On June 18, at Goshen, Ind., Bro. Benjamin S. Summer of Metamora, Ill., and Sister Clara E. Kauffman of Middlebury, Ind., were united in marriage by Bro. Paul E. Whitmer. May God's blessing go with them through life.

**Kenagy—Troyer.**—Bro. Wm. E. Kenagy and Sister Emma Troyer, both of the Zion A. M. Church, near Hubbard, Oreg. were united in the holy bonds of wedlock at the home of the bride and officiating bishop, Bro. A. P. Troyer, on Wednesday evening, June 4, 1913. May God's divine care and blessing attend them through life.

## Obituary

**Ash.**—John Blondell, son of Jonas Ash, of Pinto, Md., was born Aug. 17, 1912; died June 15, 1913; aged 9 m. 29 d. Funeral services were held at Springs, Pa., June 17, by the brethren, G. D. Miller and Noah E. Miller. Text, II Kings 4:26; "It is well."

**Buschert.**—Priscilla Thaler, wife of Chester Buschert was born Mar. 11, 1891; died at her home near Breslau, Ont., June 6, 1913; aged 2 y. 2 m. 26 d. She united with the Mennonite Church a few months ago and left this world in peace. Those left to mourn her departure are her husband, father, step-mother, 1 sister, 2 half-brothers, 3 half-sisters, and a large number of relatives and friends.

**Kropf.**—Menno Theodore, the only child Deacon Noah and Mattie Kropf, of Middlebury, Ind., May 26, 1913; aged 2 y. 6 m. 17 d. Little Menno was seriously sick but a short time and the news of his death was a great surprise to neighbors and friends. Bro. and Sister Kropf have the heartfelt sympathy of their many friends. Funeral services were conducted at the Forks Church by their bishop, Bro. Jonathan Troyer, in German, and by S. S. Yoder in English.

**Snyder.**—Abraham C. Snyder was born Sept. 2, 1841; died at his home in Breslau, Ont., June 7, 1913; aged 71 y. 9 m. 5 d. He was married to Elizabeth Cressman over 50 years ago and to this union were born 2 children, Lovina and Ozias. Lovina preceded him to the spirit world some years ago. There are left to mourn his departure his wife, 1 son, 10 grandchildren, and a host of relatives and friends. Services were conducted by Enoch Bauman and Oscar Burkholder.

**Schrock.**—Joseph P. Schrock was born in Wayne Co., O., Dec. 18, 1835; died at the home of one of his daughters in La Grange Co. Ind., June 3, 1913; aged 78 y. 6 m. 15 d. At the age of eighteen he united with the Mennonite Church, of which he remained a faithful member until death. He left to mourn his loss 10 children, 36 grandchildren, 7 great-grandchildren, and 3 brothers. Funeral services were held at Forest Grove by S. S. Yoder, assisted by Amos Nusbaum, after which the remains were laid to rest in the Forest Grove Cemetery.

**Hunsberger.**—Magdalena, beloved wife of our ministering brother, Daniel Hunsberger, Jordan Station, Ont., died June 9, 1913. She was afflicted for a number of years, suffering much, but bearing her infirmities with Christian patience and fortitude. Her disposition was such that she became endeared to all who knew her and drew to her a wide circle of friends. Their home was always alike to all who ever enjoyed its generous hospitality, and Sister Hunsberger was a mother to all in her home as well as a faithful "mother in faith" in the Church. We trust that her godly life and sincere efforts in behalf of the cause of Christ will continue to bear fruit in the years to come. Her age was 72 y. 11 m. 15 d. She leaves a sorrowing companion, 2 sons and 5 daughters. Funeral services and burial at the Moyer Church on the 12th, conducted by S. F. Coffman. Text, Jno. 19:27.

**Smith.**—Charles Glenn, son of Arza and Nellie Smith, was born in Helena Twp., Antrim Co., Mich., April 21, 1896; died of tuberculosis, at Grand Rapids, Mich., June 9, 1913; aged 17 y. 1 m. 19 d. After being advised by his physician to change climates, Glenn went to the Sanitarium at La Junta, Colo., Mar. 24. After being there a short time it was seen that his case was a hopeless one. His mother and little sister (8 years old) went to be with Glenn the rest of his short time on earth. After being there a couple days it was decided at his request to bring him home. Leaving the Sanitarium June 7 they arrived at Grand Rapids, June 9, where he peacefully fell asleep in the depot before they could reach Mancelona. Bro. Glenn was a young man of noble character, a noble disposition, and was held in high esteem by his many friends, having the honor of being called the brightest pupil in the Mancelona High School. On hearing of the strict rules of the Sanitarium, one of his associates was heard to say, "Oh, it will not be hard for Glenn to abide by those rules, for he has no bad habits." He will be missed by his many friends and especially by his home family, but it is such a satisfaction to know he had accepted Christ as his Redeemer. He was baptized and received into the Mennonite Church before leaving Colorado, in the presence of his mother, which has been a great joy to her. She will remember the sweet smile on his face while the ordinance of baptism was being administered. He leaves father, mother, 3

brothers (one could not be present at the funeral on account of ill health), 1 sister, grandparents, and other relatives and friends. The funeral was held June 12, at the M. E. Church. Services by Quitman Smith of the Free Methodist Church. Text, Song of Solomon 6:2, "My beloved has gone down into the garden to gather lilies." Interment in the Fairview Cemetery.

"My parents, brothers, sister, all,  
Prepare to meet me at God's call.  
I now have bade you all good-bye,  
Till we shall meet beyond the sky."

## CONFERENCE ANNOUNCEMENTS

### Alberta—Saskatchewan

The annual conference of the Mennonite Church of Alberta and Saskatchewan will be held, D. V., with the Sharon congregation near Guernsey, Sask., on July 1. Sunday school conference the day preceding, and missionary and Bible conference the following days.

A. H. Wambold, Secy.,  
High River, Alta.

Living or dying, Lord,  
I ask but to be Thine;  
My life in Thee, Thy life in me  
Makes heaven forever mine.  
—Henry Harbaugh.

No backward glance shall hinder or appall me;  
A new life is begun,  
And better hopes and better motives call me  
Than those the past has won.

—Lillian Knapp.

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# GOSPEL HERALD

<sup>99</sup>In the defense and confirmation of the Gospel.<sup>99</sup> <sup>99</sup>How beautiful are the feet of them that preach the Gospel of Peace.<sup>99</sup>

Vol. VI

SCOTSDALE, PA., THURSDAY, JULY 3, 1913

No. 14

## EDITORIAL

"All things are possible to him that believeth."

The richest treasures connected with Christian experience are open to all who pay the price.

God is not so much concerned about the things that we do being "great" or "little" or "humble" or "mighty" as He is that we do what we do in the name of the Lord and according to His will.

This is the time of the year when many of us need to be on our guard that we are not so much absorbed in the good things of this world that we lose sight of the good things pertaining to the world to come.

By common consent there is a universal war now on in a united effort to "swat the fly." In all probability the effort is worth while. But in many a home where there is a courageous effort made to get rid of this little pest there is absolute indifference to the presence of the great destroyer of souls whose awful ravages mean the eternal destruction of thousands of souls daily.

"There is no artificial covering of any kind mentioned," writes an exchange in a belabored effort to show that I Cor. 11:2-16 does not mean what it says. And this in spite of the emphatic teaching given in Vs. 4, 5, and 6 of that chapter. But not all critics agree on the above easy way of explaining away the devotional covering, as some recognize that the original Greek distinctly upholds the idea of a veil. All opponents of this Christian ordinance are agreed on this point, however: It is very unpopular, and must be argued away in some form or other.

"It is appalling to see how many care nothing for the Gospel," writes the correspondent from the Canton, Ohio, Mission. This sentence contains material for much sober reflection. Sin is both a stimulant and a narcotic. It inflames the passions and benumbs the moral sensibilities. Hence the necessity for greater activity on the part of God's people. Let the Church of God awake and go forth to the rescue.

**India Mission.**—We are in possession of a number of well written articles from our missionaries in India throwing light on the work in that distant field. These articles come in the way of an annual report and review, which has been a regular feature of their work for many years. We expect to publish these articles in a few weeks, or as soon as the cuts promised by our missionaries arrive, and will appear as a supplement to the Gospel Herald.

**Reports.**—A glance at this number of the Gospel Herald would give one the impression that this is "Report number." We trust these reports may be read with interest and the gems of thought found in many of them be treasured in the heart. Several of the conference reports which ought to have been printed several weeks ago are still sleeping in the archives of the secretaries' desks. Those of you who sent in reports and find them very much shortened will please bear with us as we were compelled to shorten them in order to make room for the rest. There are still several unpublished reports on hand. Don't be backward in sending in reports. They indicate that there is something doing in the Church. Let them come promptly and as short as possible consistent with what needs to be said, and you will find that the reading public will pro-

nounce them fresh, crisp, and readable.

**Church Pride.**—What we shall have to say on this subject may not be what you have in mind as you read the name, but we trust that when you are through reading this you will be impressed with the truth of what we are endeavoring to bring before you. When we talk of church pride we have in mind something akin to church loyalty, but lacking the essence of loyalty.

There are many people who are not greatly burdened for the salvation of souls and the glory of God as made manifest in clean, holy lives, but they are intensely interested in the good name and material prosperity of the Church. It is an honorable thing to belong to an honorable church, so let us by all means work to retain an honorable position among denominations.

We have in mind a denomination that takes great pride in its denominational name and standing. If the name of that church were "Mennonite" (which it is not) the name Mennonite would appear about a dozen times on each printed page, would be heard about forty times in each ordinary sermon, the glories of the church would be extolled in season and out of season, and practically all mission and evangelistic work would be directed toward the one idea of making Mennonites out of people. There is a phase about this that we like; but there is a more important phase about it which does inculcable harm in that real evangelism is hidden under the shadow of denominationalism.

Coming to our own church, we can say unhesitatingly that we should guard against that kind of a spirit. We are not ashamed of the name "Mennonite," considering the doctrines and ideals for which it stands,



but the idea of taking pride in the name, or the church which bears the name, is horrible. Such a spirit holds out the temptation continually of working for numbers and respectability only, while matters of truth and salvation take second place. It makes parents wish that their children were in the Church, not so much because they are burdened for their salvation, but because they hate the name of making a failure in bringing up their children. It prompts churches to hold continued meetings about every so often, not because there is a real burden for the salvation of the lost, but because they can't bear the name of not trying to do something to keep things going. It moves parents to go through the motion of conducting family worship, not because there is a real spirit of devotion in the heart, but because it means something to have people speak well of their piety and excellent habits. It moves the Church to carry on mission work, both home and foreign, not because there is a real sorrow over the lost condition of millions of perishing souls, but because it is very discreditable not to do at least as much as the average church in fulfilling the Great Commission. It prompts us to have a feeling of horror whenever the suggestion is made that we are behind the times in the way of conducting meetings, in our Sunday school work, in our way of dressing, in the kinds of special meetings held, in our social life, in our views of the Bible, in church enterprises in general, even though the new ways are as yet untried or if tried have proven themselves inferior to some of the things or methods which they supersede. In short, it centers the interest in self, keeps our eyes upon man and his ways rather than upon God and His Word, thus impoverishing the soul and separating its victims and their work from God.

As in all other forms of pride, so in church pride, it is true that "pride goeth before destruction, and an haughty spirit before a fall." An individual or a church may be right in form, yet woefully wrong in motive. And unless that motive is changed, it is only a question of time when the form also will be wrong. The proper thing for us to do, therefore, is to take a prayerful look upward, an honest look inward, and see that it is the love of Christ, the burden for lost souls, the desire to glorify God through the advancement of His cause upon earth, which prompts us to do what we can in His service.

Next week, the Lord willing, we shall endeavor to offer a few thoughts on the subject of **Church loyalty**.

## Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

### FALL AND REDEMPTION OF MAN

By J. E. Hartzler.

For the Gospel Herald.

(Extract from a chapter on "Redemption," prepared for our forthcoming book on BIBLE DOCTRINE.)

#### The Fall of Man

It is self-evident that since redemption has been accomplished; since man has been freed, man must have fallen into hostile hands. Man must have gotten away from God's intended position for him. This getting away from God, whether by falling or failing to rise; this being captured by a foreign power, we summarize in the expression, "The fall."

The Biblical account of the fall is given in Gen. 3. I shall have little, if any, time to give to the different types of theological thought which today deny the reality of the fall. We shall accept the Genesis account of its complete sense as containing the truth as well as every fundamental fact or element in the origin of sin and the fall of man.

Man was placed under most favorable circumstances, but through deliberate disobedience and yielding to sin he destroyed that holy and original relationship between himself and God. If, as some tell us, the story of the fall is but an allegory, then who knows but that the story of Noah, of Abraham, and of others are also allegories?

But few, if any, critics will go so far as to advocate that the stories of Abraham, Moses, Joshua and others are but allegory. The fall of man, like all other records of the Pentateuch, is but a part of a continuous record of events. To teach that man did not fall, but only failed to rise, is a contradiction. To fail to rise to our best is a great fall in itself. Sins of omission cause men to fall as well as sins of commission. So in the end it matters little what method men adopt for the fall the fact still remains. Even the evolutionary idea of man is nothing more or less than a method; it can not get rid of God.

The Scriptures give one continuous testimony to the fact of the fall of man. Jesus Christ believed the Mosaic account of the creation and fall of man. (See Matt. 19:4, 5.) If the Son of God can believe the account,

certainly men will not be the worse if they believe it. Men today certainly are no better able to know the truth in these matters than was the Son of God. Jesus never questioned the truthfulness of the Old Testament records.

Paul also declared that, "By one man sin entered into the world . . . In Adam all die." "I fear, lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3). "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:13-14). If we deny Paul or the authority of Paul on this point how can we trust him on any other? If Christ was deceived how can we trust Him? But the fact is Moses, Christ and Paul all agree in their testimony and no impartial jury could reject the testimony.

The results of the fall may be stated in but few words. Contrary to the once common view that man in the fall sustained no special moral loss, that his loss was only the loss of the garden and that he was created a mortal being and would have died anyway, we now have evidence to believe that as a result of the fall man brought about God's displeasure, man lost the image in which he was created (Col. 3:15); that he brought upon himself physical death (Gen. 3:19) as well as death spiritual (Ezek. 18:4); that Adam in the fall paved the way for the fall of every other man and has brought a hopeless and helpless condition upon the human race as such. And this leads to the consideration of the question,

#### From What was Man Redeemed?

1. **From the devil.** "And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake . . ." (Luke 11:14). From this and numerous other scriptures it is evident that men have been demon-possessed; they have been under the control of Satan. It was the work of Christ to cast out devils and deliver men from them. Men have been set free, loosed from the devil; and by this we mean that man has been set free from a condition.

2. **From the world.** "Who gave himself for our sins, that he might deliver us from this present evil world . . ." (Gal. 1:4). No sane or rational mind will question the fact of moral evil in this present world. The universal conviction of the human race admits the fact. The trouble, sorrow, sickness, suffering, jails, etc., are present realities and are the outward expressions of evil in the human family. If, as some would



have it, man did not fall, then, why all this sorrow, evil and suffering in the world? If the evolutionary idea of the rise of man be true, then it is evident that man started on a very low plain (and this is contrary to Gen. 1:27) or else as yet, he did not rise very high. The present world is sorely afflicted with evil; and is from this present evil world from which man has redemption.

3. **From the power of sin.** (Read Rom. 6:14-18; also 7:14-25). It can not be denied that sin exercised a wonderful dominion over men. Men have become the servants of sin and this means subjection to sin. But through redemption man has been provided the privilege of becoming free from sin, the old master, and becoming the servant of righteousness. It was Paul's experience of having been carnal, sold under sin. Sin held dominion over him. The things which he did in sin his conscience would not allow; and the things he knew to be right, the things he desired to do, in these he failed. And he frankly admits that it was not he that did the things but that it was sin dwelling in him.

Romans he seventh chapter has been interpreted in several ways. The most common are the following: (1) That the experience in this chapter was the pre-conversion experience of Paul. (2) That it was Paul's post-conversion experience. (3) That the experience of Rom. 7 is the normal Christian experience. (4) That Paul in this chapter was speaking the experience of the entire human race with his own experience as a background. Whatever position may be taken on this chapter one thing is evident, viz., that Paul had learned that the power of deliverance, freedom, and redemption came through Jesus Christ, whether he spoke for himself or the race. One thing Paul knew was that there were two laws in his body warring against each other and that the dominating law was the master.

4. **From the curse of the law.** "Christ hath redeemed us from the curse of the law, being made curse for us" (Gal. 3:13). Redemption from legalism is what the Jew needed. The text quoted was spoken to Jews, not Gentiles. The Gentile has sufficient curse upon him aside from creeping in under the law. Our judgment is recorded in Romans chapters one and two. We are judged not by Mosaic law, but by the law within our hearts. But whether it be law on tables of stone or the heart, we have redemption through Jesus Christ; we have been loosed from the curse. Law broken which was written in the heart is equally criminal with that broken which was written on tables

of stone. There is no difference; all have sinned. But Jesus Christ has become curse for us; He has paid the price and the justice of God will not allow the curse to continue.

5. **From all evil and iniquity.** "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14. See also Gen. 48:16). Men need not wait until death to be set free from all iniquity; they may be free now and in this present time. The old slaveholder will offer new inducements for your return to him, but it is yours through the power of the Christ never to return to him with all his inducement and temptations. Through His redemption men have been set free, loosed from all iniquity. Even Jacob realized the possibility of deliverance from all evil.

6. **From death.** "I will ransom them from the power of the grave; I will redeem them from death . . ." (Hos. 13:14). Even though Israel had destroyed herself, yet the Lord promised to help her. He will yet redeem her from the power of the grave; He will redeem her from death. Jesus Christ Himself will be a fatal plague to death and will utterly destroy the grave. In fact, it is already done; the grave was not powerful enough to keep the Christ. In the death of Christ death died. In the burial of Christ death was laid to the eternal grave. In the tomb of Christ the grave was buried and sealed for eternity. In the resurrection of Christ the grave was rent and the locks of the prison house were broken never again to hold captive the souls of men who desire and accept deliverance.

7. **From destruction.** "Who redeemeth thy life from destruction. . . ." (Psa. 103:4). To the writer of this text it was evident that destruction awaited men at the end of the ways of sin. It is clear to any careful observer. Sin is destructive in its very nature; it stands for destruction and estrangement from God. The natural outcome of sin is ruin. No extra penalty, besides the natural consequences of sin, need be added. The divine laws are so ordered that sin inflicts its own penalty. Good produces good; bad produces bad. The longer good is protected the better it becomes; the longer bad goes on the worse it becomes. Hence it

is literally true that, "Evil men and seducers shall wax worse and worse." It is a divine law which can not be altered. But through Christ man has been redeemed from the destruction of sin. There is still hope for man through the redemption in Christ.

It is thus evident that man has been redeemed from a most unfavorable, unnatural and abnormal condition. The great price paid means that man must have been saved or redeemed from a great depth of slavery and destruction. This, I am fully aware, is the old orthodox view of the matter and somewhat out of date with certain types of evolutionary thought, but it is the only view that helps men out of sin to live the highest and best life. The "good Lord, good devil" type of theology is powerless before fallen men.

Elkhart, Ind.

## MENNO SIMONS ON THE TRUE CHRISTIAN LIFE

Sel. by Levi Blauch.

If reading, singing, water, bread, wine, name and boasting, would constitute true Christianity, then there would be a great number of Christians. But, no, beloved lords, no. The Word of God knows no Christians but those who are born anew in Christ, of the living seed of God, through the pure doctrine of Jesus Christ, which being preached in the power of the Spirit, is accepted in true faith, by the grace of God and through the operation of the Holy Spirit, who, by virtue of this birth, bury the old sinful life, and arise with Christ in newness of life; who in their weakness gladly obey the holy will, word, example, ordinances and commands of the Lord, and who sincerely die unto every thing contrary thereto; who diligently combat all licentious, vain thoughts and besetting sins which flow from the inherited Adamic nature; and who daily sigh and mourn before the Lord on account of their human weakness, errors and shortcomings with an humble heart; who are prepared to take upon themselves the cross of Christ and to forsake father, mother, husband, and wife, and children, possessions and self, for the sake of the testimony of His holy Word, when the honor and praise of God require it. In short, they are minded as Christ Jesus; are in Christ and Christ in them; they are led by His Spirit; and they abide immutably in the Word of the Lord, through true faith, firm confidence, and a living hope, in all temptations and perils. Rom. 6:4; Col. 2:12; Gal. 3:27; II Tim. 3; Matt. 10:38; Luke 14:27; Phil. 2:3.

Johnstown, Pa.



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Sarcasm

Sarcasm is indulged in by well meaning people very much oftener than they are aware. It simply means to sneer at, to utter a keen, reproachful expression with a shade of scorn or contempt.

We frequently hear sarcastic remarks. There is little or no feeling of sympathy or compassion in any of them. Few Christian people would want to be guilty of sarcasm, yet in their never ending talk (which is very often gossip) they say the unkind, cutting thing about their neighbors and friends behind their backs that they would not think of saying to their faces, showing after all a real lack of love. Then occasionally you hear the sarcastic remark made right in the face of the individual.

Oh, the heartaches caused by unkind, piercing words! Oh, the pains inflicted by the evils of the tongue! If we could only have the mind of Christ and be more like Him in our everyday life; if only more of the love of Jesus would be manifested in our words and actions!

There is nothing quite so piercing as angry, unkind, unguarded words. They are arrows in tender hearts that pierce deep wounds that only weeks and months and sometimes years can heal. Sarcasm is the result of no love in the heart. Love is never sarcastic. It soothes the wounds but does not inflict them. Where love dwells, sarcasm dies. When tempted to say anything unkind of any one, it would be well to apply the Golden Rule.

#### Zenith

The word zenith, as it is most commonly used, means the highest point in a person's fortunes, or the highest point of aspirations or desires, or the height of one's plans or expectations.

Many persons have no zenith, so to speak. They labor on in this world without anything definite in view. There is no goal ahead, nothing to induce strides in labor, no incentive to press them on. They live for the present only, make no special provision for the future, care little or nothing about becoming famous or popular.

Others are quite ambitious. They see ahead positions which they covet. They see worldly honor which they strive to get. They see fame and fortune in the future. Thus the highest ambition becomes their zenith.

While there may be times when such aspirations are justifiable, after all the Christian's zenith should far exceed anything this old world can of-

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### MISSION WAR SONG

Christian, rouse thee! War is raging,  
God and fiends are battle waging,  
Every ransomed power engaging,  
Break the tempter's spell.  
Dare ye still be fondly dreaming,  
Wrapt in ease and worldly scheming,  
While the multitudes are streaming  
Downwards into hell?

Lord, we come, and from Thee never  
Self nor earth our hosts shall sever,  
Thine entirely, Thine forever,  
We will fight and die.  
To a world of rebels dying,  
Heaven and hell and God defying,  
Everywhere we'll still be crying:  
Will you perish—why?

Hark! I hear the warriors shouting,  
Now the hosts of hell we're routing;  
Courage! Onward! Never doubting  
We shall win the day.  
See the foe before us falling,  
Sinners on the Savior calling,  
Throwing off the bondage galling,  
Join our glad array.

—The Vanguard.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Lima, Oihio

(502 N. Jefferson St.)

Greeting in Jesus' Name:—We are praising the Lord for the good things we have seen and heard in the last week. Bro. S. E. Allgyer was here and preached the Word. While the visible results were not as great as we had hoped for, one soul making the start to the glory world, yet the meetings surely were a means of strengthening the things that remained. Bro. Allgyer preached the Word in the court house on Sunday afternoon and if the "Amen's" were any indication of the appreciation of the people we have every reason to believe they enjoyed the service. May the Lord give us grace to abide in the

fer. God has placed heaven within the reach of all. There is no higher goal. There is nothing to compare with it. All of earth is as nothing compared with the glories that shall be revealed over there. Make heaven your zenith. God says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added" (Matt. 6:33). It is well enough to look after the needs of our bodies, but let us not forget the soul.

vine and do His will. Remember the work in your prayers.

B. B. S.

June 23, 1913.

Canton, Ohio

(1935 E 8th St.)

Dear Herald Readers, Greeting:—Bro. C. K. Brenneman arrived yesterday to begin a series of meetings at this place. The services will be held in a tent on the corner of Monroe and Tuscarawas Sts. We earnestly beg an interest in your prayers in behalf of these meetings. Pray for the one who shall bring the message and also for those who are hardened in sin. It is appalling to see how many care nothing for the Gospel. It is our most earnest desire that the Spirit might deeply convict the unsaved so that many may be turned from darkness to light.

We heartily invite any of the brotherhood who can to attend these meetings and help along with the work. We assure you that any service you can render will be much appreciated.

Yours in Him

The Workers.

### AN INDIAN QUESTION

"Why Did You not Come Before and Tell Us this Great Thing?"

The results of American missions to the Indians are not equal to their immense resources—fifty millions to two hundred and fifty thousand, or two hundred and fifty American Christians for every single savage. Still less are they equal to the colossal wrongs this country has inflicted on these helpless wards of Providence. We have spent millions in killing them. We spend a few thousands in saving them. And how few! Who will answer the question of the little dying Cherokee girl to her mistress? "How long have you known these things—that Jesus loves us and died to save us?" "Oh," answered the lady, "a great many years—always." The child turned to her with reproachful tears, and answered: "And you never told us. My mother and my grandmother died without knowing Jesus. Why did you not come before and tell them this great thing, so that they too could have known the way of life?"

Who will answer the question of the following incident, related by a missionary in Minnesota?

"A few months since," says a presiding missionary of Minnesota, "one who had been a heathen red man came 600 miles to visit me in my home. As he came into the door he knelt at my feet. He said to me, 'I kneel to tell you of my gratitude that you pitied the Red Man.'

"He then told me this simple, art-



less story: 'I was a wild man living beyond the Turtle Mountain. I knew that my people were perishing! I never looked in the face of my child that my heart was not sick! My fathers told me there was a Great Spirit, and I have often gone to the woods and tried to ask Him for help.'

"Then he looked in my face in that artless way, and said, 'You don't know what I mean. You never stood in the dark and reached out your hand, and took hold of nothing. One day an Indian came to my wigwam. He said to me he had heard you tell a wonderful story at Red Lake; that the reason why the white man was so much more blessed than the red man was because he had the true religion of the Son of the Great Spirit; and I said, "I must see that man."'

"They told me you would be at the Red Lake crossing. I came 200 miles, I asked for you, and they said you were sick. Then I said, 'Where can I see a missionary?' I came 150 miles more, and I found that the missionary was a red man like myself. My father, I have been with him three moons. I have the story in my heart. It is no longer dark. It laughs all the while.' And he turned to me and said, 'Will you not give me a missionary?' Shame on us who claim to be the Primitive Church that I had to say to him, 'We have not the man, and we have not the means!'"—Selected by J. F. F.

### MENNONITE CHILDREN'S HOME

For the Gospel Herald.

Four children have been admitted and one placed into a private home since our last report to the Herald. In response to our appeal we have received one lawn swing, some lard and provisions in general. One brother sent one dollar in money stating that if a number of brethren would send a dollar it would mean much for the support of the Lord's work. Our small strawberry patch yielded twenty-three bushels of berries, which was quite a treat for both the children and workers. We praise God for all His blessings.

We still have a number of boys and girls in the Home that we are anxious to place into good Christian homes. Who is willing to take a little boy and girl (brother and sister) into their home? The boy is three years old and the girl eighteen months old. They are very bright children and so much attached to each other that we are moved to make this appeal.

We again ask you to pray for us and the work, and He who is ever faithful will justly reward.

Yours for the little ones,  
Levi Sauder.

Millersville, Pa.

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.  
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What do you know about the "Menonitisches Lexikon?"—A. B. M.

This is the title of a great work in the German language, now under process of publication, edited and published by C. Neff, minister of the Mennonite Church at Weierhof in the Palatinate and C. Hege of Frankfort-on-the-Main, the author of a book on the history of the Mennonites in the Palatinate. The whole work is to be published in about 30 parts and the publication will extend over a period of 5 or 6 years. Each part will consist of a pamphlet of 48 pages and be offered at the price of 25 cents. The whole will make a work of about 1500 pages. The Herold Book and Publishing Company of Newton, Kans., have accepted the general agency for the sale of the work in America.

The Lexicon—rather a Mennonite Encyclopedia—will contain about 5,000 articles on historical questions relative to Mennonites, and on the present condition of the Mennonite churches in all parts of the world, their missionary and other church endeavors, as well as on their doctrinal position, etc. The work will bring information as reliable as it may be found possible for the editors to obtain. The editors, who are of the conservative Mennonites of Germany, desire the co-operation of American Mennonite bishops and ministers to whom they may write for information concerning the various congregations. Without question it is desirable that they should be given all possible assistance to enable them to publish such articles concerning our branch of the Mennonite Church as will be found correct, and acceptable after the work has been published.—J. H.

### Explain Leviticus 23:17.

The bringing of the first fruits of harvest unto the Lord was enjoined upon the Jews as an annual memorial mark of national thanksgiving for their daily bread.

First, there was the sheaf or, as the marginal reads, handful of barley which usually came earliest of all as an evidence of the season's product; and second, after the fifty day period allowed for harvesting and threshing the entire crop of the season; then came an offering in the form of two loaves, each of which as specified in Lev. 24:5 in the preparation of the twelve cakes of shew-bread, was baked from two-tenth deals of finely ground flour.

One-tenth deal consisted in quan-

tity of about six double handfuls or six pints of flour—a quantity which in the gathering of manna in the wilderness, was described as an omer—just what one adult person was expected to consume in a day's time. Then judging from the principle that the loaves of show-bread were used singly, one to represent each tribal head in the Jewish family; and that the loaf in the wave offering is duplicated, it goes far to show that the bread here mentioned is designed as a memorial of God's preservation of the double portion of manna that was gathered on the morning of the sixth day as intended for food on the Sabbath.

On the first five days of the week, if any portion of the manna gathered for the day were left over till morning, it bred worms and stank; but on the sixth day the double portion was then gathered for two days, for on the Sabbath there was no manna to gather. Ex. 16:23-30.

The lesson that Christian believers are to get out of this is that all food for Sabbath day eating should be only of the kind that can be prepared on and held over from the day previous to our Lord's day Sabbath.—L. J. H.

Please harmonize Psalms 119:165 with Matt. 18:6.—S. E.

The brother wishes these two facts harmonized: The first reference tells us that nothing shall offend those who love the law of the Lord. The second reference acknowledges the possibility of offending these "little ones."

The primary meaning of "little ones" in Matt. 18 is actual "little ones" in the flesh. A very beautiful application is also made in likening those who in the service of God are little in their own eyes to the little child with faculties still dormant. But even if the term "little ones" would apply exclusively to Christians in faith, we would see no difficulty in harmonizing the two references, since no one who is filled with the love of God can be offended. Among those who have fallen away from the faith and service of Christ, there is not an instance to be found where there was not first a wandering away in love. The promise is, "If ye do these things, ye shall never fall."

If the people of the world outside of the churches would all be as anxious to get into the Church and observe all the ordinances and commandments enjoined by the New Testament as the members of churches are to leave the places where Christian people should be or go and get out into the world—dances, card parties, saloons, theaters, moving picture shows, clubs, secret societies, prize fights, ball games, and other worldly amusements, God's kingdom would come within a week.—S. S. W. Hammers.



## Family Circle

### DOES THE SUNDAY SCHOOL LESSEN THE RESPONSIBILITY OF THE PARENT?

By Bertha Christopel.

For the Gospel Herald.

In other words, does the Sunday school take the place of the teaching of God's Word in the home?

The children of Israel were commanded to remember all the things that God had done for them, to lay up His words in their hearts and never to leave the true God. They were to teach His words to their children, speaking of them when they sat in their houses, and when they walked by the way, when they would lay down and when they rose up. So that not only their days might be multiplied but also the days of their children. God said, "Behold I set before you this day a blessing and a curse. A blessing if ye obey the commandments of the Lord your God which I command you this day, and a curse if you will not obey the commandments of the Lord your God."

The home influence is either a blessing or a curse, either for good or for evil. It cannot be neutral. In either case it is mighty, commencing with our birth, going with us through life, clinging to us in death, and reaching into the eternal world.

How can a young child know what is God's Word unless it is taught often in the home? The half hour in the Sunday school is not sufficient for a question of so great importance. Jesus taught daily in the temple and elsewhere because the need was so great and perhaps because home training was at this time neglected.

Joseph spent much time with his father until he was seventeen years of age. As a result of this he could be sent to Egypt, although it was with anguish in his soul, and never forgot that teaching. He worshiped the true God in all blessings and trials and in the end proved a blessing to his father.

The Sunday school is an assistant to the parent, not some thing in the place of the parent. It has never been antagonistic either to the family or to the Church, and never purposes to be. It rejoices most devoutly in any interest that the Church or parent may take in the training of the children, and never is a true teacher's heart so full as when the father or mother tell of their desire to help in leading the child to Jesus.

The child that is diligently and prayerfully taught the beautiful stories of God's Word over and over, taught to listen for the voice of God

in its heart approving and disapproving its acts and taught to look to Him for help in its childish sorrows, will never tread on its father's and mother's heart when it is older. Solomon says, "Train up a child in the way he should go; and when he is old he will not depart from it." Isaiah says, "All thy children shall be taught the way of the Lord, and great shall be the peace of thy children."

The Sunday school brings many young people to the Savior and encourages the study of God's Word, but it does not take the place of religious training in the home. Sometimes home influence discourages Sunday schools.

Under these condition the stronger ones converted at Sunday school may stand, but very often the weaker ones will fall away entirely from the service of God or try to follow Him in a half-hearted way, while if the Sunday school and home work together for the salvation of souls both may be kept in His service.

We sometimes judge parents by the conduct of their children, and by this rule we conclude that Daniel's parents were faithful to the laws of God in a time of extreme idolatry practiced all around them. While still a young man, he was taken captive with a few others proved faithful in a land where God was unknown. The training that he had probably received in his good home when others worshiped idols made him such a devout, powerful, God-fearing man, that later in life as a result of this he spent a night unharmed in the lion's den. He could read the hand-writing on the wall. He could make known unto a king his dream and interpret it. He could be a great help to his people in a strange land.

It is a Bible command to teach God's Word in the home. The Sunday school does not lessen that responsibility but rather increases it. Children as a rule are pleased when they can answer the teacher's questions correctly. This shows that the parents can make God's Word a pleasure to the child if they choose.

There are evils and difficulties in all our schools which none but the parents can remove. Prominent is the lack of parental authority, home government in religious duties extending to the church and Sunday school. Direction, restraint, and authority in respect to the observance of the Sabbath and the study of God's Word are often lacking at the present day. Children are allowed to go to Sunday school or remain at home, learn the lesson or omit it. The observance of the Sabbath and the study of God's Word are duties, and children should so understand it. It is the parents' duty to teach them

this. But every parent should feel the responsibility of making these duties pleasant.

How, it may be asked, should parents assist in the work of religiously instructing their children?

1. They can themselves be consistent Christians. Example pleads with higher power than words. A life of steady, uniform, patient devotion to Christ will impress the child's heart in such a way that all the rough rubs of the world will scarcely ever obliterate those impressions.

2. Attend carefully to family devotion.

3. Make the Sabbath a pleasant day.

4. Be present as often as possible. If you are never there, how can you make your children understand that it is a place of any importance?

5. Provide proper reading matter for the children. A faithful Christian mother can often teach her children in a way no one else can teach them. She can teach them to think, to be happy and to regard the rights of others, in honor preferring one another. These may be taught at Sunday school and rightly impressed upon the mind, but they may be taught and practiced in the home with the help of the parents.

Paul says to Timothy, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also." This shows that it was learned from the mother and practiced by the child.

The disciples needed the teachings of Jesus daily to make them strong. Jesus said, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself but as my Father hath taught me. I speak these things." If characters like Joseph, Daniel, Timothy, and the disciples needed the parents' training certainly children of today need it just as much.

The Sunday school does not lessen the responsibility of the parents because all people need religious training in the home. The half hour in the Sunday school is not sufficient training for a child. Jesus taught daily.

The Sunday school is only an assistant to the home teaching. The child learns to depend upon God and be happy by the example of father and mother. It is a Bible command to teach in the home. It will lessen sorrow in later years.

Parents have an opportunity of making Christianity a pleasure.

There are difficulties in the Sunday school which no one but the parents can remove.

Goshen, Ind.



## Sunday School

For the Gospel Herald.

Lesson for July 13, 1913—Ex. 2:11-25

### MOSES PREPARED FOR HIS WORK

**Golden Text.**—Blessed are the meek: for they shall inherit the earth.—Matt. 5:5.

**Introductory.**—Forty years have elapsed since the events recorded in last lesson. During this time Moses had grown up to manhood, had been "learned in all the wisdom of the Egyptians," had gained a place of prominence in the kingdom, and a bright career seemed ahead of him.

**The Hand of the Deliverer.**—But God had not chosen Moses as a great politician in a mighty nation but as a great leader of a down-trodden race. We can see the hand of God in the saving of the weeping child in the ark of bulrushes; in the moral and religious training by a devoted and pious mother; in the intellectual training in the best schools of Egypt; in the leading to a place of prominence and promise in the land of his adoption; in the circumstances which led to his estrangement from Egypt; in his forty years of preparation in the wilderness of Midian. He took it as a matter of course that it was understood that he was to be the deliverer of his people. When therefore he saw an Egyptian smite a Hebrew he unhesitatingly took the part of his people.

But he found to his sorrow that he had misplaced his confidence in his people. As is usually the case where one makes great sacrifices in behalf of others the sacrifice is not appreciated by those in whose behalf it is made. It was true of Christ, it is true of many a noble, self-sacrificing follower of Christ. The effort of Moses, for the time being, was a failure.

**The Fugitive.**—The next day after Moses had slain the Egyptian he saw two of his brethren quarreling and rebuked the aggressor, saying, "Wherefore smitest thou thy fellow?" He was given to understand very quickly that his services were not wanted, and reminded that his action of the day before was remembered. Moses seeing that his deed was known fled to the wilderness to escape the wrath of Pharaoh. His people were not yet ready for deliverance. He had not taken the right way for it. His career in Egypt was now at an end. God had taken him to another place where he might go through a school of training that would fit him for service along heaven-approved lines. Instead of a powerful prince in Egypt, he is now a fugitive from the wrath of an offended king, forever shut off from hopes of earthly glory, no more

to be seriously tempted through ambition.

**Welcomed into Jethro's Home.**—Moses had the qualities of a faithful servant. Coming to a place where the daughters of Reuel (Jethro) were watering their flocks, he helped them in their difficult task, so that they came home much sooner that day than usual. For this kind act he was invited into the home of those whom he had befriended. "A kind action is never thrown away." It was the habit of Moses to work for the good of fellowmen, the very quality which God wishes to see in those whom He selects for leaders of His people. As a sequel to this day's events, Moses became the son-in-law of the man who gave him shelter. The companionship must have been congenial, for forty years thereafter we find Moses still in charge of his father-in-law's flocks. Here, undismayed by his loss of prestige in Egypt, untempted by the deceitfulness of vain ambition, doubtless praying much for his people and concerned for their spiritual and material welfare, Moses was fitted for the leadership which he afterwards so admirably filled. It was his testing time, during which trial he proved himself pure gold. Here is an object lesson for every thoughtful, faithful young man.

**The Nation Being Prepared.**—Meantime the nation was being prepared for deliverance. As usual, the preparation came not through man's choosing. It was not the case of a nation becoming so powerful that the yoke of bondage was soon to be proudly thrown off, but that of a nation being so crushed by cruel persecutions that earnest pleas and woeful cries went up to God for deliverance. Under the galling yoke of slavery, Israel was more ready to follow the word of the Lord than would have been the case if God's chosen people had been permitted to live in ease and luxury. For more than eighty years this unfortunate people had been groaning under the unmerciful lash of the persecutor. But there was a brighter day coming. God heard their cries and answered them in prayers. By the time that Moses was ready to go forth to his life work, the nation was also prepared to listen to the voice of the Lord and to accept deliverance according to God's plans. "And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them."

In our next lesson we will study the condition and environments of Moses when God called him to his work.—K.

"Jesus is the Friend of sinners."

## Our Young People

### THE SECRET OF A CHRISTIAN'S PEACE.—Phil. 4

Topic for July 20.

#### MOTTO

"I can do all things through Christ which strengtheneth me."

#### OUTLINE OF CHAPTER

##### I. Reconciliations.—

1. Euodia and Syntyche are at variance.—V. 2.
2. A Christian worker is entreated to assist them to make peace.—V. 3.

##### II. Peace of God.—

1. Rejoice always.—V. 4.
2. Let your profession be known.—V. 5.
3. Cast anxiety upon the Lord.—V. 6.
4. Peace will keep your heart and mind.—V. 7.
5. Set your thoughts on noble things.—V. 8.
6. Do what you have learned.—V. 9.

##### III. Joy and Contentment.—

1. Joy for the love of brethren in sending help.—V. 10.
2. Don't count privation an occasion for complaint.—V. 11.
3. Learn the secret of contentment in fullness or emptiness.—V. 12.
4. It is by the power of the Lord.—V. 13.
5. Gifts are profitable as an instrument of God to supply the need of His servants, and to enlarge the life of the Giver.—Vs. 14-19.

##### IV. Benediction and Salutation.—Vs. 20-23.

#### COMMENTS

It is especially profitable to note the fact that Paul was in bonds at the time of the writing of this Epistle (1:13; 4:22). Perhaps there is no writing so full of the joy of the Christian life as this. The doctrine of Christian consolation is not simply theory with Paul but a blessed reality that so fills the words of this Epistle that we almost forget his bonds in the evident joy, peace, and triumph of his life.

#### PERSONAL THOUGHT

Do we really experience the joy and consolation promised to the Christians? If not why not? There are no distresses in our life that are great enough to deprive us of our Heavenly Peace.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text Word, **Peace**.
2. Rejoicing in Prison—Examples and Applications.

##### For Young People.—

1. Brotherly Peace.
2. Peace Toward All Men.
3. The Secret of Peace.
4. Contentment in What God Provides.

##### For Older People.—

1. The Relation of Obedience to Peace.
2. The Sin of Murmuring.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, JULY 3, 1913

## Field Notes

Bro. B. B. Stoltzfus of Hudson, Ohio, worshiped with the brotherhood at the Old People's Home near Marshallville, Ohio, on Sunday, June 22.

Bro. J. B. Smith of Hesston, Kans., expects, the Lord willing, to spend a few weeks during the early part of July among the brotherhood in Missouri.

The hot, busy season is having its effect upon our correspondents, as these columns indicate. We hope to have a shower of news as soon as the season is over.

Bro. J. S. Shoemaker of Freeport, Ill., worshiped with the congregation at Alpha, Minn., over Sunday, June 22, serving the congregation in communion service, and remaining a few days to give talks on Bible lands.

An all day Sunday school meeting is announced for July 4, to be held with the congregation worshipping at the Mennonite Church near Freeport, Ill. It is to be a joint meeting in which the brethren from Sterling and Morrison will have a part.

At the reorganization of the Sunday school at the Scottsdale Mennonite Church last Sunday the following officers were chosen: Supts., H. F. Reist, Levi Mumaw; Sec.-treas., Emma Ressler, Estie Miller; Chors., Levi Mumaw, Jos. R. Loucks, C. A. Graybill.

A program of the tenth quarterly mission meeting of the churches on the Pacific coast is before us. The meeting is to be held at the Hopewell Mennonite Church near Hubbard, Oreg., July 4, and we trust that the whole will be thoroughly leavened with the true ring of heavenly patriotism.

Bro. A. K. Brubaker was ordained by lot to the office of deacon in the Lauver congregation near Evendale, Pa., on Saturday, June 14. The Lord grant him grace and wisdom to fill his responsible place to the glory of God and the strengthening of his congregation.

A card from the Orphans' Home, West Liberty, Ohio, informs us that measles have broken out among the children at that place, 30 cases having developed at the time of the writing. We trust that there may no serious cases develop and that soon the sickness may be past. To this end let our prayers ascend.

Bro. J. D. Brunk of Goshen, Ind., will be ready to begin his work in the line of singing classes about the first of August. There is still at this writing some of his time available and those who are interested in having him in their churches would do well to write him. Address until July 5 will be Goshen, Ind. After that until Aug. 25, Hagerstown, Md., R. F. D. 1. After that, Harrisonburg, Va. Mail addressed to him at Goshen, Ind., will be forwarded and reach him at any time.

Bro. A. C. Kolb of Herbert, Sask., writes us telling of a fire in his town in which the building in which the Sunday school supplies were kept went up in flames. As a result, a new set of supplies is ordered.

Bro. J. D. Guengerich of Centralia, Mo., is spending some time in Iowa in the interests of "Herold der Wahrheit." He was accompanied by his brother, Bro. S. D. Guengerich, to Davenport, where they expected to remain a few weeks.

## Correspondence

Thurman, Colo.

Greeting in Jesus' Name:—By His grace I will write a few lines from this part of God's vineyard.

Last Sunday our Sunday school was reorganized as follows: Supts., Bros. David Rediger, Nic Birky; Sec.-treas., Simon Schultz.

Bro. Peter Kennel of Shickley and Bro. Joe Zimmerman of Woodriver, Nebr., were in our community several days. Eight interesting sermons were preached.

Communion services were held on Sunday, June 15.

Love to all,  
Anna Schultz.

June 23, 1913.

Frazer, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We can truly say, "Praise God from whom all blessings flow." Interest is being shown in the work at this place, and we ask God's blessing upon His servants who came here to uplift and encourage us.

Bro. John B. Senger of Kinzer, Pa., was with us on June 8, taking for his text John 4:24. His visit did us all much good.

Bro. Enos B. Wismer of Deep Run congregation preached Sunday, June 22, from Rom. 1:16: "For I am not ashamed of the Gospel of Christ." If we can not say this as Paul said it we need to pray for more grace and faith in our Savior.

Sunday, July 6, Bro. Simon B. Landis of Elizabethtown, Pa., expects to be at this place. May God add His blessing to this meeting.

H. G. B.

June 26, 1913.

Fairview, Mich.

Dear Herald Readers, Greeting:—Perhaps a few items from this place would be of interest to some of you.

June 22 we reorganized our Sunday school with the following officers: Supts., Elsworth Troyer, F. F. Stutzman; Chor., Ottis Bontrager; Sec.,



Mary Beachy; Treas., Susie Stutesman. We also reorganized young people's meeting in the evening with Bro. E. A. Troyer as moderator. We were again blessed with a beautiful rain which is another expression of God's love to the human family. May we ever be thankful to Him for His protecting care and His allwise ruling over us.

Pray for the work.

Katie Bontrager.

June 26, 1913.

## HOT WEATHER RELIGION

Selected by J. D. Mininger.

Does heat affect religion? Yes, it does. It affects every man's religion, although in different ways, and these different ways show whether his religion is selfishness or salvation, whether it is self-centered or God-centered.

It affords one man an excuse to cease his activities and to seek the coolest place possible. Another man sees in it an opportunity to preach the Gospel in the open air.

It makes one man inclined to neglect the house of worship. Another says, "Others will be absent today, therefore all the more reason why I should be present."

It disposes one Sunday school teacher to remain away from his class. It makes another say, "My superintendent and my scholars are sacrificing their physical comfort to attend. I must not disappoint them."

And strangely enough, the very man who is affected adversely by heat is affected likewise adversely by cold, by rain, by physical discomfort, by social engagement, or by anything else that can be construed into an excuse. And these are just the things that spur on the other man.

One man's weights are another man's wings. Hot weather is a saver of death unto death in the case of one man, and of life unto life in the case of another; and it is all according to whether one's religion is of self or of God.—Moody Church Herald.

The sea is an excellent figure of God, and of the blessed spirit. For as the rivers all return into the sea; so the bodies, the souls, and the good works of the righteous, return unto God, to live there in His eternal repose.—Wesley.

"'Even as Christ forgave you'—what a standard this is for us to follow. If it were followed through the grace of God a blessed change would take place everywhere."

Watch for the little leaven. It does not take a great big lump to corrupt, but just a little.—Our Hope.

## "IF I KNEW"

If I knew that a word of mine  
A word not kind and true,  
Might leave its trace on a loved one's face,  
I'd never speak harshly, would you?

If I knew the light of a smile  
Might linger the whole day through,  
And brighten some heart with a heavier  
part,  
I wouldn't withhold it, would you?

A trifling kindness here and there,  
Is but a simple, small affair,  
Yet if your life has sown this free,  
Wide shall your happy harvest be.

—Selected.

## THE NARROW WAY THE EASIER

A straight line has been defined as being the shortest distance between two points. The shortest distance between earth and heaven is by the highway of holiness.

The way the Lord has marked out in His Word is the very best and easiest that a pilgrim can take who wants to please the Lord here and live with Him forever. The reason so many have a hard time serving the Lord, and have so many breaks in their Christian experience, is because they are unwilling to take the plain way set before them, and dally too much with forbidden things along the way.

It is much easier to be good and to keep in touch with the Lord when we cut entirely loose from the ungodly world and give up unsaved companions than when we do not make the separation.

To do this may bring some opposition and much persecution, but there will be such a sense of divine favor that we will care but little about that which we suffer from others in this respect.

If a young man really desires to be a follower of Jesus Christ, a blessing to the world, and gain heaven at last, the very best possible way for him to proceed after his conversion is to at once forsake his unsaved companions and choose the association of the godly alone. No difference what the young people may say about him or may act toward him, in their hearts they will honor him for the stand taken, and he will have more influence over them for good than he possibly could did he continue in their company.

The young lady who earnestly desires to be a real Christian and to be the greatest possible blessing to the world will accomplish this object by making an instant break with her unsaved companions, no difference how amiable they may be or how close the relationship has been, nor how closely related they may be in the flesh. She must no more go to the social gatherings where the spirit of nonsense and frivolity prevails, nor to those places of worldly amusement that she loved so well before, nor indulge in those games

and pleasures which were to her a delight before. A consecration that will bring God's approval and presence must go deep enough to make a real separation between her and the world.

She must avoid following the fashions of the world if she desires to have influence over the unsaved and to win them to Christ. There is no greater delusion than that to win the unsaved to Christ we must associate with them in their fun and pleasures and dress in such a way as to keep them from being offended. Just at this point hundreds of young converts have made a shipwreck of faith and have lost their hold on God, and their joy has withered away and their power has vanished.

Compromise measures never pay. And the attempt to take the edge off the cross, and shun opposition and avoid persecution by putting on this or that ornament and by conforming more or less to the worldly and popular style of dress is sure to offend the Lord and bring blight to the soul.

The unsaved do not have confidence in the young person who is worldly minded and worldly conformed and who enjoys the same worldly pleasures they do.

So, dear young people, if you wish to have power with God and with man, and desire to have an experience which makes you happy and free and influential with the unsaved, take the plain, unworldly, uncompromising way of the cross, and keep off the devil's territory and away from those who know not your Savior.

There are so many in the church today who have a name to live while they are spiritually dead, and the cause of their demise, in the majority of cases, is that they have dodged the cross and compromised their principles for the sake of their reputation or for worldly gain or applause.

It is no wonder that some have a hard time to get along spiritually, and are devoid of a satisfactory experience; and instead of living where the Lord and the church can depend upon them, the most of their time is spent under the juniper tree or in backsliding, and their worldly example is a hindrance to the progress of the work of the Lord.

It pays to be thorough, to be out and out for God, to live on the Godside of the line of demarcation between the kingdom of the world and the kingdom of Christ. It pays here, and it will pay hereafter.

Make the resolution that you will be the very best Christian that it is possible for you to be, and, having made it, carry it out as long as you live.—Sel.

"Oh, Christ, He is the Fountain,  
The deep, sweet well of love!  
The streams on earth I've tasted,  
More deep I'll drink above;  
There, to an ocean fulness,  
His mercy doth expand,  
And glory—glory dwelleth  
In Immanuel's land."

Our pride must have winter weather to rot it.—Rutherford.



## Miscellaneous

### TESTS

When I pray that God will use me  
As an instrument of grace,  
That I'm waiting at His bidding,  
Any work in any place,  
Is it so?

If, to do His will, He send me  
Far away from friends and home  
To a pagan land, where comforts,  
Ease, and plenty never come,  
Shall I go?

When the causes scorned by others  
Earnest advocates demand,  
Or a vile, repellent sinner  
Needs a brother's helpful hand,  
Am I one?

When a duty calls for labor  
In some pathway, leading through  
Neither recompense nor honor,  
If it wait for me to do,  
Is it done?

When the service of the Father  
Calls a willing volunteer  
To a sacrifice in secret,  
Am I ready then to hear,  
And reply?

When, by worldly fortune favored,  
I am winning wealth and fame,  
If His glory claim my talents,  
Do I see it, and exclaim,  
Here am I?

—Selected by J. F. F.

### SERMON EXTRACTS

(Preached in the Warwick River Church, Denbigh, Va., by Henry H. Baer, of Hagerstown, Md., and reported by E. H. Brunk.)

Text, Neh. 10:39, latter clause: "And we will not forsake the house of our God." Theme: Why we should not forsake the house of God.

There are five reasons why we should not forsake the house of God: (1) To worship God, (2) to be instructed, (3) to get new inspiration, (4) to be comforted, (5) the maintenance of the Church.

It is the divine ordinance of God for His people to assemble in worship. We should examine ourselves whether we are in a frame of mind to worship God. God wants heart worship, they that worship God must worship Him in Spirit and in truth. We should pray every Sabbath morning to get in frame to worship. We need a special place to worship. God commanded Moses to make a tabernacle for a special place of worship. There is something in man that wants to worship. The heathen have their different kinds of idols and images that they worship. We wish to worship the true and living God. Some people go to the house of God and forget the sacredness of it. Our

whole motive should be to go to worship God.

After Nehemiah was taken captive he heard of the ruined walls of Jerusalem and God put it in his heart to go and rebuild the wall, he still had an enemy to fight. So we have an enemy to fight and need to put on the whole armor of God to build the walls of Zion. We need to be watchful. Sometimes the enemy makes inroads because we do not watch.

After the walls of Jerusalem were built they rejoiced and said, "We will not forsake the house of God."

In my estimation there is no lawful excuse that we should not meet at the house of worship when health permits.

We need to come to church to be encouraged. Jesus encouraged the apostles by saying, "Let not your hearts be troubled." "I go to prepare a place for you." "Be of good cheer, I have overcome the world."

We should be encouraged from time to time by coming to the house of worship. There we have thoughts given that we had not thought of, that will make us meditate.

Now we are responsible for being here. The house of God is the best place in the world to be. We all need to come to the house of worship to be comforted, have the spirit stirred up, and maintain the church because it was purchased by the precious blood of Christ. Sometimes people stay away from church because things do not go right. Do not stay away from church because things do not go just to please you.

It is a willful sin to stay away from the house of God. God did not say, "Blessed is the man that sins willfully." People sin because they love sin. When one gets burdened and tired of sin then he will hate sin and come to God for pardon. We should be faithful to our profession. We should teach the young the doctrine which is based on the principles of the Church. Sometimes the fruit of the young is more attractive than that of the older ones.

Denbigh, Va.

### HINTS TO WRITERS

By J. A. Ressler.

For the Gospel Herald.

It is some time since we had the last "hint" of this kind. There are still quite a few things to say, some that need to be said very much, some of such a delicate nature that it will require much care lest harm be done by the saying.

When the last series of "hints" was appearing one critic said that the on-

ly effect would be to discourage people from writing for the paper. That's the last thing we want to do. But I doubt greatly whether there will be any such result. The people whose articles the paper needs, are the ones who are glad for helpful suggestions. When once we are too wise to be told anything by others, we are far too wise to be able to teach anything to common people, such as the great majority of us are.

If the first taste of one of these "hints" seems a trifle sharp, just think that that is the rind, and a bitter rind often covers sweet fruit. The heart which prompts these "hints" has no bitterness but only a love for the cause and breathes a prayer that He whose the cause is, may receive glory by our honest effort to do our very best.

Scottdale, Pa.

### THE WAY THAT SEEMETH RIGHT

By Katie Conrad.

For the Gospel Herald.

In Prov. 14:12 we read, "There is a way which seemeth right unto a man; but the end thereof are the ways of death. It is only when we are right with God that we can have peace within us and have the full assurance that we are in the right way.

In Jer. 6:16 we read, "Thus saith the Lord, Stand ye in the ways, and see, and and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein."

Life is too serious to be wasted in dreaming or in self-indulgence.

Life is real. Each moment brings with it an opportunity which if improved may mean the salvation of some soul. The whole presents one great grand opportunity of using earth as a stepping stone to Heaven.

Therefore keep eyes open from the beginning of the journey.

Keep hands ready to improve each opportunity as you face it and your life will present the refreshing scene of a triumphal march toward the realms of glory.

The story of Joseph reveals the glorious truth that true virtue shines out through darkest circumstances and that no enemy can prevail against a man as long as his life is pure within and his faith undimmed and strong in God.

The greatest thing in all the world is to be a child of the heavenly King. With such a heritage a man can pass through the most dangerous places of earth, his life unmarred by outer circumstances.

Joseph the son of Jacob was carried



by the Midianites to Egypt and there sold into the hands of one of the lords of the land. As a servant in the home of this man he passed through the very fire of temptation and persecution, but his true life was untouched and he remained the humble trusting child of God. Then upon false accusation he is cast into the dark disease breeding Egyptian prison, but still the young man's face is uplifted and he is unafraid.

Simple trust in Jehovah was the great attribute in Joseph's life, glorifying every common act that he performed walking in the constant light of the Father's presence. Everywhere he radiated the peace and power of God.

If we surrender to His leading in the faith, our life is in His hands and no man can keep Him from having His way with us. As long as we confide in Him for the motive of action we shall find that when God shuts us in at one door it is always to bring us out at another.

## VANDERBILT — MILLIONAIRE MECHANIC

It has been said of our American millionaires that "from shirt sleeves to shirt sleeves is three generations." That applies to Cornelius Vanderbilt in a way, although shirt sleeves with him do not come from necessity, but choice. He has money enough to live on comfortably, and could afford to pass his life in elegant ease, but he has a healthful dissatisfaction with idleness and lack of vigor. His mind is serious, industrious, inventive. Mechanical genius is a native element in him. After being graduated with honors from Yale, he went directly into the sops of the New York Central at Mott Haven, and worked just as the men about him worked, mastering from the beginning all the mechanical details. He has twenty-three patents to his credit.

Cornelius Vanderbilt is thirty-two years old, and his income, exclusive of income from patents, is three million dollars a year, but he works as hard as a day-laborer.—Sel.

## REPORT

Of the Twenty-sixth Annual A. M. Conference of Indiana and Michigan, held with the Forks Congregation, near Middlebury, Ind., June 5 and 6, 1913

For the Gospel Herald.

Conference opened with song. Devotional services were conducted by Bro. J. K. Yoder of Wellman, Iowa.

After the reading and approval of the minutes of the previous conference the conference sermon was preached by the moderator, Bro. D. J. Johns. Text, Acts 16:4. The bishops, ministers, and dea-

cons present all responded with short and pointed testimonies, after which the congregation by rising expressed their willingness to live out the principles of the Gospel as held forth by the brethren. Forenoon session closed with prayer led by J. S. Hartzler.

Thursday afternoon session opened with song, after which Bro. Menno Eash conducted the devotional services.

At this time the Resolution Committee was appointed which consisted of the brethren, J. S. Hartzler, J. K. Bixler, and S. S. Yoder.

The following subjects and questions were considered and resolutions passed:

### 1. The Church.

- a. Her Mission.
- b. Her Discipline.
- c. Her Authority.

Ans. The Church is a God-ordained institution of which Christ is the foundation (I Cor. 3:11), composed of many members (Rom. 12:5), who are born again (Jno. 3:3, 5) and baptized into one body (I Cor. 12:13) and continue as such (Eph. 4:4-6; Jno. 17:21-23).

Her mission is to carry the Gospel to all the world (Matt. 28:19) and to teach the "all things" (Matt. 28:20) and to develop and perfect her members (Eph. 4:12-14).

She has the right of discipline, given by Christ Jesus (Matt. 16:9; Jno. 20:23) even to the expulsion of her members if necessary (I Cor. 5:13).

The Church has authority for her own government (Matt. 18:16-18) and came to this by rightful inheritance (Matt. 28:18). She may lose her power through neglect (Rev. 2:15), fearfulness (Rev. 21:8), or lack of faith (Jas. 1:6-8).

The Constitution and Discipline of the Conference was read and a number of questions asked and discussed.

Thursday evening a half hour was spent in singing and a few of the brethren giving short talks, after which the following subject was discussed:

### The Minister.

- a. As a Citizen.
- b. As an Evangelist.
- c. As a Shepherd.

## Friday

Friday morning conference opened with song, after which Bro. J. H. McGowan read Eph. 2, and led in prayer.

### 2. What attitude should we as ministers take toward each other in doing work in each others' districts?

Ans. This is a question that may lead to complications. In view of the fact that "we are labourers together with God" (I Cor. 3:9) we believe that one minister going into another minister's field should try to have the full consent of the home minister, "so that the ministry be not blamed" (I Cor. 6:3, 4). This shall not be interpreted that the home minister may retard the welfare of the congregation, the rulings of conference, or the progress of the Gospel.

### 3. Encouragement due the ministry from the laity.

Ans. It is due the minister that the laity aid him with their prayers, heed his teachings, give him words of encouragement aid him in his temporal work, and under certain circumstances give him financial aid. The laity should see that none of these are wanting, but should realize that much as the true minister may need these he desires much more the fruit of the Spirit in the laity than their coins in his purse. "Not yours but you" (II Cor. 12:14; I Thes. 5:25; II Cor. 3:2, 3; I Thes. 2:19, 20; I Cor. 9:7-14).

### 4. What part should a deacon have in granting church letters?

This question was discussed but no resolution adopted.

## Reports

The committee on the North Goshen Mission proposition reported.

The committee reported that considering all existing circumstances it was not deemed advisable to establish work there at present. On motion the report was accepted and the committee relieved.

Bro. I. R. Detweiler read the report of the committee on conference union. Following is report in full as given.

The joint committee appointed by the two Indiana-Michigan Conferences, met at the home of Bro. J. S. Hartzler on Feb. 13, 1913, at 10 A. M. After a short session of the separate committees, the two committees met in joint session, and the following organization was affected: J. K. Bixler, chairman; I. R. Detweiler, Sec.

The meeting was then formally opened with a season of prayer.

After a friendly discussion of several hours the following resolutions were unanimously passed:

Resolved, That, until further steps are deemed advisable, we recommend the two conferences be held at heretofore and that all members of both Conferences be encouraged to attend, and take part in discussions in each conference.

Resolved, that, we recommend a mutual co-operation of the two conferences in the mission work of the conference districts.

Resolved, that, we as a committee express our appreciation of the mutual fellowship that has existed between the two Conference bodies, and we urge that our members refrain from doing anything that would in any way hinder the progress of this union, and that every member conform to such conditions as will encourage this desirable fellowship.

Names of committees: Ind.-Mich. conference—Jacob K. Bixler, Jonas S. Hartzler, David Burkholder, John Garber, David A. Yoder; Ind.-Mich. A. M. Conf.—Jonathan Kurtz, D. J. Johns, D. D. Miller, A. J. Hostetler, I. R. Detweiler.

On motion the report was accepted and the committee retained for another year.

Bro. Menno Esch reported about the work at Manistee, Mich. All moved away but three families. There were, however, 3 accessions.

On motion Bro. Esch was retained to look after the work for another year.

Total membership of district reported, 1811.

Treas. report was read and accepted.

## Elections, Appointments and Miscellaneous Business

The Sunday school conference program was read and on motion was accepted.

On motion the executive committee was instructed to take the work of changing paragraph 3 under (d) on page 14 of Constitution and Discipline, under advisement and if they consider it advisable to make a change they shall send out notices according to Art. 10, page 6.

The question of changing time of conference from first Thursday and Friday in June to first Wednesday and Thursday in June was discussed. Moved and seconded that the change be made. Carried.

The matter of only having one bishop to look after the work at Ft. Wayne was considered.

Ans. Whereas the Ft. Wayne congregation has so far been under a bishop from each conference, and whereas this does not bring any one bishop in touch with the work as much as is desired, Be it resolved; That so far as this conference is concerned we favor that the Ft. Wayne congregation be allowed to choose a bishop.

Bro. John Emmert was elected a member of the S. S. Conference program committee for three years.



Bro. I. R. Detweiler was re-elected a member of the M. B. of M. & C.

Bro. Jonathan Kurtz was re-elected a member of the Publication Board.

Bro. S. S. Yoder was elected delegate to Eastern Conference and Bro. Menno Esch to Western Conference.

On motion the Rules were suspended and the following committee was appointed to meet with committee of Ind.-Mich. Conference to reorganize the District Mission Board: D. J. Johns, S. S. Yoder, and S. E. Weaver.

D. J. Johns was appointed a member on committee of arrangements for General Conference.

The brethren, D. D. Troyer, I. R. Detweiler, and S. W. Yoder were elected delegates to General Conference.

Bro. J. Y. Hooley was elected Treasurer for 8 years. Bro. D. D. Miller was elected Moderator, Bro. S. S. Yoder, Assistant Moderator, and Ira S. Johns Secretary.

The following bishops, ministers, and deacons were present:

**Bishops.**—Jonathan Kurtz, Menno Esch, E. A. Mast, J. K. Bixler, J. K. Yoder, J. S. Gerig, John Garber, Moses Mast, D. A. Yoder, D. D. Miller, D. J. Johns.

**Ministers.**—Eli S. Miller, J. H. McGowan, J. S. Horner, J. S. Hartzler, A. J. Hostettler, E. A. Bontrager, N. Z. Yoder, O. S. Hostettler, B. B. King, Silas Yoder, Niles Slabaugh, S. E. Weaver, A. S. Miller, I. R. Detweiler, D. D. Troyer, Amos Nusbbaum, S. W. Yoder, S. S. Yoder, Josiah Miller, Yost Miller, P. E. Whitmer, Jacob Christophel, Seth Hershberger.

**Deacons.**—Noah King, Simon Smucker, J. Y. Hooley, M. D. Lantz, J. C. Hershberger, John Emmert, James Mishler, J. J. Wenger, Ira S. Johns.

Ira S. Johns, Sec.

## REPORT

**Of the 23rd Quarterly Mission Meeting  
Held June 17, at Walnut Grove Church  
near West Liberty, Ohio**

For the Gospel Herald.

A mission sermon was preached by S. E. Allgyer. Theme, Rom. 10:14, 15.—The four "Hows."

This mission work is the Lord's business, and if we are His we are doing business for Him. Jesus Himself gave us our "marching orders" when He said "Go ye." He has a method, and it is our duty to carry out His orders and plans.

One thousand million souls are perishing because there is no one to carry to them the message of salvation; how can they believe if no one takes the message? If this generation is to be saved, this generation must bear the message. We cannot expect to save the whole world any more than the prophets and apostles saved it, but we can carry the message, let our lights shine, and leave the result with God, and some will be saved. We are saved to serve.

**Things that Count in Mission Work** was treated by an essay by Mabel Kauffman, followed by talks by John Warye and D. S. Yoder.

Some of the notable things that count are sympathy for others, organization, co-operation, getting a vision of the field and a knowledge of the true conditions and needs of others; a willing mind, a helping hand, a prayerful heart.

At the beginning of the afternoon session an interesting children's meeting was held conducted by Sadie Troyer.

**Paul as a Missionary**, (1) His preparation, (2) His Purpose, was then discussed. Able essays by Sisters Fannie Stoltzfus and Siddle King, after which the first division of the topic was discussed by A. I. Yoder and the second by Noah Troyer.

The secret of Paul's preparation seems to be in his yielding when he said, "What wilt thou have me to do, Lord?" His willingness to do what he thought was right seemed to prepare him for his successful work. His purpose was not a life of ease in this world. He knew God had planned out a course for him, and his determination was to follow that out in spite of bonds, afflictions, and persecutions, that lost souls, whether Jews or Gentiles, might be saved.

An offering of \$150.21 was taken. Bro. and Sister Jonas Yoder of Meyersdale, Pa., and Bro. and Sister Noah Brenneman of Accident, Md., attended the meeting. Sister Anna Eash of the Chicago Mission also gave an interesting talk.

A. Metzler, Secy.

## REPORT

**Of the Eighteenth Annual Mennonite Sunday School Conference Held near Morrison, Ill., June 3-5, 1913**

For the Gospel Herald.

### Tuesday Evening

Organization: Mods., A. M. Eash, A. L. Buzzard; Secys., John Roth, Lydia Lefever; Chors., Arthur Schertz, Arthur Slagel.

Devotional—E. M. Shellenberger.

Opening remarks by the moderator.

**The Devotional Atmosphere of the Sunday School.** Wm. Weaver.

The opening service of the Sunday school is responsible for the atmosphere following. The devotional period brings our minds together as one, and prepares us for the Sunday school hour. The closing period should prepare us for life—should create within us a feeling of love, of service, and a refreshing feeling.

### Wednesday Forenoon

Devotional services by S. G. Lapp.

**Latent Talent in our Church.** J. S. Shoemaker.

God created all for service. There is much valuable talent lying dormant. This should be recognized by church leaders, and an opportunity given to develop.

**The Place of the Y. P. M. among the Activities of the Church.** C. A. Hartzler.

The Y. P. M. affords opportunities that the Church cannot otherwise give. It is a place for training. A lack of activity in youth will affect the usefulness of the individual in after life.

**The Best Method for Organizing and Conducting a Y. P. M.** Essay by Amos Kreider. (Will appear in the Christian Monitor.)

Open conference.

### Wednesday Afternoon

Devotional exercises. John Nice.

**Extension Work in Our Local Sunday School.** A. L. Buzzard.

We as a people are in a better position to take care of the local situation than any other, because we are a rural people. The 1,700 closed churches in our state are widening our opportunities. Work may be extended through the Home Department—the establishing of mission Sunday schools and the opening of mission stations. Needs: (1) We must be united and feel the responsibility of the work, (2) consecrated workers, (3) preparation, (4) investigation of the field.

**The Sunday School as a Factor in Imparting Missionary Knowledge.** W. J. Brenneman.

The Sunday school worker should have a broad conception and knowledge of missionary work. Great care should be taken in the quality imparted. Missionary libraries and talks by missionaries are helpful.

**How Implant the Spirit of giving in the Sunday School Scholars?**—J. S. Shoemaker.

The necessity and privilege of giving should be impressed early in the life of the child. Parents and teachers may plan for the children to give and should be willing to lead the way.

### Wednesday Evening

**Open conference—Fruitful Features of Our Sunday School.** Led by A. H. Leaman.

Larger attendance, teachers' training class, separate primary rooms and the spirit of giving, were some of the things reported.

**The Sunday School Teacher's Call.** C. K. Brenneman, Emma Oyer.

A call comes from God to every man to make the best use of his life. The Holy Spirit should be the supreme being in the life of every teacher. A deep realization of the need is a definite call.

**The Sunday School Teacher a Soul Winner.** A. C. Good.

"He that winneth souls is wise." The Sunday school teacher should teach with a purpose. Preparation and consecration are necessary. His opportunity is a golden one to lead the individual to that which is essential to his soul's salvation.

### Thursday Morning

Opening exercises. Henry Albrecht.

**Sunday School Effort, Its Development and Present Aim.** S. Honderich.

The Sunday school originated in early Bible times in the home and synagogue. It has always stood and stands for winning of souls. It is making larger demands of teachers in the way of preparation. Its present aim is to win the world to Christ.

**The Girl in Her Teens.** Florence Coop-er.

**The Boy in His Teens.** N. E. Byers.

The teen age is the most critical period in the life of the boy. He is often misunderstood when asserting himself. His opinions should be recognized. His will should be guided not crushed. He usually decides for Christianity during this period, hence the responsibility of the Sunday school worker. This is followed by large visions of service. At this point missionary literature should be provided.

### Thursday Afternoon

Opening exercises.—Scripture verses.

**Report of Field Worker and of Ex. Com.** A. M. Eash.

The reports from the schools in the district show a healthy growth during the year. Both the enrollment and average attendance have increased over the past year. The number of accessions and mission offerings are encouraging, and the opening of new lines of work in some of the schools such as Home Departments and Mission Sunday schools—show that the workers are awake to the needs and realize their own obligations. Twelve of the seventeen congregations in the district were visited by the worker and in nine of them Sunday school normals were conducted by the workers in which the importance of the teachers work and the need of extension work in the home communities was emphasized. Among the visible results were five Teachers' Training classes organized and one Home Department started.

The reports of schools are as follows: Total number of schools, 18; reported, 16. Total enrollment of the 16 reported, 2,921. Total number of classes, 231.

Average attendance, 1,797. Nine reported an increase in attendance. Number of accessions into the Church, 86. Five teachers training classes, four Home Departments, one mission S. S., and four prospects reported.

Amount contributed to missions, \$1,610.70. Amount contributed for S. S. work, \$564.93.



**Effective and Defective Teaching.** Levi Mumaw, J. M. Kreider.

Practical home teaching is the most effective. Without a definite aim, our teaching will not prove effectual. There is much defective teaching done. We must make ourselves strong against it.

**The Teachers Training Class.** N. E. Byers.

We should gain knowledge systematically. As a teacher, it is essential to study Christ's methods. The class should understand all about the doctrines, history and organization of the Church.

#### Thursday Evening

Business transactions.

Committee on Resolutions, A. C. Good, S. Honderich and Wm. Weaver.

Resolutions: We, the Resolution Committee, in order to conserve the work of the Sunday School Conference present the following resolutions:

1. Be it resolved that we, as the Illinois Sunday School Conference, express our heartfelt appreciation for the interest and service rendered by the delegate of the Ind.-Mich. Sunday School Conference. Further, that the Secretary of this Conference send a copy of the same to the Secretary of the Ind.-Mich. Sunday School Conference.

2. Considering the receiving and sending of delegates to sister conferences to be helpful, be it resolved that this conference appoint a delegate to the next annual Sunday School Conference of Ind.-Mich., and a delegate to attend the Western Amish Sunday School Conference.

3. Considering the great opportunities offered for extension work in our rural districts and our adaptability to the work in such fields, be it resolved that each superintendent and the field worker thoroughly consider and investigate their respective fields and work according to Resolution 6, part I, passed at the Annual Church Conference, 1912, which reads as follows: The logical steps to be taken in introducing Sunday school and Church work in rural districts are, (1) Find a place to open up work where the same is needed. (2) Organize your work under the management of your church. (3) Do house to house visiting in the neighborhood. (4) Hold preaching services in connection with the Sunday school work. (5) Arrange to hold evangelistic meetings in the community.

4. Since there is a great need of more efficient teaching in our Sunday schools, and, since the Teachers Training classes already organized are giving such promising results, be it resolved that we as a Conference urge each Sunday school to organize such a class and to co-operate with the Executive Committee in such work.

Other resolutions considered were referred to the Church Conference for further consideration.

Conference authorized the State S. S. Conf. Ex. Com. to appoint the two delegates, bringing in their report before the close of conference session.

A. C. Good was appointed delegate to Ind.-Mich. S. S. Conf.

A. L. Buzzard was appointed delegate to the Western A. M. S. S. Conf.

The State S. S. Conf. Ex. Com. is composed of the Moderator, Assistant Moderator, and Secretary of said conference.

Amount recd. by treasurer of Com., \$126.27  
Amount expended for S. S. work 43.35

Balance ----- \$ 82.92

**Song and praise service.** S. G. Lapp.  
**Our Responsibility in the Present Age.** A. H. Leaman.

John 10:9. The coming generation will live as we treat the opportunities of the present. We should go "in" to receive and

go "out" to give. Men who have moved the world were men who knew God and were willing to assume responsibility. Our responsibility in the present age must be met with prayer and study.

**Unity in Effort.** Wm. Weaver. Text, Jno. 17:20-26.

Jesus recommends unity. We must unify our efforts within our ranks—then extension work will result successfully.

An appeal by Bro. Shoemaker at the close of the conference resulted in six brethren yielding their lives to definite active service.

May the results of this conference be a power for God and may there be greater work done for the Master.

John Roth,  
Lydia Lefever,  
Secretaries.

#### REPORT

#### Of Sixth Annual Sunday School Meeting Held at Mummasburg, Pa., June 14, 15, 1913

For the Gospel Herald.

Organization: Mod., John B. Seitz; Chor., H. L. Burkholder; Sec., Mary D. Martin.

Devotional exercises during meeting conducted by Simon B. Landis (Psa. 92); John H. Mosemann (Eph. 4); Daniel Kuhns (Psa. 8); Jacob Bucher (II Cor. 1).

**The Teacher—His Work, Qualities, Help; The Teacher at Work.** W. F. Charlton.

Teacher must find out what the pupils know. "We learn to do by doing." Must be a Christian by experience, possession and profession. Teachers cannot give out what they do not have.

Teacher's Help, only one Book, or Divine Library of 66 books—couple that Book with the Holy Spirit. Study and meditate upon that one Book. Bible does not help the indolent. When we know the Bible we can teach.

**Deadly Effects of Sin.** John W. Weaver. "When lust hath conceived it bringeth forth sin, when it is finished bringeth forth death." God has called for volunteers to fight against sin. Sunday school teachers are volunteers. Soul's eternal destiny depends largely upon the teaching of the Sunday school teacher. The devil is blowing before us fashion, foolishness, pride, etc. It matters much whether God or we covered our sins.

Discussion of Sunday school lesson, **Jacob Before Pharaoh.** S. B. Landis.

Very best of land, Goshen, was for child of God—best God has He gives us. We only begin to live when we give up self and live for Christ. All other years are wasted.

**Lives that Lift and Lights that Shine.** W. F. Charlton.

God created man with a faculty far beyond the brute creation. Do not give way to passion. Shine not only in word and tongue, but in deed. Mothers' lights are shining when they teach the children. Would that all mothers and grandmothers were like Timothy's.

**Finding the Hidden Talent and Using It.** John W. Weaver.

All serving one of two masters. We may hide our talents from one and use it for the other. The work must be done by you; no substitute can be gotten. Reward will not be according to our success, but according to faithfulness. Fathers and mothers are greatest missionaries in the world.

Round table talks. **Useful Hints on Practical Sunday School Work by Volunteer Sunday School Workers.** Conducted by S. B. Landis. Taken part in by J. H. Mosemann, H. L. Burkholder, Daniel Kuhns, Harvey Shenk, Jacob Burkhart,

Samuel Musselman, John W. Weaver, Noah Burkhart, Frank Stauffer, Sister Burkhart, John B. Seitz, Martin Boyer, Edward L. Heisey.

**The Child as a Factor in Bringing the Parents into the Sunday School, the Church, and to Christ.** S. B. Landis.

Children are often used to remind us of our indifference. Plant the pure and unadulterated Word in the child. Often when we don't think children are listening they hear and see. Jesus was a factor in teaching His parents responsibility.

**The Power of Habit and Its Influence over our Young People.** John W. Weaver.

Do not always look on the dark side of life; there is a bright side. The habit of murmuring is a bad one. The world and the Church are looking for people who can do something right. Don't get out of habit of bowing in prayer. Daniel did not, Christ did not.

**The Mission of Life.** W. F. Charlton.

How many are fulfilling their real mission in life? Our mission is to let God's love flow through us unto unsaved souls. Jesus really cares whether His disciples on the sea of life perish or not. Salvation is free to all men.

**Sermon, Victory Obtained through Faith.** Text, I John 5:4. John W. Weaver.

With God all things are possible. God can keep a poor sinner from falling when He can keep this world from falling to pieces. We lose our victories by looking to the world for help. Faith is the conquering victory. One man with God is a match for the enemy. The place for man is at work, not under the juniper tree. Nothing can move us from the rock providing we trust in Him.

May we not forget the many good things we heard but make them a part of our everyday life. Meeting well attended, interest very good.

Secretary.

#### REPORT

#### Of Sunday School Meeting held at Weaverland, Lancaster Co., Pa., June 10, 1913

For the Gospel Herald.

Moderator, Wm. Weaver; Sec., S. H. Musselman; Chors., A. B. Weaver, H. D. Charles.

Address of Welcome. I. B. Good.

He welcomed all, including the babies.

Sermon by Bish. Jacob N. Brubacher. Text, James 2:12.

Meetings necessary to speak to the people.

**Responsibilities of Teachers**

We live until our work is done. Temptation of speaking to please the people. Should be interested in the young. Speak Christ.

**Why be a Member of the Sunday School?** Amos Ressler, Amos Charles.

**The Ideal Teacher.** Martin Rutt.

**Church and Sunday School Loyalty.** D. N. Gish.

**The Power of Little Things.** J. H. Melinger, Isaac Herr.

**The Parents' Part in the Sunday School.** Sanford Landis.

**The Power and Beauty of a Pure Life.** J. H. Mosemann, David Garber.

**Gleanings During the Day.** Benjamin Weaver.

The subjects were all ably handled and many truths presented that we believe will bear fruit in better Sunday schools and better workers.

The meeting was largely attended, many coming from a distance. Bishops, ministers, and deacons were well represented and the meeting was one to be remembered.

To God be all the praise.

S. H. Musselman.



## FINANCIAL REPORT

## Mennonite Board of Missions and Charities

May, 1913

For the Gospel Herald.

General Fund		Missionary Special Support	
Union S. S., Ill.	\$ 13.20	Logan C., O., Sewing Circle	\$ 3.80
West Union Cong., Ia.	30.80	Walnut Grove & South Union Y. P. M., O.	33.50
Forks Cong., Ind.	12.30	Total	\$ 37.30
East Union Cong., Ia.	10.60	Chicago Missions	
A. M. Cong., Fulton Co. Ohio	133.00	Willow Springs Cong., Ill.	\$ 16.00
Pike S. S., Va.	6.67	Mrs. Mary Burkholder	5.00
West Union Cong., Ia.	45.00	Contribution, Annual Mission Board Meeting	5.00
Contributions, Annual Mission Board Meeting	435.96	Total	\$ 26.00
Total	\$ 687.53	Canton Mission	
India Missions		Orrville Mennonite Mission Cong., O.	\$ 7.61
Upper Deer Creek S. S., Ia.	\$ 15.00	Lima Mission	
Belleville A. M. S. S., Pa.	15.00	Pa.	\$ 1.00
Levi Martin	5.00	B. B. Stoltzfus	.60
Isaac F. Detweiler	2.75	Total	\$ 1.60
Shem Schlabach	5.00	South America Pledges	
V. Palsy "Altester"	5.00	Enos Mast	\$100.00
Amos B. Miller	2.05	Amos Yoder	25.00
Sterling Cong., Ill.	15.37	J. M. Hochstetler	25.00
Katy Slabaugh	5.00	S. E. Allgyer	100.00
Mr. & Mrs. D. Kornhaus	2.31	A. Y. Hartzler	100.00
Fairview Cong. & Bible Reading, Mich.	7.63	J. Y. Hartzler	100.00
Howard & Miami Co.'s Cong., Ind.	9.50	Lee H. Yoder	50.00
Pa.	2.00	J. S. Gerig	20.00
Cullom S. S., Ill.	15.00	Total	\$520.00
Freeport Cong., Ill.	36.10	Bible Fund	
Sugar Creek S. S., Ia.	24.23	Contributions, Annual Mission Board Meeting	\$ 50.00
Zion Cong., Oreg.	15.00	China Mission	
Salem S. S., Wooster, O.	2.00	Ein Rundschauleser	\$ 1.00
Elizabethtown S. S., Pa.	15.00	Lena E. Dueck	5.00
Cong., Dinuba, Calif.	8.50	Jacob Neufeld	2.60
Oak Grove & Pleasant Hill Cong., O.	36.00	Jacob J. Fehr	2.25
Fairview Cong. & Bible Reading, Mich.	10.75	Total	\$ 10.85
A Bro., Cazenovia, Ill.	15.00	EASTERN TREASURER	
Nebr. A. M. Conference	51.14	India	
From Souderton, Pa.	17.81	Mt. Joy Y. P. B. M.	\$ 6.60
Contributions, Annual Mission Board Meeting	109.50	R. S. Buckwalter	15.00
Total	\$531.81	East Petersburg S. S. Meeting	49.39
India Hospital		Sue Landis	5.00
A Bro., Pa.	\$ 20.00	Total	\$ 75.99
Perkasie S. S., Pa.	11.00	General Fund	
Dorcas Sewing Circle, Ill.	30.00	Clear Spring Cong.	\$ 5.90
Total	\$ 61.00	Brethren in Md.	11.00
Esch Bungalow		Total	\$ 16.90
A Bro. & Sister, Garden City, Mo.	\$ 50.00	South America Pledges	
Native Workers' Support		Harry Charles	\$ 2.00
Logan Co., O., Sewing Circle	\$ 4.00	A. K. Mann	100.00
Salem S. S., Wooster, O.	2.00	Elmer Eby	10.00
J. T. Hamilton	4.00	John M. Fenninger	5.00
Clinton A. M. S. S.	2.00	Total	\$117.00
Mr. & Mrs. H. F. Reist	15.00	CANADIAN TREASURER	
A R. Eschliman's S. S. Class	3.00	India	
A Bro., Kans.	12.00	A Bro., Carstairs, Alta.	\$100.00
A Bro., Cazenovia, Ill.	5.00	Waterloo Cong.	102.67
Contributions, Annual Mission Board Meeting		Waterloo Sisters' Aid	10.00
M. P. Yoder	\$ 60.00	Total	\$212.67
D. Zook & Wife	30.00	Toronto Mission	
J. S. Yoder & Wife	50.00	Legacy Dr. Wright	
A Bro. & Sister, Wooster, O.	30.00	Estate	\$ 93.36
Total	\$217.00		

N. Woolwich Cong.	17.50
Connestoga Cong.	41.21
Hagey Cong.	13.00
Anson Hallman	5.00
Total	\$170.07

## LOCAL INSTITUTIONS

## Canton Mission

## Geo. M. Hostetler, Supt.

A Sister	\$ 1.00
Allen Rickert	1.00
Arthur Duncan	5.00
Martin's Y. P. B. M.	5.00
Trinity Society	1.00
John Lehman	5.00
Church Offering	3.27
Sister Dukek	1.00
Helena Jansen	1.50
J. Y. Smucker	3.00
Sugar Creek Sewing Circle	2.00
Bro. Hege	1.50
Total	\$ 30.27

## Ft. Wayne Mission

## B. B. King, Supt.

Amos Hartman	\$ 5.00
Amos Weldy	1.00
S. E. Allgyer	5.00
Total	\$ 11.00

## Kansas City Mission

## J. D. Mininger, Supt.

Amos Showalter	\$ 1.00
Roy Zook	1.00
Mildred Koppenhaver	4.00
Rent	10.00
Caleb Winey	2.25
Bethel Cong., Cass Co., Mo.	1.00
Mrs. Phelan	1.00
Bro. Stahley	.15
Total	\$ 20.46

## Youngstown Mission

## T. K. Hershey, Supt.

N. Lima S. S.	\$ 20.17
Rent	18.00
J. H. & P. B. Hess	3.00
Mrs. Weaver	1.00
Susan Blosser	.25
Emma Kolb	1.00
M. R. Ebersole	1.00
Robert Myers	.50
Total	\$ 44.92

## Lima Mission

## B. B. Stoltzfus, Supt.

J. Y. King	\$ 1.00
Peter Troyer	1.00
Portage Co. Cong.	5.00
S. E. Allgyer	5.00
Total	\$ 12.00

## Toronto Mission

## J. I. Byler, Supt.

Bal. Vineland Sewing Circle	\$ .44
Friends to and from Conference	12.50
Total	\$ 12.94

## Old People's Home

## J. F. Brunk, Supt.

J. B. Brunk	\$ .35
Caleb Winey	1.00
J. C. Short	1.00
S. M. Burkholder	2.00
Columbiana Co., O., per J. S. Yoder	36.00
Oak Grove Cong.	60.00
Ellen Rutt	1.00
Special Support	76.57

Refund	2.00
Total	\$179.92

## Orphans' Home

## A. Metzler, Supt.

A. L. Benner	\$ 2.00
C. C. Morton	2.00
Lititz, Pa., Friends	4.00
Eli D. Yoder	10.00
Harrison Grady	5.00
Kate Tusing	.50
S. M. Burkholder	2.50
L. L. Beck, collected	4.50
Solomon Hartzler	50.00
Special Orphans	324.00
Total	\$404.50

## Sanitarium

## J. M. Hershey, Supt.

Hospital Fees	\$242.39
T. T. Woodruff (endow)	17.85
Amos Gingerich	3.00
J. W. Kauffman	5.00
D. F. Driver	5.00
S. Ramer	5.00
A. J. Ramer	2.50
A. D. Driver	10.00
Ida C. Lingle	1.00
Emma A. Shank	2.00
B. F. Driver	5.00
Elias Swartzendruber	10.00
Peter Raber	10.00
J. S. Detweiler	5.00
Maggie Driver	1.00
H. J. Harder	5.00
Priscilla Holsopple	1.00
Louis Wenger	10.00
Orva Wenger	1.00
Abe Wenger	20.00
J. B. Blosser	1.00
C. B. Driver	2.50
John R. Driver	2.50
S. E. Lehman	2.00
J. A. Ramer	2.00
A Bro., Centralia, Mo.	5.00
J. J. Speller	3.00
E. J. Guengerich	2.00
J. S. Yoder	2.50
A Bro.	5.00
John Rediger	1.00
A Bro.	1.00
The Lord Knows	2.00
Jos. Bertsche	1.00
J. C. Bertsche	2.00
D. D. Oyer	5.00
Free Donation	2.00
Chas. Lumm	1.00
Sam Ehesman	2.00
H. A. Yoder	1.00
Wm. Hershberger	1.00
D. C. Esch	2.00
Sam Esch	1.00
A Bro.	2.00
A Bro.	2.50
J. C. Guengerich	1.00
J. D. Guengerich	4.00
Albert Hotchkiss	5.00
Joseph Zook	1.00
D. D. Zehr	5.00
C. B. Egli	10.00
Peter Kauffman	2.00
John Baughman	3.00
T. E. Eicher	1.00
J. G. Berkey	1.00
C. F. Summer	1.00
A Bro.	1.00
J. E. Roth	1.00
J. E. Berkey	3.11
J. C. Eigsti	5.00
Joseph Egli	4.00
Jacob Wenger	5.00
J. H. Saltzman	3.00
J. K. Conrad	3.00
D. W. Orendorff	1.00
J. H. Conrad	1.00
S. P. Myers	1.00
Wyse Brothers	2.00
F. S. Miller	1.00
Aaron Wyse	1.00
A Bro.	.50
S. S. Wyse	5.00



S. E. Christner	3.00	S. S. Miller	5.00	Alvin D. Miller	1.00	La Junta Cong.	2.00
J. K. Leichty	1.00	A. M. Miller	3.00	Geo. J. Swartzendruber	2.00	Total	\$ 6.35
J. G. Alliman	1.00	W. H. Hershberger	1.00	J. G. Marner	1.00	Youngstown Mission	
Peter Graber	2.00	M. D. Miller	5.00	Henry Swartzendruber	2.50	Jno. Hartzler & wife	\$ 15.00
John Graber	1.00	E. D. Hershberger	1.50	J. P. Swartzendruber	3.00	Chicago Missions	
A Bro.	5.00	Jos. D. Miller	2.00	G. G. Marner	5.00	Spring Valley S. S.	\$ 16.90
J. W. Graber	1.00	A Friend	2.00	Chris Gingerich	8.00	Kansas City Missions	
W. R. Eichler	1.00	P. J. Brenneman	1.00	W. S. Guengerich	10.00	Spring Valley S. S.	\$ 16.91
Christian Richard	1.00	Ben. J. Miller	.50	John Doolin	2.50	IND.-MICH. CONFER-	
P. J. Roth	1.00	J. B. Yoder	5.00	D. B. King	2.50	ENCE BOARD	
Ben. Wenger	1.00	E. J. Gingerich	2.00	A. C. Swartzendruber	5.00	India Mission	
B. T. Boshart	1.00	N. J. Brenneman	1.00	John Y. Yoder	5.00	Holdeman Cong.	\$ 3.50
Sam Nebel	1.00	Enos J. Miller	3.00	John Erb	5.00	Wm. F. Holdeman	3.00
D. D. Boshart	1.00	B. P. Brenneman	5.00	Leo Hooley	5.00	Mary Witmer	1.00
B. F. Slagel	2.00	Manas J. Brenneman	2.00	H. F. Gingrich	2.00	Anna Christophel	5.00
J. W. Roth	1.00	Joe D. Yoder	3.00	H. J. Kempf	2.00	Total	\$ 12.50
C. J. Frierberger	2.00	A Sister	.50	Johnathan Geingrich	1.00	India Native Workers' Sup-	
J. Detweiler	1.00	Jno B. Hochstettler	5.00	Anson Miller	1.00	port	
C. M. Roth	2.00	Geo. D. Gejingerich	1.00	Samuel Fisher	3.00	C. A. Shantz & Wife	\$ 5.00
Arthur Wyse	.50	A Bro.	2.00	Edward Martin	5.00	Sisters' S. S. Class, Elk-	
C. F. Hershberger	5.00	A Bro.	1.00	Jacob Brenneman	2.50	hart	1.50
W. F. Gingerich	2.00	N. J. Gingerich	1.00	Roy Roseberger	1.00	Amos Weldy & Family	30.00
E. A. Miller	2.00	J. G. Gingerich	1.00	Menno S. Yoder	1.00	Total	\$ 36.50
J. C. Brenneman	2.00	Jeff Gingerich	.50	E. T. Detwiler	.50	India Hospital	
J. Keshel	3.00	Noah S. Hostettler	1.00	Norman Schrock	2.00	Class No. 10, Nappanee	\$ 6.50
Noah M. Liechty	.50	Jerry Kauffman	1.00	Harvey Bender	2.00	S. S.	\$ 3.00
Peter Graber	1.00	J. P. Yoder	1.00	M. W. Miller	2.50	Lizzie Coffman	3.00
Joseph Graber	1.00	Emery Kauffman	1.00	Mrs. Ida Hershberger	3.00	Jacob Smeltzer	.50
J. C. Hershey	.50	A. B. Gingerich	1.00	Abner G. Yoder	5.00	Total	\$ 10.00
Peter S. Roth	.50	J. K. Brenneman	1.00	G. A. Yoder	2.00	Chicago Missions	
Peter Wagler	1.00	W. J. Schrock	1.00	Sam Slaubaugh	5.00	A. R. Miller	\$ 1.00
Elmer Richly	1.00	J. S. Yoder	1.00	Elmer Marner	.50	Mary Witmer	1.00
Nick Roth	1.00	M. T. Yoder	10.00	P. P. Swartzendruber	5.00	Salem Cong.	27.00
J. C. Graber	2.00	H. T. Yoder	5.00	Arthur Yoder	1.00	Total	\$ 29.00
C. H. Roth	1.50	J. C. Brenneman	5.00	D. D. Miller	5.00	Chicago Building Fund	
D. H. Woyne	1.00	David D. Miller	10.00	C. C. Gingerich	2.00	Salem S. S.	\$ 22.00
Christ Orendorf	2.00	A. F. Troyer	5.00	C. R. Bender	3.00	Ministerial Fund	
Wm Wyse	1.00	John Kauffman	2.00	D. W. Bontrager	1.50	Holdeman Cong.	\$ 5.50
P. S. Boshart	3.00	M. M. Kemp	1.00	John Martin	1.00	Ft. Wayne Mission	
Elmer Weyse	.75	Jacob S. Yoder	2.00	Simon Kinsinger	1.00	A. R. Miller	\$ 1.00
P. H. Conrod	1.00	Jacob B. Miller & Son	3.00	K. E. Kinsinger	1.00	Mary Witmer	1.00
Joseph Allman	2.00	S. C. Swartzendruber	2.00	I. C. Swartzendruber	1.00	Adult Class, Nappanee	
D. Allman	.50	C. C. Swartzendruber	5.00	Menno Gingerich	3.00	S. S.	9.60
A Bro.	2.50	C. C. Yoder	5.00	Moses Yoder	1.00	Holdeman Cong.	2.35
Wm. G. Bergey	1.00	Jacob Gundon	1.00	S. M. Bender	5.00	Total	\$ 13.95
Arthur M. Zehr	1.00	Ell Yoder	5.00	G. W. Plank	5.00	General Fund	
D. J. Fisher	1.00	David Reber	5.00	Mrs. C. Kauffman	5.00	Elkhart S. S. Meeting	\$ 4.65
N. J. Petersheim	1.00	John Gengerich	2.00	R A. Keneagy	5.00	Holdeman Cong.	14.20
J. R. Yoder	2.00	W. H. Miller	2.00	A. C. Keneagy	1.00	Barker Street S. S.	
Geo. B. Rhodes	.50	D. B. Miller	5.00	A Sister	2.00	Meeting	5.35
P. D. Sheller	1.50	S. D. Guengerich	5.00	D. B. Swartzendruber	10.00	Adult Class, Nappanee	14.69
Yost Stutzman	1.00	L. J. Guengerich	2.00	Wm. Richly	1.00	S. S.	
Wm. T. Snyder	1.00	L. D. Miller	1.00	Total	\$991.85	Total	\$ 38.89
John J. Kneep	.50	Elizabeth	2.00	KANS.-NEBR. MISSION		Total receipts for	
Dan Guengerich	1.00	E. J. Smucker	1.00	BOARD		May,	\$4,846.25
Rufus Gingerich	1.00	Joel D. Reber	10.00	India Missions		Gratefully acknowledged,	
J. J. H. Miller	3.00	M. E. Yoder	2.00	Pleasant Valley S. S.	\$ 8.50	G. L. Bender, Gen. Treas.,	
Milo J. Miller	.50	C. C. Swartzendruber	5.00	West Liberty S. S.	.70	Elkhart, Ind.	
John J. Shetler	5.00	Abner Kinsinger	5.00	La Junta S. S.	21.64	Correction.—In April report	
J. Miller	.25	D. J. Bepler	5.00	Fairview S. S.	5.10	under India Missions, A Bro-	
S. J. Kemp	5.00	A. D. Bender	5.00	Hesston Cong.	31.33	ther & Sister, Va., should	
B. J. Miller	2.50	H. W. Miller	2.50	Spring Valley S. S.	16.90	have been credited with \$85.00	
B. D. Gingerich	1.00	A. C. Miller	.50	Total	\$ 84.17	instead of \$20.56. G. L. B.	
A Bro.	1.00	M. E. Kinsinger	5.00	India Missionary Support			
A Bro.	.75	P. S. Yoder	10.00	India Missionary Sup-			
Peter Kinsinger	2.00	D. C. Yoder	5.00	port Band, West Liber-	\$ 45.00		
Aaron Kinsinger	.50	J. D. Bender	5.00	ty Cong.			
J. E. Miller	1.00	E. J. Swartzendruber	5.00	Evangelizing			
A Bro.	.25	Andrew S. Eash	5.00	Catlin Cong.	\$ 4.35		
L. D. Yoder	.50	Joel J. Miller	2.00				
Mrs. Mary Miller	.50	J. S. Eash	3.00				
E. L. Miller	2.00	G. W. Esh	5.00				
M. C. Schlabaugh	1.00	C. D. Miller	2.00				
A Bro.	2.00	J. H. Slabaugh	2.00				
C. M. Yoder	1.00	L. J. Miller	5.00				

## Married

**Brunk—Schrock.**—On Friday evening, June 20, 1913, Bro. J. Claude Brunk, son of Elias Brunk of Harrisonburg, Va., and Sister Inez B. Schrock, daughter of Andrew Schrock of Middlebury, Ind., were married at the residence of the officiating minister, J. S. Hartzler. The ceremony was performed after the commencement exercises at Goshen College, the bride being one of the graduates and having received the A. M. degree.

## Obituary

**Blough.**—Nancy Livingstone Blough was born near Johnstown, Pa., Feb. 6, 1852; died at her home near Johnstown, May 21, 1913; aged 61 y. 3 m. 15 d. She was married to Josiah S. Blough, 1875. Sister Blough was a faithful member of the Menonite Church for a number of years. She was at church services regularly till over two years ago she got sick with cancer. It was a rose cancer that measured 24 inches around. She suffered much pain

but was faithful till death. Funeral services at the Stahl Church by S. G. Shetler, and James Saylor. Burial in the Stahl Cemetery.

**Longenecker.**—Martha Longenecker was born in Fayette Co., Pa., about 1823; and died in Madison Twp., Joseph Co., Ind., June 16, 1913; aged (according to the traditions of those who were intimate with her), 90 years. Some years ago when the home was destroyed by fire, all the family records were burned. She lived a single

(Continued on next page.)



## Items and Comments

It is stated on authority that since the great earthquake of 1906 in which San Francisco was nearly ruined 50,000 houses have been built in that city at an approximate cost of \$400,000,000.

On June 25 an emigrant train was wrecked near Ottawa, Canada, in which eight persons were killed and many injured. As the train was crossing a bridge the track suddenly gave way and the train plunged into the river.

While the world hears much of the largest and costliest churches claiming the attention of the public, the "Dallas News" tells of a church near Mexico City having a seating capacity for only ten persons. The church is said to be a favorite place for wedding ceremonies.

Dr. Freidman's celebrated cure for tuberculosis has been discredited by the medical authorities of both the United States and Canada. After a careful trial of hundreds of cases, covering a number of months, it is officially reported that no permanent general relief has come from his treatment. Dr. Freidman has gone back to Europe.

A Brooklyn man claims to be the inventor of a machine which will eventually do away with stenography. His plan is to perfect an apparatus by which the human voice, speaking into a telephone transmitter, will operate a typewriter. The one thing needed to perfect his invention is to make it work successfully—and that may take ages.

In the proposed union between the United Brethren Church and Methodist Protestant Church, taking the name of "United Protestant Church," the following points of faith are affirmed: Faith in the Triune God, the fall of man and redemption through Christ, Church to be composed of converted members with Christ at the head, practical Christian service for all believers, the observance of the Christian Sabbath, the ultimate triumph of Christianity. No mention is made of Church ordinances.

Several weeks ago the world rejoiced because of the news that peace had been established between Turkey and the Balkan nations with which the Ottoman empire had been at war. Now comes the report that Bulgaria and Serbia are on the verge of war over the spoils of victory, a battle between the contending armies having already been fought. All Europe is interested because of the possibility of becoming involved in a general war, and it is to be hoped that good sense may prevail and the war be averted.

The Pennsylvania legislature has just passed a bill making it unlawful to grant marriage licenses to persons when either of the applicants is an imbecile or epileptic, or has been an inmate in an asylum within a period of five years previous to the application, unless it can be proven that the cause of such detention has been entirely removed and the applicant is able to support a family. The object of the law is to correct an evil which burdens the state with a growing army of dependent and feeble-minded wards. The law is not without merit. A still better law would be to abolish the saloons and "speakeasies" which are responsible for more feeble-minded paupers than any one cause that can be mentioned.

(Continued from preceding page.)

life, and was the last survivor of a large family of brothers and sisters. For the last three years she had been in ill health, and for three weeks she was confined to her bed. She was buried in the Olive Menonite meeting house cemetery on June 19. Funeral services were conducted by John F. Funk of Elkhart, Ind., from II Tim. 4: 6-8. J. F. F.

**Carr.**—Wm. Carr was born in Ashland Co., O., June 7, 1825; died at the home of a granddaughter at Daytonville, Ia., June 2, 1913; aged 87 y. 11 m. 25 d. He came to Iowa almost 80 years ago, being one of the oldest settlers in this part of the state. He was married to Sarah Wilhite, who preceded him by death a few years ago. Four sons and 3 daughters were born to this union. Bro. Carr united with the Mennonite Church at Daytonville soon after its organization and remained faithful to the end.

Funeral services were held June 3, at the Daytonville Church, conducted by A. G. Yoder, assisted by W. G. Guengerich from Luke 12:40. Buried in the Wassonville Cemetery.

**Latshaw.**—Elias Latshaw was born in East Vincent Twp., Chester Co., Pa., Sept. 29, 1827; married to Elizabeth Rosen Oct. 26, 1854; lived together nearly 59 years. Early in life he joined the Vincent Mennonite Church; died May 20, 1913, at his late home, No. 330 Bridge St., Spring City, Pa., of dropsy and old age; aged 85 y. 7 m. 21 d. Bro. Latshaw leaves to mourn his departure an aged widow and a number of relatives and friends, he being the last of a family of 7 to leave this world. He leaves no children but there are some who can look back and remember his fatherly care and wise counsel. Funeral services were held May 24, by Bro. J. C. Kolb at the house and Bro. Amos Kolb at the Vincent meeting house. Text, Job 5:26. Interment in graveyard adjoining. Rest in peace.

**Beam.**—Mrs. Frances (Harshbarger) Beam was born near Harrisonburg, Rockingham Co., Va., Nov. 10, 1826; died at the home of her sister, Mrs. Sarah E. Hodam at Gifford, Ill., June 17, 1913; aged 86 y. 7 m. 7 d. She was a daughter of Joseph and Anna (Wenger) Harshbarger. She was married in 1867 to Manuel Beam, who died many years ago. In 1878 she came to Cullom, Ill., where she made her home, until her health declined and she went to Gifford and has since made her home with her sister at that place. She was one of a family of 13 children, all of whom are dead excepting a brother, John, of Paulau, Ga., and her sister, Mrs. Hodam. She also leaves a number of nieces and nephews, besides a host of friends. She was a life-long member of the Mennonite Church and was a devoted Christian. Buried on the 19th, in the cemetery near Cullom, Ill. Funeral services were conducted by Samuel Honderich and J. S. Shoemaker. Text, II Tim. 4:7, 8.

## ANNOUNCEMENT

The new catalogue of the Hesston Academy and Bible School is out and will be sent free of charge to any one desiring a copy. It contains a brief history of the school, description of courses of study, expenses, register of teachers and students and general information about the institution. A list of names of prospective students will be appreciated. Address the principal, D. H. Bender, Hesston, Kans.

## MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
Virginia	1st Fri. in Oct.	9034
Ontario	2nd Fri. in Oct.	916
Southwestern Pa.	2nd Fri. in Oct.	1530
Eastern A. M.	4th Thurs. in May	1613
Ohio	4th Thurs. in Aug.	1246
Indiana-Michigan	Last of May	4219
Ind. Mich. A. M.	4th Thurs. in May	1427
Illinois	2nd Fri. in Oct.	1697
Western A. M.	1st Thurs. in June	1811
Missouri-Iowa	1st Fri. in June	448
Kansas-Nebraska	Last of Sept.	3862
Nebraska-Minn.	Aug. 28, 29	668
Pacific Coast	3rd Thurs. in Oct.	811
Alberta Sask.	3rd Thurs. in Oct.	1491
India	4th Thurs. in Oct.	160
	Last week in June	217
	Spring	513

## CONFERENCE ANNOUNCEMENTS

### Southwestern Pennsylvania

The Annual Conference of the Southwestern Pa. Conference District will be held in the Weaver Meeting House, Cambria Co., Pa., on the following dates:

Sunday School Conference beginning Tuesday evening, August 26, continuing all day on the 27th. Church Conference beginning Thursday morning, Aug. 28, continuing at least part or all day on the 29th.

All coming to conference from a distance should notify either one of the following brethren: L. H. Weaver or Andrew Baumgardner, R. 3, Johnstown, Pa.

Those coming on the P. R. R. stop at Johnstown, take the Windber trolley and stop at Scalp Level; those coming on the B. & O. change at Rockwood for Johnstown, stop at Paint Creek, take trolley to Scalp Level.

The Bishops and Executive Committee will meet at the church Tuesday afternoon, Aug. 26, at 2 o'clock.

W. C. Hershberger.

Sec. of Conference.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTDALE, PA., THURSDAY, JULY 10, 1913

No. 15

## EDITORIAL

"A good name is better than precious ointment."

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Trust the man who proves himself true under temptations that he supposes are hidden from the eyes of all people but himself.

It is known to many of our readers that Bro. and Sister M. C. Lehman, missionaries to India, have been given a leave of absence and expect to spend their furlough in America. Bro. M. C. Lapp's letter, which we print elsewhere in this issue, will be read with interest by many.

**Our Missionary Message.**—The first number of this series of articles appears elsewhere in this number. These messages are penned, or will be penned, by brethren whose heart is in the work and will make refreshing and helpful reading for all who are interested in bringing the Gospel within the hearing of every intelligent being on the face of the globe. Pray for the writers, that they may bring before us just the things we ought to have. Read their writings; and see how well your prayers are answered.

The other day we noticed some cabbage plants that were wilted and ready to die. Upon examining into the cause we found that the roots of the plants were literally covered with and were being eaten away by insects. We thought: how like the lives of so many church members. They present a wilted top; that is,

they are very indifferent as to their Christian life. That is bad enough; but the worst of it is that sin is preying upon their vitals and sapping away their spiritual life. No one has ever been indifferent in spiritual matters unless the soul was being destroyed in sin. A live plant well nourished does not easily wilt.

**"Narrow is the Way."**—This is the language of the greatest teacher that ever wore the form of man. In the eyes of the world the word 'narrow' is a term of reproach, but it finds honorable mention by our Savior. Really, if you want to be real broad in your religious views you want to be a heathen. Compared with idolatry even Unitarianism is very narrow. A few illustrations will make this point clear. Pharaoh was willing to make Joseph ruler over Egypt, because Joseph's God revealed so many things to him. Nebuchadnezzar included the God of heaven among many gods that ought to be worshiped. The priest of Jupiter led a crowd of idolaters who wanted to add Barnabas and Saul to their list of gods. In the minds of heathens gods are gods, some better than other gods, but they are not restricted to any particular ones, and when it comes to broad-gauged religion they are far beyond Unitarians, higher critics, and other kinds of liberalists. But the religion of Jesus Christ is confined to Truth, and therefore is so narrow that anything outside of truth and righteousness is excluded. This is what makes the Christian way "narrow."

**Church Loyalty.**—In our editorial of last week we stated that church pride was akin to church loyalty, but lacking the essence of loyalty. The difference is in this: one member lives up to all the requirements of the Church and thinks he is doing some-

thing wonderful, another member does the same things as a matter of course. The first is moved by a sense of pride, the other of loyalty. Christ states the loyal attitude when He instructs His disciples to say, after having done all that they could do, "We are unprofitable servants." This, then, constitutes church loyalty; to keep faithfully, as a matter of course, our vow before God and man when we surrendered to God and united with the Church.

The first essential element of church loyalty is submission to its Head. Mary's advice, "Whatsoever he saith unto you, do it," is the key-note of loyalty. Another advice to be obeyed is that given by our Lord Himself; "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." It is this condition of discipleship which Paul emphasizes when he says, "They that are Christ's have crucified the flesh with the affections and lusts." As a rule in life we can do no better than to adopt this rule of the lowly Nazarene: "I must be about my Father's business."

The question of loyalty to the Church raises that of loyalty on the part of my church to the Head. If I doubt the loyalty of my church to the Head of the Church, what is the basis of my doubt? Am I a competent judge in that I myself have fully surrendered to God, walking in the commandments of the Lord, endeavoring to do His will so far as I have the light? If from this standpoint I find that my church does not obey all of the Lord's commandments, I have a right to be alarmed. A church that is not subject to the Head of the Church is abnormal, to say the least, just as is a body that fails to obey the directions of the mind. It would be wrong to abandon that kind of a body until it is clear that it can not be



revived, in which case it is proper to give it decent burial. So with a church that is not subject to the great Head. Let us not be rash in our judgments; but in case a member of any abnormal church finds it impossible to have that body restored to a normal position of obedience to all of our Lord's commandments, the proper thing for that member to do is to unite with a body in which he himself can be loyal to the real Head.

The loyal member does all in his power to advance the interests of the cause of Christ and the Church. He is far out on the "second mile" of religious experience and work. With him it is not a question as to what position in the Church he should have, but what under the circumstances he may do to help it along. He is eager to know and to do God's will, obedient to the faith, submissive to those in authority, ready to lend a helping hand whenever and wherever he can. He is always at his post of duty, the Church may depend upon him at all times, and his usefulness depends only upon the measure of his ability and opportunity for service. Being wholly upon the altar of the Lord and entirely submissive to the Church, he is never the cause of trouble in the Church save when his exemplary life stirs up the enmity of those who are not willing to rise to the same standard. His example, his testimony, and his work are always on the side of right as he understands it, and the work of the Church to build along Gospel lines has his full support.

Parents and teachers should do all they can in the way of precept and example to teach church loyalty to the rising generation. Children should be taught to love the truth, to hate iniquity, to respect discipline, to admire righteousness, to cherish the Church, to obey them that have the rule over them. They should be nourished on food that develops the things just named. The home life, the social ties, business relations, plans for the future, reading matter, all these should be such as will foster the spirit of loyalty to God and the Church. It is a sin against God and a crime against those under our influence to be negligent along these lines.

No family, church, or nation can prosper where the spirit of rebellion is fostered among the people. It is ruinous to any church when the spirit of disloyalty gets into the hearts of the members. Such a spirit dwarfs the spirituality of man and makes of him an easy victim of the snares of sin. The children of today being the Church of tomorrow, we may expect the future Church to be a whole-Gospel Church only as our children of today are trained to cherish and to adorn the true Gospel standard.

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

### ASSURANCE

By E. J. Blough.

For the Gospel Herald.

Nearly all people desire proof of doctrine. Some truths are easily seen and understood by natural accompanying evidences. Our religious experiences are the proof of religious doctrines.

So, for the proof for the doctrine of assurance we look not for evidences without but within.

In considering the doctrine of assurance, let us see whether there are any evidences by which we may know whether we have eternal life or not.

We know that many of God's professed children are not very positive about their position and relation with God. There seems to be a doubt and a fear within them concerning their standing before God. This condition indicates, either an unnecessary fear and lack of confidence, or that the individual is not where we are privileged to be in our religious experience.

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8:14-16).

What evidences can we experience so that we may have the assurance that we are accepted by Him?

This assurance and confidence is one of the blessed privileges of the children of God. Like other graces and virtues, it is manifest only to the extent that we desire purity and righteousness, rendering a loving and willing service to the Lord.

God tells us in Ps. 94:7, that "if we regard iniquity in our heart, the Lord will not hear us." This may give us one reason why some do not experience the satisfaction in their souls that they are the saved people of God, adopted into the family of God.

To have confidence in the promises of God and full assurance of eternal life is the blessed privilege of God's people. See Heb. 10:35-39.

The Word of God contains messages in abundance for our comfort and instruction. Indeed, we have God's Word for our guide and rule of life. Whether we are confident or doubtful of our security, should the Lord come, depends upon our obedience to the Word of God.

The inspired writer gives us a beautiful picture of how we may know. . . I Jno. 5:3: "This is the love of God, that we keep his commandments. . . (V. 5) Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. . . (V. 10) He that believeth on the Son of God hath the witness within himself. . . (V. 11) And this is the record that God hath given us eternal life and this life is in his Son. . . (V. 13) These things I write unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

Not only may we enjoy the assurance, that we are accepted sons of God through the Word, but we have that "peace and joy" within us to guide and comfort us.

How marked is the contrast in the expression of the soul and the outward acting out of the life of David and that of Saul! How firm and secure the martyrs of old must have felt that they would not forsake their faith in the risen Lord!

No wonder that men and women, in this present age of doubt, falter, sway, totter and fail, when fundamental principles are doubted and discarded as not practical in our day.

Praise God that we may have the assurance and comfort that should our Lord appear we are found ready to go with Him.

Rockton, Pa.

### CHRIST OUR PATTERN IN HUMILITY

By N. H. Mack.

For the Gospel Herald.

**His Own Testimony.**—"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29). "I am meek and lowly in heart," is the foundation upon which He bases His authority to call all men unto Him to learn of Him. Then must meekness and lowliness be the very basis of authority and power in Christ. By further search into prophecy and into His own Word we find a continuous expression of submission to His Father, both in word and in deed, claiming nothing for Himself:

"He shall not cry, nor lift up, nor cause his voice to be heard in the street" (Isa. 42:2).

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7).

"The Son can do nothing of himself, but what he seeth the Father do" (Jno. 5:19).

"I do nothing of myself" (Jno. 8:28).



In resisting the devil He used not His own strength, but resorted to the power of the written Word (Matt. 4:1-10). The written Word is the sure weapon of the humble Christ and the Christian against the devil.

**His Humble Life.**—His humble birth was an appropriate beginning of His humble life. Prophecy is definite in pointing out the manner of His coming (Isa. 7:14; Micah 5:2). He came in poverty, of humble parentage, clad in swaddling clothes, laid in a manger somewhere in Bethlehem an obscure town in Judea. The greatest, the highest, the noblest of kings came as the humblest, the lowliest, the poorest into this world. No other being ever came like He did. There was no display when Christ our Savior was born. The humble shepherds became the first witnesses of His birth. The Father would have it so; it was in accordance with His divine plan. The humble birth of Christ is unmistakable evidence that the kingdom of God in Christ is one of meekness and lowliness.

He was subject to parents during childhood, though He was the Son of God. When His mother told Him of their sorrow in searching for Him, He gave definite evidence of His special business on earth, but humbly returned with His parents to their home and was subject unto them (Luke 2:42-51).

His occupation was likewise humble, being a carpenter. When the Jews saw His wisdom and works in the synagogue at Nazareth they were offended because He was a man of such humble standing. "Is not this the carpenter the son of Mary?" said they, "and are not his brothers and sisters with us?" His occupation and family standing were too humble for them, so they rejected Him, thrust Him out of the city, and tried to kill Him.

His poverty was remarkable. Though He was a King, yet owned He no nation, no country, no city, no town, not even a house. "Foxes have holes, and birds in the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). For man's sake He became poor that through His poverty man might become rich (II Cor. 8:9). His poverty has become a rich store house of grace for them that love Him (Jno. 1:17; Rom. 5:21).

**His Work among Men.**—He took upon Himself the nature of man. He partook of our infirmities. He submitted to ordinances. He was a servant. He associated with the lowly and the despised. He refused honor from men. He was willing to be despised and reproached for our sakes.

**He was Obedient.**—He humbled Himself unto the death of the cross,

laid down His life for us, counted not His life dear but yielded Himself for our redemption. When the humble Christian beholds the willing, obedient Jesus in His suffering in behalf of a lost world he can not help but cry with the poet:

"Forbid it Lord, that I should boast,  
Save in the death of Christ my Lord,  
All the vain things that charm me most,  
I sacrifice to Jesus' blood."

NewHolland, Pa.

## SIN

Sel. by J. F. F.

"Come to Jesus" is a very sweet invitation, and one that it is well to press. But there is sometimes danger that it may be offered prematurely. There is danger in many quarters that the nature, the evil of sin, will be overlooked. "They that be whole have no need of a physician." Jesus saves His people from their sins. We do not always begin our work with impenitent men far enough back.

Said a minister of the Gospel to us recently, "There is not enough preaching of human depravity; I do not feel my own sinfulness enough." He did not mean, of course, that the Gospel, the "glad tidings," are not to be preached. He did not mean that the contemplation of his own sinfulness was a pleasant or satisfying sight. Not at all. But his feeling was that if there is to be deep and thorough work in the community it will be when men feel their necessity; and that comes when men feel their sinfulness. His feeling was that if he would realize to the fullest degree the blessedness there is for the believer, it must be when he understands what it is he is saved from.

Our friend was right. There is need that we all realize, more than we generally do, the "exceeding sinfulness of sin." Sin is no light matter. It is not a mere peccadillo, soon forgotten, easily forgiven. It is not mere perfection, a sort of coming short in those things that ought to be attained. It is not some slight swerving from the path of exact and uncompromising rectitude. There is nothing little or insignificant about it. It takes hold on the whole nature. Through its malign influence "the whole head is sick, and the whole heart faint." It has its seat in the very depths of the unrenowned being; and even the pardoned sinner, seeking to be a saint, as the remains of corruption still diffuse their poison, cries, "Oh, wretched man that I am, who shall deliver me from the body of this death?" . . .

Let the ministers of the Word, let all Christians seek to show men in general that they are sinful, and therefore lost. Let the patient be

made to know that he is sick. Then there is hope that he will betake himself to the physician. But we may be very sure that men will not come to Jesus till they feel the need of coming, and that will be when they feel that they are sinners.

## A STATESMAN ON PEACE

I believe that our people ought to try to get agreements with other nations to do the things that are good. I do not believe this nation ought to wait for any other nation to agree to do what is right. It ought itself to do what is right. I have faith in what I understand to be the Bible plan of bringing about peace. Suppose we had two men here who differed, honestly differed, as to the method of bringing about peace among men. I would suggest this plan of testing the two plans on a small individual scale, that we might then judge as to how it would apply on a large scale. I would say to these men to put their plans into practice. Let one of them strap revolvers round him, and announce that he stood ready to avenge any insult, and he would bring peace by fighting for it. Let the other announce that he did not intend to do injury to anybody, that he would assume that nobody was going to do injury to him, that he was not going to arm himself. Which one would have the fewer scars at the end of ten years? My friends, if this nation announced to the world that it would not spend its money getting ready for wars that ought never to come, that it would rather try to prevent the coming of war, that, as it did not intend to go out as a burglar, it would not equip itself with burglary tools, that it had faith in the good intent of other people, and it expected other people to have faith in its good intent, do you think our nation would suffer for that?

My friend, the building of these great battleships, these preparations by Christian nations to fight one another, is a challenge to the Christian civilization of the world; it is infidelity to the doctrine taught by the Founder of the Christian religion. Christ taught no such doctrine; He taught us the power of love, not the power of the sword; and those who have tried to put into practice this doctrine are the ones who have suffered least from the use of force. I believe that this nation could stand before the world today and tell the world that it did not believe in war, that it did not believe that it was the right way to settle disputes, that it had no disputes that it was not willing to submit to the judgment of the world. If this nation did that, it not only would not be attacked by any other nation on the earth but it would become the supreme power in the world.—W. J. Bryan.



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Iniquity

Iniquity is a sin or a crime or any act of injustice. It is a deviation from rectitude in principle or an original want of holiness, or depravity. We read much in God's Word about iniquity. God hates all workers of iniquity. Psalms 5:5. It was because of the iniquity of the children of Israel that they were taken into bondage. It was also the cause of the fall of Sodom and Gomorrah and of the flood. Iniquity draws people away from God and eats the spiritual life out of an individual like canker. Isaiah (5:18) says, "Woe unto them that draw iniquity with cords of vanity." There is an association of iniquity with every sin. The indulgence in any sin is iniquity, hence the only way to keep peace with God and to keep our hearts pure is to separate ourselves from all forms of sin and iniquity. Live above them and subdue them. God is ever ready with grace and power to help all who call upon Him.

#### Justify

To justify means to pardon or clear from guilt. It is an act of God which acquits us from guilt or unmerited punishment and to accept us as righteous on the merits of Jesus Christ who gave His life to make atonement for our sins.

Of course everything that God does for us is a great blessing, but some things are greater blessings than others because they mean more to us. Any blessing that has to do with our spiritual welfare and the salvation of the soul is infinitely greater than the temporal blessings we daily enjoy. And to be justified in the sight of God is certainly one of God's greatest blessings to man. But how are we justified before the Lord? Paul says, "freely by his grace" (Rom. 3:24); "through faith" (Rom. 3:28; 5:1).

Some people have the bad habit of trying to justify themselves in their wrong doing. Never do it. It does not pay. Be honest. God will honor an honest confession, but never self-justification. Far better repent and let God do the justifying.

Belleville, Pa.

I know all created power should sink under me if I should lean down upon it, and therefore it is better to rest on God than sink or fall, and we weak souls must have a bottom and being-place, for we can not stand out alone.—Rutherford.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### ALTOONA MISSION NOTES

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' Name:—"Redeeming the time, for the days are evil." This is one of Paul's admonitions, and how rapidly the days flee away in this fast age. People have no time for religion and God, scarcely time to eat. May we be faithful to God at all times and not be moved away from the hope of the Gospel in these "last" and "perilous" days.

Following is a statement of receipts for month of June:

Bro. Burkhardt	-----	\$ 1.00
Sister Hoover	-----	1.00
Sister Smucker	-----	2.00
H. B. Ramer	-----	1.00
Wm. Hess	-----	.50
R. R. Eby	-----	1.00
Friends	-----	.25
Conestoga Cong.	-----	16.00
Johnstown Dist. S. S. Conf.	-----	21.36
Total	-----	\$44.11

In His service,  
John L. Stauffer.

July 1, 1913.

### OUR MISSIONARY MESSAGE

#### I. The Great Commission

By J. A. Ressler.

For the Gospel Herald.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

Thus did the Savior send forth His disciples even as He had been sent forth into the world (Jno. 17:18).

"Teach all nations?" Then it would be sufficient to go to the capital of each nation and establish a preaching place, thus giving each nation, as a whole, an opportunity to accept the Gospel invitation, would it not? No: for Jesus says in Mark 16:15 that these same disciples are to "preach the Gospel to every creature." So, as long as there is one individual in all the world who has not heard the blessed invitation, "Come unto me, all ye that labor and are heavy laden," the Great Commission is still unfulfilled.

But what have we to do with the command? Was it not given to the twelve to be carried out in their own

life time, and therefore of no effect at the present time? Let us note the language with care. He tells them to teach, baptize, and teach to observe all things which they themselves had been commanded. We believe that the command to baptize did not apply to the time of the apostles only, but to all times to the end of the world. We also see the necessity of teaching at the present time. How long might we expect even the church members who are supposed to be loyal Christians to remain faithful and true if all Christian teaching were stopped? If we believe that baptizing and teaching apply to our time, how can we draw the line at going to the nations?

Again, those who were taught by the disciples were to be taught to observe the same things which Jesus had told them to observe in their own lives. He had commanded them to "Go, baptize, and teach." Shall those who are taught select which of the commands of the Savior they are willing to accept? Shall they say to the apostles: "We'll baptize—those about home—and teach our own children and a few of the neighbors, but going to the nations to teach them—that doesn't suit us: you go?" Doesn't it almost seem like sacrilege to make the suggestion? And yet how very much like the conduct of many Christians of the present time that is! They say the command to go was for the apostles and for their day but it does not apply to us.

No; the ones taught by the apostles were to be taught to "go" as well as to do the other things Jesus had commanded. And the ones who believed the teaching of those taught by the disciples were to observe all the same things. And where does the chain end? Most certainly not until the "end of the world."

Did you notice the blessing with which He closes the Commission? Where does that blessing end? With the days of the apostles? Oh, no! "End of the world!" We want to be included in the blessing. Can we claim the blessing if we refuse to obey the command or any part of it?

Holy, divine message! For all the world! Let no follower of the blessed Savior feel that our work on earth is finished until the testimony of Jesus has been carried, not only to "Jerusalem, Judea, and Samaria," but to the "utmost part of the earth." Scottsdale, Pa.

Unless our devotion to God leads to self-denial and self-sacrifice it will inevitably mean shame and eventually defeat.—Ex.

There is no man so devout that worldly prosperity will not spoil him.—Luther.



## MISSIONARIES RETURNING HOME

For the Gospel Herald.

To the Readers of the Gospel Herald:— This is to inform you that Bro. M. C. Lehman and family will be sailing from Bombay, India, July 15, and since it is a great pleasure to receive letters from friends at home at the different ports along the way, anyone wishing to write to them along the way will kindly follow the schedule below:

Letters leaving N. Y. July 16, address M. C. Lehman, S. S. Sicilia, care of Thomas Cook & Son, Naples, Italy.

Letters leaving N. Y. July 18, address M. C. Lehman, S. S. Sicilia, care of Thos. Cook & Son, Genoa, Italy.

Letters leaving N. Y. July 23, address M. C. Lehman, London, England, care of Thos. Cook & Son.

Letters leaving N. Y. July 26, address M. C. Lehman, Liverpool, England, S. S. Celtic, care Thos. Cook & Son.

Due at N. Y. Aug. 13, care of Thos. Cook & Son.

Letters leaving according to the above schedule will reach them enroute.

Yours for the Master,  
M. C. Lapp.

## THINGS THAT COUNT IN MISSION WORK

By Mabel Kauffmtn.

For the Gospel Herald.

The Gospel of Jesus Christ is a missionary Gospel. The first message at the birth of Christ was a missionary message. The first disciple, Andrew, was a missionary — he brought Peter to Christ. The first message of the risen Lord was a missionary message. During His ministry, and before His ascension. He commanded that the Gospel be spread. He spoke of the ripened harvest of souls, and surely the harvest is still plenteous and much grain going to waste. Is it worth while that we try to find out some things that count in mission work? Nothing is more important.

Christ's whole concern was to bring about the salvation of men. And if He could afford to sacrifice heaven and its glories for 33 years to come to earth as a missionary we ought to be willing to make sacrifices and self-denials for the cause. We are apt to think that because we are not out on the mission field all we can do is to give of our abundance. But we can do more than that to lighten the burden. We can pray, and we need ourselves to have a more thorough knowledge of the work and conditions of the field. To

organize a mission study class would be a good way to get in touch with the mission work of the Church. We don't feel responsible enough. We are perhaps too much taken up with the affairs of this world and consequently the burden of the work is shifted on the shoulders of those who are in active service. God never intended that they alone should bear it, but every child of God is alike responsible. The Church of Jesus Christ at the present time has no excuse for existence except as a medium of reaching the unsaved.

He who regards the Church as a mere means of getting to heaven will miss his aim. Not only will he not enter, but will stand in the way of those who might see the true way. As a man shut up and bound down to inactivity will sicken and die, so will a soul not active for the Master. "Why stand ye all the day idle?" "Go ye also." Let your efforts count for God. What if they are feeble, the master of the vineyard offered no criticism on the quantity of the work done. He paid according to the willingness to work.

Christians at home and those in the mission field need to work together with one purpose. Churches or Christians can not prosper without the blessing of God and can not have the blessing of God unless they co-operate in the work of God in the world-field as well as in that which is near at hand.

The question of how to present the mission question so that it will firmly grip the lives of men and women is one that still remains. The mission boards will be limited in their operations to the extent that men and women are moved with the deep-seated conviction that the Church is commissioned to evangelize the world, to make known to the world the salvation and riches in Christ. To the degree that we as individuals lack the conviction that this is the mission of the Church, to that degree we hinder Christ in the work He desires to have accomplished in the world.

The question is a personal one: Is my heart and life in the mission work of the Church which is the work of Christ? Am I limiting the work of the Mission Board of the Church, thus limiting the work of Christ? We frequently hear a great deal said of the importance of personal work. Some one has given his estimation of the value of personal work in these words: "So great is my conviction of the value of personal work in winning souls to Christ that I can not emphasize the method too strongly. If it were revealed to me from heaven that God had given me the certainty of ten more years of life and that as a condition of my eternal salvation I must win a thousand souls

to Christ in that time, and that it were further conditioned that I might preach every day but might not personally appeal to the unconverted were further conditioned that I might not enter the pulpit during the ten years but exclusively deal with individuals personally, I would not hesitate one moment but would make the choice of personal effort as a means of securing the thousand souls. Though this method of working has proven a valuable one, yet the personal worker, to be successful, needs to know something of human nature and be able to use some tact in approaching the individual.

Then comes again to our minds the great need of trained workers. In order that a man may have the privilege of attempting to heal the diseases of the physical body he must go through a vigorous training for no less than ten or eleven years. Of how much greater worth are the souls of men than their bodies? how much greater is it to heal the soul than to heal the body? And are there not greater dangers of making an error while dealing with men's souls than in any other work on earth? We do well to ponder these questions in thinking of what it means to be a special worker for Christ who said, "Raise the dead, cast out devils." Suppose that a man believed to be a skilled sudgeon should for the lack of practice sever the life cord in a critical operation. In a case of this kind we would say preparation is all important. Suppose that a soul is receptive to the work of the Spirit and the Gospel sword is in the hand of one who lacks the tact required to cut enough without cutting too deep. The possibility of a successful operation is changed and the soul destroyed. Which surgeon will have the greater charge to answer at the bar of God?

These stern facts are perhaps sometimes discouraging to those of us who so lack training for service, but they need not be. Our first mission is sub-mission to the will of the Father. If we are in His control unreservedly He will fit us for the work He wants us to do and accomplish His purpose in us.

The ability, whether natural or acquired, of entering into the sympathies of others is absolutely necessary. For what can you do to help a man's soul if you can not reach it? Love is a great power in reaching the lost. A knowledge of the Word is of course necessary. It is needless to state that a man can not teach much about God without a knowledge of His Word. Nor can he who is ignorant of the Word of life teach others the way of life. It does not make so much difference how little of the

(Continued on page 235)



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### THE GIRL IN HER TEENS

By Florence Coopridier.

For the Gospel Herald.

That this is the most critical time in the life of every girl is a well recognized fact. It is the period when she needs a true mother's care above all others.

There is awakening within her a new life. She is not the same care-free girl she was at ten or even twelve. But she is becoming more conscious of herself. She realizes that a great change is taking place in her life. She is embarrassed if she is noticed in any particular way or if she is obliged to face her class-mates. In the home and among her most intimate friends she is constantly reminded of her awkwardness and she feels that she doesn't "fit in" anywhere. She is constantly doing things or fails to do that which she ought and she doesn't know why. She feels tired, unconcerned, and dreamy, but she can't help it. She longs for the time when she is older and has the ambition that she sees in others. Early in this period she begins to be concerned about her appearance, her manners and her future.

If she is interested in books she reads much and finds in them as well as in her friends her ideals. She is very susceptible at his period in her life and takes suggestions very easily. Then isn't it very important that she should be placed under the proper kind of influence with the best of environments that she may receive only such suggestions and ideals that will implant within her a burning desire to be nothing less than the very highest and noblest kind of a woman?

At eighteen she is no more the awkward girl we saw at thirteen, but she is more charming; her habits are being well established, she is happy, full of life, and she realizes that the flood-tide of life is upon her. She longs to be good and to do good and is ready to serve the world in some good cause.

The religious sense is strong in the heart of the girl in her teens, and if properly taught she sees in Christ the qualities she admires so much—Bravery, courage, purity, strength, patience, and sympathy—and she worships Him. She struggles hard to

overcome her faults, and the weak points in her life, and strives to be more like Him. She finds in Him peace and happiness, and truly she can call Him Lord and Master.

Gradually as she grows older and develops physically and intellectually she constantly grasps new ideas, and facts. She compares them, reasons concerning them, and accepts or rejects them. She gradually begins to think independently for herself. Before she leaves her teens she reaches another very critical period which we shall call the "Period of Doubt," and it comes into the life of every thinking man or woman sooner or later.

She questions matters she accepted without questioning earlier in her life. She is disappointed in those whom she had trusted. She sees wrong not only from weakness but from deliberate planning. She doubts because she is not able to adjust things which seem to conflict.

The spiritual life as well as the physical, needs nourishment. Proper nourishment at this time will result in a deeper faith in Christianity. Neglect leads to certain death of the spiritual life which was awakened in earlier years.

During this period our girls need to associate with strong men and women who are living consistent lives of service. They need to know of the good that is being done and of the problems that are arising and how they are being met.

Biographies of strong men and women who have lived and labored and helped solve some of the great problems of the world will be helpful. The Bible should be upheld in an interesting way and a growing desire to search its truths daily developed.

The time has passed when the physical side of life is looked upon with scorn and abused. No more is the pale face and emotional form an indication of a pure heart. The parents as well as the Sunday school and public school teachers are beginning to realize more fully their responsibility in regard to this phase of a girl's life.

One public school teacher said that out of fifty girls in her class forty-one were by their mothers considered "very nervous." On investigation some are found to be out every night in the week. Others were trying to do so many other things outside of school work, and still others gave a history of hating milk, not liking eggs, and not caring for fruit but extremely fond of candy. It is very evident why these girls were "nervous." Others live in such unhygienic surroundings with unwholesome environments and are never taught the importance of developing the physical as well as the mental and

spiritual and hence do not attain to the standard all our girls should reach.

Margaret Slatterly has well said "As long as we live, the physical will be with us. It is not to be despised, but respected; not to be ignored, but developed; not to be abused, but used. It demands obedience, and exacts penalty when its laws are broken. It is so complicated that no one can understand it. We may study and analyze, but how much of the physical is mental, and how much of the spiritual is physical no one today is able to say." Of this we may be sure—the physical side of the girl in her teens is a tremendous force that must be reckoned with, and demands for its fullest development and her future well being all the sympathy, patience, and wisdom that parents and teachers can supply.

Just as the physical side of a girl's life must be carefully guided, so must the mental. During these years the mind is very active. The girl in her teens does think. She may often be careless, thoughtless and inattentive, but after all she does think for herself. Some dream a great deal while others think in the hard terms of the practical and the every day. Her mental life is very active and she is constantly discovering new things for herself and she thinks they are new to all. She knows more than her mother, criticizes her father, advises her grandparents, and willing to decide matters for her younger brothers and sisters. She has supreme confidence in herself and is not willing to be guided by her elders.

The power to choose is being developed, but her inexperience leads her to make unwise choices. She needs to be guided by those of experience. Whenever possible she should be allowed or even required to choose for herself that the power of choice may be developed and the mental forces strengthened.

Parents and teachers are beginning to realize that her will needs to be trained and not broken if her future is to be a useful and happy one. She must be helped to see and desire the right. It has been said that the girl in her teens is a dreamer at thirteen, seeking to realize her dreams in real life at nineteen.

The social phase of a girl's life at this period is one that demands special attention. God in His infinite wisdom has made human beings sociable beings. It is a fact that every normal man, woman, and child craves the associations of fellowmen. Most people have at least one most intimate companion to whom the deepest joys and sorrows are confided. For the girl in her teens her mother is the most ideal companion. It is most unfortunate when the mother does not

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## Sunday School

For the Gospel Herald.

### Lesson for July 20, 1913.—Ex. 3:1-14 MOSES CALLED TO DELIVER ISRAEL

**Golden Text.**—Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

**Introductory.**—We now approach the third and eventful epoch of Moses' life. The first forty years of his life were spent in Egypt, during which time the powers of his manhood were developed and the foundation laid for a successful earthly career. The second forty years of his life were spent in Midian, during which time, in communion with his God, he received the preparation needed for successful work by every soldier of the Lord. Having made ready both temporally and spiritually, he is now ready to go forth to his work.

Faithfulness was one of Moses' prominent traits. In the early instructions and training at the hands of a pious mother he proved his devotion by remaining true to his instruction. In his relations to the government of Egypt he proved his faithfulness, both in the pursuit of his studies and in his loyalty to his country. When the time came wherein he had either to obey God or to obey man, though his earthly interests would have prompted him decide for man and against God, yet he hesitated not to refuse "to be called the son of Pharaoh's daughter." Reaching Midian, we have another evidence of his faithfulness in that after forty years he was still faithfully herding his father-in-law's flocks when the Lord called him to his life work.

**The Burning Bush.**—One day a peculiar sight met his vision. As he led his flocks toward Mount Horeb he saw fire coming out of a thicket. He watched, and saw that it was not consumed. "I will go and see about this," said he. Suddenly he was startled by a voice that came from the bush saying, "Moses! Moses!" "Here am I," said the astonished shepherd. "Draw not hither," continued the voice, "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It was the voice of the Lord, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, the God Jacob. I have surely seen the affliction of my people which were in Egypt, and have heard their cry . . . I am come to deliver them out of the hands of the Egyptians, and to bring them . . . unto the place of the Canaanites."

**The Charge to Moses.**—Moses could hardly believe his ears. "He was afraid to look upon God." But

the voice was too plain, he could not escape from it. It was here that he received the charge to go back to Egypt and deliver his people from the hand of the oppressor—the very work that he had tried to do forty years before, and failed. Moreover, the time then seemed much more favorable than now. Then he was in the height of popularity and power; now he was an outcast, practically unknown in Egypt, without anything to sustain him in his efforts. But there was this essential difference: that whereas forty years ago the Lord was not with him in his efforts, now he was to accomplish the same thing at the express command of the Lord. "If God be for us, who can be against us?" Has the Lord called you to a great work? Let Him have His way with you, both as to method and as to time.

**Moses' Timidity.**—Behold this same courageous Moses who in the vigor of youth had dared to oppose the authority of a mighty nation now trembling before God, pleading his weakness, and making excuses. Was it unwillingness? Hardly—although God did have to reprove him before He was through with him. But unwillingness was secondary. Moses had come to the time where he felt his own nothingness. His life had been an apparent failure. Here in Midian he had not even arisen to the station of a man of influence, for at the end of those forty years he was still servant to another man, even if that other man was his father-in-law. In looking at his life we learn the lesson that God wants not only vigorous physical and intellectual powers, but He also wants faithfulness, serviceableness, submissiveness, humility, meekness, and a daily companionship with Him. That we may learn the latter, it is necessary that we get a training which can not be gotten in kings' courts or in colleges and universities. While the training of the powers of mind and body makes people more talented, and if consecrated more capable servants of God, yet a knowledge that we can do nothing without God and the forming of habit of constantly, humbly, meekly, faithfully serving the Lord is essential to a life that is really pleasing to the Almighty.

Moses received assurances that God would be with him. And here is the really ideal attitude: a feeling of unworthiness, of weakness, of inability, a preference for quietness and lines of work not so laden with great responsibility, yet with a willingness to be used as God wants to use His servants, a trust in God which enables one to rise in the strength of the Most High, exercising the Power that enables us to say, "We can do all things through Christ which strengtheneth us."—K.

## Our Young People

### MISSIONARIES OF THE LAST CENTURY.—Luke 14:26, 27; Mark

10:23-30

Topic for July 27

#### MOTTO

"One soweth and another reapeth."

#### OUTLINE OF TOPIC

##### I. The Work They Have Undertaken.—

1. To carry out the Great Commission.—Matt. 28:19, 20.
2. The evangelization of the world.

##### II. The Record They Have Left Us.—

1. Lives that have interpreted the true spirit of Christianity.
2. Material evidence that God honored their labors,—
  - a. Uganda in Africa.
  - b. Korea.
  - c. India, China, etc., in every land where the Gospel has been preached.

##### III. Lessons We Should Apply.—

1. Consecration and devotion to a single purpose.
2. Implicit faith in power of Gospel.
3. A compelling and consuming passion for salvation of heathen.
4. Utter abnegation of self.

##### IV. Some of the Missionaries.—

1. David Livingstone.—1813—1873.
2. Isabella Thoburn.—1840—1901.
3. Mary Reed.
4. Jacob Burkhard.—1873—1906.
5. Geo Leslie Mackay.—1844—1901.
6. Cyrus Hamlin.—1811—1900.
7. Joseph Hardy Neesima.—1843—1890.

#### STUDY OF THE TEXT

Luke 14:26, 27.

"Hate . . . his father, . . . mother, . . . wife, . . . children, . . . brethren, . . . sisters, . . . his own life.—Regard them as secondary to the affection and devotion he has for the Master.

Mark 10:23-30

**Left all.**—All earthly interests for the interest of the kingdom.

**Hundredfold.**—Gain in this life enjoyed because of sacrifice.

**With persecutions.**—Hardships endured for the Master's sake.

**"Eternal life."**—The life of the redeemed to be enjoyed in the glory world.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, Follow.
2. Let some one relate some profitable missionary experience appealing to children.

##### For Young People.—

1. Let the Program Committee plan ahead in time to have different individuals prepare information on the life and work of missionaries in the different fields.
2. Select such characters as you can find literature to get information upon.

##### For Older People.—

1. Let some one summarize the work accomplished in the last century.
2. Let some one record valuable lessons from the lives of these missionaries.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, JULY 10, 1913

## Field Notes

Bro. A. W. Geigley, a student of Goshen College during the past few years, is spending some time at his former home near East Earl, Pa.

Arrangements have been made for an all day Sunday school meeting to be held with the Pea Ridge congregation near Palmpira, Mo., on Sunday, July 13.

A good, live Sunday school meeting is reported from the Freeport, Ill., congregation.

Official announcement has been made of the meeting of Mennonite Board of Education at Goshen, Ind., on Thursday, July 10.

Friends of Altoona Mission can render that institution a timely service at this time by contributing financially to present needs. May God prosper the work at Altoona.

Quite a number of the members of the Scottdale Mennonite congregation attended the Sunday school meeting at Springs, Pa., July 4, and remained with the brotherhood there for worship on Sunday following.

We are in possession of a program of the forty-first quarterly Sunday school meeting held near Allensville July 6. The program was well arranged and we hope to hear of a good meeting.

Change of Address.—Bro. R. J. Schloneger, from Elkhart, Ind., to Midland, Mich. Bro. Schloneger goes there to assist in building up that new congregation now in charge of Bro. W. H. Haarar. May God prosper the work at Midland.

Arrangements have been made to build a new house of worship at Gehman's near Adamstown, Pa. The site of the proposed building is in Berks Co., just across the line from Lancaster Co., and on the Lancaster and Reading trolley.

Bro. J. P. Bontrager of Albany, Oreg., closed a series of meetings recently at Colfax, Wash., with 33 public confessions as one of the visible results. From this place Bro. Bontrager went to Ritzville, Wash., where another continued effort was to have begun June 29. The Lord bless his labors to the good of many souls. "Pray for the work," is the message sent from that field.

Lancaster Sunday School Mission.—We are in possession of a program of the seventy-first quarterly meeting of the Mennonite Sunday School Mission, to be held at Millersville, Pa., Wednesday, July 30. The services are to begin in the morning with a sermon by Bro. Jacob N. Brubaker of Mount Joy, Pa., and close with a sermon by Bro. G. J. Lapp, of Dhamtari, India. The Lord bless the meeting.

Good interest is reported from the Sunday school meeting held at the Pennsylvania Church near Truesdale, Kans., on Sunday, June 29.

Bro. Eli J. Bontrager of Exeland, Wis., editor of "Herold der Wahrheit," was with the congregation at Bloomfield, Mont., June 14-18, during which time Bro. Eli Bontrager was ordained to the ministry. From this place he went to Milo, N. Dak., where he met Bro. Peter Wagler of Davies Co., Ind. Here communion services were held June 29, at which time Bro. Jacob Graber was ordained a bishop. The Lord bless these dear brethren in the important work to which they have been called.

## Correspondence

### Orrville, Ohio

We enjoyed a helpful, inspiring and instructive service at the Orrville Church on the evening of July 4. Following are the names of those who gave a helping hand: J. S. Gerig, C. Z. Yoder, J. F. Brunk, Geo. Lehman, E. S. Hartzler, Crissie Yoder and W. B. Stoddard.

A liberal offering was given for the work at Youngstown, Ohio.

We are praying for more such 4th of July celebrations.

I. W. Royer.

### Chappell, Neb.

Dear Herald Readers, Greeting in Jesus' Name:—As nothing has appeared in the Gospel Herald for some time from this part of the West, I will write a few lines. The brethren, Peter Kennell and Joe Zimmerman, came here June 17 and preached five impressive sermons. June 29 we re-organized our Sunday school and we trust that the Lord may be with the little flock at this place and strengthen the brethren in the good work. We wish that more ministers might visit us here as they go from place to place to preach the life-giving Word, as it is much needed here. The Lord has blessed us so far this year with rain, so that crops look well, yet a good rain would be needed now.

Yours for the Master,

Anna Yoder.

June 29, 1913.

### Souderton, Pa.

Dear Brethren in the Lord:—We greet you in His worthy name.

We again commemorated the death



and suffering of our Lord. And our bishops Detwiler and Mininger so earnestly brought before us what Christ has done for us. They also strongly exhorted us to be faithful so that the exceeding riches of his grace bestowed to us ward in Christ Jesus might not be in vain. Let us pray that we all may come to a unity of the Faith.

Clayton F. Derstine.

June 22, 1913.

#### Albany, Oreg.

Dear Herald Readers, Greeting in the Master's Name:—God is graciously blessing us at this place.

On May 22 we reorganized Sunday school for another six months, as follows: Supts., G. R. Bebb, M. B. Weaver; Sec. and Treas., Bessie Weaver; Chor., Eldora Lantz. Other interesting features of the work is the Bible class which meets every Sunday afternoon in Bible study, also the Y. P. B. M. and weekly prayer meetings. We realize that God is with us and is blessing the work.

We were glad to have Bro. Wenger and Sister Springer of Upland, Calif., also Bro. Timothy Thut and family of La Junta, Colo., worship with us Sunday, May 22.

We are sorry that the sickness in Bro. M. B. Weaver's family still continues, another one of the children being taken down the past week with scarlet fever. The entire family of seven children have had the fever within the last eight weeks. They have the sympathy and prayers of the brotherhood here.

Bro. J. P. Bontrager is at present holding a series of meetings at Colfax, Wash. May the work be accompanied by the Spirit and bring forth fruit unto everlasting life.

Pray for the work and workers at this place.

Cor.

June 27, 1913.

#### Lake Charles, La.

Dear Herald readers, Greeting from the sunny south:—We still have our Sunday school and preaching. One Sunday we have Bible meeting and the next preaching. In Bible meeting today we had "Sowing and Reaping" for our topic.

Today we had election of officers and the following brethren were elected: Supt., R. G. Leidig, Chor., J. F. Nice, Sec.-Treas., Mark Good.

All crops are looking well at present. Pray for us at this place.

Your friend,

Leroy Good.

June 29, 1913.

#### Allensville, Pa.

Dear Herald Readers, Greeting:—Yesterday, Sunday June 29, at our regular service Bro. J. H. Byler preached a good harvest sermon. May God grant that the impressions made may not only open the hearts of the hearers, but the pocket-books as well. With bountiful harvests of all kinds given us by our heavenly Father, we should especially remember the poor everywhere.

Bro. Joshua B. Zook was with the McVeytown congregation preaching the Word. May the Lord bless the work and workers everywhere.

Oliver H. Zook.

June 30, 1913.

#### Washington Boro, Pa.

(Habecker's Congregation)

To all Herald Readers, Greeting of love in Jesus' worthy Name:—Surely the Lord has been mindful of us, wherefore we are glad. The work at this place is encouraging. Sunday school is being well attended with good interest.

We have taken council as to the ordination of a minister, votes will be taken and lot cast in the near future. We feel that we are greatly in need of help, having four places of worship and two ministers at the work.

May we all lose sight of self and look to the Lord, allowing Him to have His way, and we as instruments in His hands do His bidding. Pray for us that we may do His bidding in this most important work.

While the natural harvest is ripe and man is concerned about gathering it (which is right) may we all be as much concerned for the gathering of lost souls, remembering that "the harvest truly is plenteous, but the laborers are few. Pray ye the Lord of the Harvest that he may send forth laborers into His harvest."

Yours for Christ,

Mary D. Martin.

June 30, 1913.

#### Ephrata, Pa.

Dear Herald Readers, Greeting to you in Jesus' Name:—Sunday evening, May 25, Bro. Benj. Wenger preached an edifying sermon to us. He used John 3:16 as a basis for his remarks. Sunday evening, June 1, Bro. Jacob Habecker was with us and preached an impressive sermon, using Matt. 22:15 as a text. How many have no time for the kingdom of heaven because of earthly treasures! Sunday evening, June 8, Bro. J. F. Bressler of Richfield, Pa., broke the bread of life to us. He used the last two clauses of I Cor. 9:16 as a text. Sunday afternoon, June 15, Bro. Noah H. Mack preached for us, using Romans 8:28 as a basis for his remarks.

It was decided to change the time of our afternoon services and have the services in the morning instead. They were held once every four weeks in the afternoon. The first morning service was held June 22. From now on we shall have services in the morning once every four weeks. Bro. Benj. Wenger preached to us on June 22. He made use of the words, "Am I my brother's keeper?" He showed us plainly that we are our brother's keeper. It is necessary that we are temperate in all things because of our influence. Sunday evening June 29, Bro. John Pucher preached to us using Isa. 45:22 as a text. The missionary field is a large one.

Pray for us that we may be faithful to God.

Minnie E. Schload.

July 2, 1913.

#### Marshallville, Ohio.

(Crown Hill Congregation)

We again had a beautiful rain, for which we were glad, and appreciate very much. It reminds me of a soul that is living in sin and darkness and comes out for Christ and receives light. Their life is refreshed and they are ready to start out and burst into a beautiful blossom. There is more joy in heaven over a sinner that repenteth than over ninety and nine that need no repentance.

The Mission sewing circle met at our home Tuesday, July 1. The Dorcas present sewed for the Canton Mission. The next meeting will be at Bro. and Sister D. M. Freidt near the Old People's Home, hoping that many will be willing to do something for the poor and those that are willing to leave home and friends and work in the Lord's vineyard.

Last Sunday a week ago, Bro. Enos Hartzler of Altoona Mission and Bro. Eli Stoltzfus of Portage Co., were with us and preached instructing sermons. Bro. Eli Stoltzfus was with us in the evening and after the Christian Workers' meeting preached from John 10:16, after which they returned to their homes. We invite them back again and also many others. May the Lord bless them in their work wherever they may be. Last Sunday was again the time to re-organize our Sunday school, the following officers were elected: Supt., D. M. Freidt, Asst. Supt., Bro. A. L. Brenner; Chors., A. L. Brenner, Noah Steiner; Secys., Sarah Beyler, Erma Breneman; Treas., D. C. Amstutz. We ask an interest in the prayers of God's people, that we may remain faithful unto death, and receive the crown awaiting those who live the righteous life.

Clara Steiner.

July 2, 1913.



## Miscellaneous

### DON'T STOP PRAYING

Don't stop parying! The Lord is nigh;  
Don't stop praying! He'll hear your cry;  
God has promised, and He is true;  
Don't stop praying! He'll answer you.

Don't stop praying for every need,  
Don't stop praying! the Lord will heed;  
No petition to Him is small;  
Don't stop praying! He'll give you all.

Don't stop praying when led to sin;  
Don't stop praying that good may win;  
Christ was tempted and understands;  
Don't stop praying! He'll hold your hands.

Don't stop praying when bowed with grief;  
Don't stop praying! you'll get relief;  
Troubles never escape God's sight;  
Don't stop praying! He'll make it right.

Don't stop praying but have more trust;  
Don't stop praying! for pray we must;  
Faith will banish a mount of care;  
Don't stop praying! God answers prayer.

—Sel. by Cora C. Evers.

### HINTS TO WRITERS

By J. A. Ressler.

For the Gospel Herald.

Whatever you do, never write for the paper to get "even" with some one who has done or said something that offends you. If the action of others stirs your feelings, and the conduct is general enough to warrant a public statement in the papers, it may be well enough to write while under the inspiration of an intense feeling, provided that you have the proper control of your feelings so that nothing but kindness is in your heart and in your words toward those concerning whom you are writing.

Be careful that you do not assume that persons are actuated by wrong motives when you come out to criticise the conduct of others in public. The great majority of those who see the columns of the Gospel Herald do not do wrong intentionally. When they do wrong it is generally because they have mistaken ideas of what constitutes right. Deal with their transgressions on that basis. Show the wrong of their doings and appeal to them to do the right. And assume that they will do the right when they see what it is.

Never undertake to argue with some one in the paper. If your opponent lives too far from you to visit him, write him a private letter. Settle your arguments in private. If the matter is of general interest and the argument you are able to produce is sound and scriptural, the editor might be glad to publish the correspondence, but only after a conclusion has been reached in private.

In short, always write from a heart full of kindness and love.  
Scottdale, Pa.

### A MODERN CELEBRATION

Sadie Brubaker.

For the Gospel Herald.

Must we think of real grown up enlightened (?) citizens throwing sixteen hundred dollars into the air to arouse simple laughter and then return as ashes? Sixteen hundred dollars dedicated to Satan as a pledge of loyalty, burned up as being a vow of loyalty to our land of liberty, made so only by the omnipotent Father. No doubt our boasting America has forgotten Christ's words: "Render to Caesar the thing that are Caesar's, and to God the things that are God's."

Sixteen hundred dollars, has it a promised reward?

Yes. A woeful tomorrow. An undue harshness for the fretful darling, a deep sigh for the money gone, and for the coming bills how to meet them. This is the immediate reward—we shall not try to enumerate all the ills brought with God's money.

Yet we cannot forget the other side. What a beautiful scene it would be if sixteen hundred dollars were sent up to the sky in form of song, of labor and prayers. How beautifully the sky when illumed with the radiant light of heaven's beauty, a ray of light for every sin-darkened heart, a gleam of hope for the hopeless.

May we begin now to think, warn and pray, and as God gives grace may we answer our own prayer and in so doing paint an outline for next year's fourth of July.

Sixteen hundred dollars,  
To set the sky aglow,  
To arouse a roar of laughter—  
To make a pretty show.  
To call the mind to pleasure,  
To shake the heavenly dew  
From off the tender blossom  
Who sin did never know.

Sixteen hundred dollars—  
To fill a vacant cell,  
To rob a home of father's love,  
To drive a soul to hell.  
To send reproach upon our God,  
Who gives sufficient store,  
To clothe the naked, soothe the sick  
To feed the hungry poor.

A table bare, a dying bed—  
A soul inflamed with wine,  
A mother at the washtub bent,  
A scene of shame and crime.  
A vacant pew, a new made grave,  
An empty purse, an aching breast,  
All bought with such a meager price  
Eternity will tell the rest.

Hesston, Kans.

David's pen never wrote more sweetly than when dipped in the ink of affection.—Sel.

### INDIFFERENCE A HINDRANCE TO CHRISTIAN LIFE

By Lydia Kropf.

For the Gospel Herald.

Indifference is a state in which the mind is not inclined to one side more than the other or a condition when it feels no anxiety or interest in what is present to it. It clearly shows unconcerned carelessness.

First we turn to the noble example of our Saviour who should be before our eyes continually. We find no trace of indifference in Him, but He was constantly concerned about his Father's business which was His mission on earth. Indifference is a strong hindrance to Christian life. We will notice a few Bible characters who became indifferent.

Esau, because of indifference, sold his birthright (Gen. 25:33). Afterward, seeking to obtain the blessing, he was rejected because he found no place for repentance. "Though he sought it carefully with tears," (Heb. 12:16, 17).

Lot, a man who was wonderfully blessed of the Lord financially. Then he drifted along indifferent lines. He sought—first, last, and all the time—his own selfish interests, without regard to God's plan. Nor did he consider to the slightest degree the welfare of his own family. When making a life decision he plunged them into the most desperately wicked society of that day, since he considered it to his financial interest. The result shows to me one of the most striking illustrations of the present day so-called Christians who become careless or indifferent regarding the best interest and welfare of their soul's salvation. May we take heed before it is too late.

Again notice the deplorable condition of the Church of Laodicea (Rev. 3:15, 16). "I know thy works, that thou art neither cold nor hot. (We would say indifferent.) . . . I will spue thee out of my mouth." It was in such a condition that God could not accept that church. She had all things needful temporally; but was wretched, poor, and miserable spiritually. Wherefore she is strongly rebuked and admonished to be more zealous. Individuals grown so indifferent that finally the whole church lost her power, and could not be distinguished from the world. Cold! cold with no rays from the Son of righteousness to illuminate and warm her chilly portals—indeed a sad condition. "I would that thou wert cold or hot."

Thus we notice that indifference is a great hindrance to Christian life. An indifferent Church member is a most deceptive one—is not only drawing others into his sad condition, but is de-



ceiving others. Without hope of a reward, and shall be ashamed at His coming. Indifference in the smallest form will soon show on us in Sunday school, in Church and daily life, and our light will not be bright for our Master, but will soon be darkened to all around us.

Hubbard, Oreg.

(Continued from page 230)

do all in her power to win the confidence of her daughter in the early years of her life and hold it throughout these critical years.

The girl who passes through these years without the wise counsel and careful guiding of mother is traveling a dangerous road. The temptations are so great and come in so many ways that the poor girl who is just awakening to the seriousness of life and trying to adjust herself to her new idea of things can be so gradually and unconsciously influenced by the evil about her that she does not realize it until she suddenly finds herself in the snares of the evil one.

Oh! that mothers were more concerned about the welfare of their daughters and better informed about the evils around them that they might guide them wisely.

Sometime during this period, earlier or later, a growing interest in the opposite sex is manifested. Many a life has been saddened and hindered from serving its best purpose by treating the subject lightly; while on the other hand many lives have been saved to greater happiness and more usefulness by being constantly and patiently guided by a fond and loving mother who was concerned about the future welfare of her daughter.

The girl in her teens must choose one of two ways. The one leads to failure, the other to success. We realize her helpfulness in choosing for herself the right. We see how her environments and the conditions under which she lives influence her spiritual, mental and social life. Then is it not more than worth our while to spend time with her, teaching her and helping her to start right in the world? May God help us to do more for the girl in her teens in the future than we have in the past, that the women of tomorrow may be stronger and better and of greater service to our Master.

Chicago, Ill.

"There the Red Rose of Sharon  
Unfolds its heartsome bloom  
And fills the air of heaven  
With ravishing perfume;  
Oh to behold its blossom,  
While by its fragrance fanned,  
While glory—glory dwelleth  
In Immanuel's land."

(Continued from page 229)

words we can quote if we make the meaning a moving factor in our lives, and can put it into words that are burning with love for souls. One successful mission worker suggested a college education as a powerful aid in preparation. Such a course wisely chosen should round out a preparation as nothing else could do. The same missionary who suggested the worth of a college education also cautiously added the important qualification that such a person be able to forget his education and still use it.

A determination to win and to succeed counts in mission work as well as in any other work that may be taken up. Determination of purpose is not stubbornness. "I must also see Rome," was the purpose of Paul, and he did see Rome though a prisoner in chains. A well known ministering brother has said that a half-hearted determination has no business on the mission field. The world is dying for the want of men with a divine purpose who can plow their way through a world of sin and scatter to the right and left false doctrines, false systems, and false teachers, and to present Jesus as Redeemer.

"Give love, and love to your heart will flow,

A strength in your utmost need;  
Have faith, and a score of hearts will show

Their faith in your word and deed;  
For life is a mirror of king and slave,  
'Tis just what you are and do;  
Then give to the world the best you have  
And the best will come back to you."

West Liberty, Ohio.

## REPORT

Of the 23rd Quarterly Sunday School Conference Held June 8, 1913, near Peabody, Kans.

For the Gospel Herald.

Conference theme: "What shall we then say to these things, if God be for us who can be against us" (Rom. 8:31)?

**Young People, Who shall have Them, the World or the Church?** Reuben Cockley.

**Standing alone with God.** Mary Horst. Recitation. Leona Cockley.

**Would it be Profitable to have Teachers' Meeting?** Benj. Horst.

**Suggestions, How to Improve Our Sunday School.** Herman Massel, Jacob Horst. Following are a few of the many thoughts given.

Any one with an intelligent mind would answer that the Church should have our young people, the children of today will be the Church of tomorrow. There is a contest between the Church and the world, but the world is working harder to win them than the Church.

Characters in the Bible that stood alone were upheld by God.

If we are interested in religious work as much as in natural we know we will use system and earnestness in our work.

Mod., Sam Cockley; Secys., Edna Beck, Maggie Horst; Chor., Daniel Horst.

## THIRTIETH ANNUAL FINANCIAL REPORT

Of Mission Work of the Mennonite Church and Seventh Annual Financial Report of the Mennonite Board of Missions and Charities, from May 1, 1912, April 30, 1913

For the Gospel Herald.

### Evangelizing Fund

Cash Bal.	-----	\$184.94
Recd. freewill offerings	77.20	
Recd. principal & interest on loans	334.46	
Total	-----	\$596.60
Paid (loans)	-----	\$175.00
Paid Ministerial	-----	123.25
Cash Bal.	-----	\$298.35

### General Fund

Cash Bal.	-----	\$ 313.38
Cash Rec'd	-----	4863.45
Total	-----	\$5176.83
Cash Paid	-----	\$4880.61
Cash Bal.	-----	\$ 296.22

### India Missions

Bal. India General Fund	-- \$	794.41
Bal. India Hospital	-----	528.48
Bal. India Industrial Shops	-----	1,110.43
Bal. India School Building	-----	544.50
Bal. India Medical Missions	-----	50.00
Bal. India Special Support	-----	137.54
Bal. India Esch Bungalow	-----	521.90
Bal. India Esch Motorcycle	-----	5.80
Bal. India Kaufman Horse	-----	25.00
Bal. India Rest Home	-----	10.00
Bal. India Children's Fund	-----	154.87
Rec'd for General Fund, Gen. Treas.	-----	12,931.28
Rec'd for Gen. Fund, Supt.	-----	913.18
Rec'd for Hospital	-----	1,160.01
Rec'd for Industrial Shops	-----	500.00
Rec'd for School Building	-----	100.00
Rec'd for Church Building	-----	97.35
Rec'd for Leper Church Building	-----	32.00
Rec'd for Leper Asylum	-----	4.00
Rec'd for Medical Missions	-----	6.25
Rec'd for Bible School	-----	565.00
Rec'd for Special Support	-----	1,452.51
Rec'd for Missionary Special Support	-----	575.90
Rec'd for Esch Bungalow	-----	1,000.00
Rec'd for Eva Harder Sewing Machine	-----	41.22
Rec'd for Children's Fund	-----	994.19
Total	-----	\$24,255.82

Paid for Mission purposes	-----	\$14,607.00
Paid for Hospital	-----	500.00
Paid for Industrial Shops	-----	1,180.13
Paid for School Building	-----	500.00
Paid for Medical Missions	-----	4.15
Paid for Special Support	-----	1,455.00
Paid for Missionary Special Sup.	-----	225.00
Paid for Eva Harder Sewing Machine	-----	41.22
Paid for Children's Fund	-----	600.00
Paid for Kaufman Horse	-----	25.00
Paid for Rest Home	-----	10.00

Total Paid	-----	\$19,153.30
Bal. for India General Fund	\$	31.87
Bal. for Hospital	-----	1,188.49
Bal. for Industrial Shops	-----	430.30
Bal. for School Building	-----	144.50
Bal. for Church Building	-----	97.35
Bal. for Leper Church Bldg.	-----	32.00
Bal. for Leper Asylum	-----	4.00
Bal. for Medical Missions	-----	52.10
Bal. for Bible School	-----	565.00
Bal. for Special Support	-----	135.05
Bal. Missionary Spec'l Sup.	-----	350.90
Bal. for Esch Bungalow	-----	1,521.90
Bal. for Children's Fund	-----	549.06

### Children's Fund—Home

Cash Bal.	-----	\$ 81.06
Cash Rec'd	-----	54.90



Total	\$ 135.96	
Cash Bal.	135.96	
<b>Chicago Missions</b>		
Cash Bal. Gen. Treas.	\$ 99.12	
Cash Bal. Supt.	24.53	
Rec'd Gen. Treas.	1721.77	
Rec'd Supt.	201.76	
Bal. 26th St. Building		
Fund, Gen. Treas.	41.68	
Rec'd Gen. Treas.	674.52	
Total	\$2763.38	
Paid for Missions	\$2,023.68	
Paid for 26th St. Building	716.00	
Bal. Miss'ns Gen. Treas.	\$ 19.89	
Bal. for Missions, Supt.	3.61	
Bal. for 26th St. Building, Gen. Treas.	.20	
<b>Canton Mission</b>		
Bal. Gen. Treas.	\$ 15.00	
Bal. (Deficit) Supt.		\$ 93.20
Rec'd Gen. Treas.	341.96	
Rec'd Supt.	487.52	
Total	\$ 844.48	
Paid for Mission	718.99	
Total	\$ 812.19	
Bal. Gen. Treas.	\$ 13.70	
Bal. Supt.	18.59	
<b>Kansas City Mission</b>		
Bal. Gen. Treas.	\$ 36.00	
Bal. Supt.	27.00	
Rec'd Gen. Treas.	68.85	
Rec'd Supt.	1395.29	
Total	\$1527.14	
Paid for Mission	\$1,293.77	
Bal. Gen. Treas.	\$ 24.35	
Bal. Supt.	209.02	
<b>Youngstown Mission</b>		
Bal. Supt.	\$ 14.35	
Rec'd Gen. Treas.	331.70	
Rec'd Supt.	656.21	
Rec'd New Bldg., Supt.	9000.00	
Total	\$10002.26	
Paid for Mission	\$ 922.66	
Paid for New Building	9,000.00	
Bal. Gen. Treas.	\$ 8.56	
Bal. Supt.	71.04	
<b>Toronto Mission</b>		
Bal. Gen. Treas.	\$ 25.00	
Bal. Supt.	3.68	
Rec'd Supt.	1055.70	
Total	\$1084.38	
Paid for Mission	\$1,084.17	
Bal. Supt.	.21	
<b>Lima Mission</b>		
Bal. (Deficit) Supt.	\$ .60	
Rec'd Gen. Treas.	\$ 193.10	
Rec'd Supt.	300.71	
Total	\$ 493.81	
Paid for Mission	\$ 538.33	
Bal. Gen. Treas.	\$ 2.10	
Bal. (Deficit) Supt.	\$ 47.22	
<b>Nampa Mission</b>		
Rec'd Supt.	\$ 374.52	
Paid for Mission	\$ 374.52	
<b>South America</b>		
Bal. Gen. Treas.	\$ 398.84	
Rec'd	191.25	
Total	\$ 590.09	
Paid	\$ 188.75	
Bal.	\$ 401.34	
<b>Mission Home Fund</b>		
Bal.	\$ 49.48	
Rec'd	126.32	
Total	\$ 175.80	
Paid	\$ 175.00	
Bal.	\$ .80	
<b>Old People's Home</b>		
Bal. Gen. Treas.	\$ 30.21	
Bal. (Deficit) Supt.	\$ 25.78	

Rec'd Gen. Treas.	1510.04	
Rec'd Supt.	2307.26	
Total	\$3847.51	
Paid	\$3,329.05	
Total	\$3,354.83	
Bal. Gen. Treas.	\$ 286.55	
Bal. Supt.	206.13	
<b>Orphans' Home</b>		
Bal. Gen. Treas.	\$ 65.59	
Bal. Supt.	8810.51	
Rec'd Gen. Treas.	265.65	
Rec'd Supt.	3426.57	
Total	\$12568.32	
Paid	\$11,815.80	
Bal. Gen. Treas.	\$ 82.24	
Bal. Supt.	670.28	
<b>Sanitarium</b>		
Bal. Gen. Treas.	\$ 10.32	
Bal. Supt.	26.28	
Rec'd Gen. Treas.	1116.67	
Rec'd Supt.	7341.14	
Total	\$8494.41	
Paid	\$8,333.85	
Bal. Gen. Treas.	\$ 6.79	
Bal. Supt.	153.77	
<b>Annuity Fund</b>		
Bal.	\$ 123.49	
Rec'd Interest	1471.17	
Total	\$1594.66	
Paid	\$1,459.55	
Bal.	\$ 135.11	
<b>Loan Fund</b>		
Bal.	\$ 200.00	
Rec'd	8769.65	
Total	\$8969.65	
Paid	\$7,675.50	
Bal.	\$1294.15	
<b>Interest on Bank Deposits</b>		
Bal.	\$ 12.80	
Rec'd	78.48	
Total	\$ 91.28	
Paid	\$ 91.28	
<b>Church Building Fund</b>		
Bal.	\$ 41.98	
Rec'd	30.00	
Total	\$ 71.98	
Bal.	71.98	
<b>Bible Fund</b>		
Bal.	\$ 14.00	
Rec'd	265.40	
Total	\$ 279.40	
Paid	\$ 120.00	
Bal.	159.40	
<b>Not Specified</b>		
Rec'd	\$ 350.00	
Bal.	350.00	
<b>Sundry Funds</b>		
Welsh Mt. Mission	\$ 1.00	
Philadelphia Mission	13.00	
Bowery Mission	4.00	
China Sufferers	11.00	
China Mission	42.00	
Armenia	30.00	
Tract Fund	1.00	
Publication Fund	1.50	
Goshen College	1.50	
Millersville Children's Home	25.00	
Ohio-Ind. Flood Sufferers	264.66	
Endowment	2192.48	
Total	\$2589.14	
Paid	\$ 396.66	
Bal.	\$2192.48	
<b>Summary of Funds</b>		
Evangelizing	\$ 596.60	

General Fund	5,176.83	
India Mission	14,638.87	
Hospital	1,688.49	
Industrial Shops	1,610.43	
Esch Bungalow	1,521.90	
Esch Motor-cycle	5.80	
Harder Sewing Machine	41.22	
Kaufman Horse	25.00	
Rest Home	10.00	
School Building	644.50	
Medical Mission	56.25	
Church Building	97.35	
Leper Church Building	32.00	
Leper Asylum	4.00	
Special Support	1,590.05	
Missionary Spec'l Support	575.90	
Bible School	565.00	
Children's Fund	1,149.06	
Children's Fund—Home	135.96	
Chicago Missions	2,763.38	
Canton Missions	844.48	
Ft. Wayne Mission	1,404.62	
Kansas City Missions	1,527.14	
Youngstown Mission	10,002.26	
Toronto Mission	1,184.38	
Nampa Mission	374.52	
Lima Mission	493.81	
South America	590.09	
Mission Home Fund	175.80	
Old People's Home	3,847.51	
Orphan's Home	12,568.32	
Sanitarium	8,494.41	
Annuity Fund	1,594.66	
Loan Fund	8,969.65	
Interest on Bank Deposits	91.28	
Church Building Fund	71.98	
Bible Fund	279.40	
Not Specified	350.00	
Sundry Funds	2,589.14	
Total	\$88,382.04	
Less Last Year's Balance	5,685.16	
Total for the Year	\$82,696.88	
<b>Other Institutions not Under Board</b>		
Welsh Mountain Mission	\$ 133.92	
Lancaster Mission	448.54	
Bowery Mission	285.05	
China Mission	37.70	
Russian Sufferers	701.60	
West Va. Mission	104.56	
Old People's Home (Pa.)	6,344.17	
Children's Home (Pa.)	6,077.36	
Altoona Mission	792.43	
Men. Home Mission (Phila.)	876.36	
Rescue Mission (Chicago)	625.00	
Endowment	2,500.00	
Kans.-Nebr. Mission Board	567.34	
Ind.-Mich. Conf. Mission Board	600.00	
Other Missions	3,141.18	
Total	\$23,235.21	
Grand total from all sources	\$105,932.09	
<b>Cash Balance held by Gen. Treas. at Elkhart, Ind., May 1, 1913</b>		
Evangelizing	\$ 298.35	
General Fund	296.22	
India Mission	31.87	
Hospital	1,188.49	
Industrial Shops	430.30	
School Building	144.50	
Church Building	97.35	
Leper Church Building	32.00	
Leper Asylum	4.00	
Medical Missions	52.10	
Bible School	565.00	
Special Support	135.05	
Missionary Special Sup.	350.90	
Children's Fund	549.06	
Esch Bungalow	1,521.90	
Children's Fund—Home	135.96	
Chicago Missions	19.89	
Chicago 26th St. Building	.20	
Ft. Wayne Mission	165.82	
Canton Mission	13.70	
Kansas City Mission	24.35	
Lima Mission	2.10	
Youngstown Mission	8.56	
South America	401.34	



Old People's Home -----	286.55
Orphan's Home -----	82.24
Sanitarium -----	6.79
Annuity Fund -----	135.11
Loan Fund -----	1,294.15
Church Building Fund -----	71.98
Bible Fund -----	159.40
Mission Home -----	.80
Not Specified -----	350.00

Total ----- \$ 8,856.03

G. L. Bender, Gen. Treas.,  
Elkhart, Ind.

### ILLINOIS CONFERENCE

Report of the Illinois Mennonite Church  
Conference Held at Morrison, Ill.,  
June 6, 1913

For the Gospel Herald.

Conference convened at 8 A. M. as a preliminary meeting to arrange the work for the regular session. At 9:30 the regular session was called to order by Bish. John Nice, after which Bish. J. M. Kreider read I Cor. 3 and led in prayer.

The following organization was then effected:

Mods., J. M. Kreider, J. S. Shoemaker; Resolution Committee, A. C. Good, A. H. Leaman, A. M. Eash.

Bish. S. G. Lapp then delivered the conference sermon using Gal. 4:26 as a text. The burden of the sermon was—The Church as instituted by Christ is our spiritual mother and as such is intensely interested in the welfare of every believer. She undergoes similar trials and sacrifices as an earthly mother to leave us a spiritual legacy. She establishes battlements for our protection, that we may grow up unto a full stature in Christ Jesus. This protection comes in the form of ordinances, principles. These do not change but the things which would violate these may. She is the standard-bearer and must guard against adopting the standards of the world and ever lift high the standard of Jesus Christ. She is "the pillar and the ground of the truth."

The Church holds final authority because of the recognition received by God. "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Her voice and decrees shall stand.

We ought to regard and respect the Church as the mother of us all.

The following bishops, ministers, and deacons were present and gave testimony to the conference sermon and were followed by a similar expression by a rising vote from the laity.

#### Bishops

J. M. Kreider, Palmyra, Mo.  
John Nice, Morrison, Ill.  
J. S. Shoemaker, Freeport, Ill.  
Joseph Burckey, Tiskilwa, Ill.

#### Ministers

E. M. Shellenberger, Freeport, Ill.  
John McCulloh, Morrison, Ill.  
A. L. Buzzard, Washington, Ill.  
Daniel Orendorff, Flanagan, Ill.  
A. H. Leaman, Chicago, Ill.  
A. M. Eash, Chicago, Ill.  
A. C. Good, Sterling, Ill.  
C. K. Brenneman, Washington, Ill.  
C. A. Hartzler, Tiskilwa, Ill.  
S. Honderich, Cullom, Ill.

#### Deacons

J. V. Fortner, Freeport, Ill.  
Henry Nice, Morrison, Ill.  
Daniel Deter, Morrison, Ill.  
Abram Burkhart, Sterling, Ill.

The minutes of the previous meeting were then read and, after making a few corrections, approved.

The forenoon session was then closed by prayer led by Bro. Orendorff.

#### Afternoon Session

Devotional services were led by A. H. Leaman, by reading Isa. 33.

The following resolutions were then considered and adopted:

1. Whereas we consider the church activities of the Y. P. meetings of such great importance in the development of our talents, be it resolved that we as a Conference appeal to the congregations that they organize, encourage, and support such meetings.

2. Since the Sunday school is one of the avenues of the church for imparting missionary knowledge, be it Resolved, that we recommend to each Sunday school that they urge their workers to avail themselves of every opportunity to get acquainted with the field and its needs by visiting mission stations, reading missionary literature, and attending missionary meetings; also to create and foster the missionary spirit in the Sunday school by conducting mission study classes and supplying a missionary library.

Since we consider the Sunday school normal work very essential to the progress of the Sunday school work, be it Resolved that we ask the Sunday school Ex. Com. to consider the holding of such meeting for the state, during the year, and if practicable to arrange for the same.

4. Should our members altogether be restricted from holding membership in labor unions?

Ans. Resolved, that our members shall be restricted from holding membership in any organization in which they shall be required to violate the principles of non-swearing of oaths, nonresistance, or any other Gospel principle, and that all former resolutions in regard to this question be rescinded.

5. Whereas, the Amish Mennonite Conference has not been officially represented in our S. S. Ex. Com. and Sunday School Conference work in general, be it Resolved, that we ask the ministerial meeting for the state of Illinois of said conference to appoint two of the members not otherwise provided for, on the E. Com. for the following year.

6. Believing a constitution for our Sunday School Conference to be of help in more fully designating the work of committees and officers, be it Resolved, that we appoint two brethren and ask the ministerial meeting of the Amish Mennonite brethren of this state to also appoint two, who with the Sunday school field worker are to constitute a committee to draw up such a constitution as they see best and present the same to the annual Sunday school conferences of the respective churches for adoption.

#### Miscellaneous Business

The following were re-elected for the coming year: S. R. Good, on the Mennonite Board of Missions & Charities; J. S. Shoemaker on Publication Committee; A. C. Good, John McCulloh, on Local Mission Board.

A. L. Buzzard, A. H. Leaman, A. C. Good were appointed as delegates to the next General Conference.

J. S. Shoemaker was then appointed member of the E. Com. to arrange for the General Conference.

The bishops of the district are to appoint the Bible Conference Committee. They appointed A. H. Leaman, John McCulloh, A. C. Good.

The committee appointed at the ministerial meeting reported the following appointments: Field Worker, A. M. Eash; Ex. S. S. Com., A. M. Eash, (field worker), John Roth (S. S. Sec.), S. Honderich.

The A. M. Conference is to appoint two more members on this committee.

Constitutional Committee, A. M. Eash (S. S. field worker), A. L. Buzzard, S. R. Good. The A. M. Conference is to appoint two more members on this committee.

It was decided to hold the next Church conference at Washington, Ill., the first Friday in June, 1914.

The conference was then closed by remarks and prayer by the moderator and by singing No. 397 in Church Hymnal.

S. Honderich, Sec.

### REPORT

Of the Mennonite Sanitarium for the Year  
Ending April 30, 1913

For the Gospel Herald.

	male	female	total
No. patients May 1, 1912	17	7	24
Admitted during the year	35	25	60
Died during the year	10	4	14
Dismissed during the year	31	18	49
No. in Inst. May 1, 1913	15	6	21

Religious meetings held: Morning service daily, prayer meeting every Thursday evening, Sunday school every Sunday, preaching every other Sunday.

Of the 84 patients we had during the year, 50 were Christians when they came, 24 non-Christians, 9 Catholics, 1 Christian Scientist. There were 9 conversions during the year.

Of the 14 who died, 9 were Christians, 3 Catholics, 1 Christian Scientist, 1 Spanish woman whose spiritual condition we could not tell.

Number supported wholly from the Charity Fund was 26, partly supported 32, paying in full, 26.

Of 68 patients discharged, 21 were entirely cured, 20 were in good shape but not beyond danger of relapse, 8 were in hopeless condition, 14 died.

The average stay of each patient was nearly 5 months.

We did during the year 17 major and 4 minor operations and 2 cases of obstetrics. It speaks well for our doctor and nurse that we have not had one case of infection.

Apparently our work in general has been very satisfactory to the patients.

#### Income

Bal. May 1 1912 .....	\$ 26.28
Hospital Fees .....	4200.80
T. T. Woodruff (endowment) ---	242.27
Ropp & Rupp (endowment) ---	50.00
From Farm .....	1700.00
Donations .....	2249.20
Borrowed .....	130.00
Total .....	\$8598.55

#### Expenditures

Living for workers and patients	\$3412.89
Fuel, Light and Power .....	1143.00
Clothing, Bedding & Improvements .....	3888.89
Cash Bal. May 1, 1913 .....	153.77
Total .....	\$8598.55

To the person who has not given the subject any thought the above figures may seem high; our daily expense was \$23.13. This includes all expenditures. Figuring all expenses to the patient, which is right, we find the daily expense 92½ cents for each patient.

We also wish to call your attention to the fact that while we received \$4871.47 for the charity fund, in donations, and from the farm, we did in return for this \$6502.44 worth of charity work. If we had received full pay for all patients (instead of the donations) we would have been \$2130.97 ahead plus the \$1750.00 cash re-



ceived from the farm would have given us the snug sum of \$3880.97. We simply give these figures to show the actual work we are doing.

#### Inventory

Value of Farm -----	\$18,000.00
Value of Buildings -----	26,265.88
Farm stock and Implements --	4,825.68
Furniture and Fixtures -----	2,492.45
Imprs., Motors, Pavillions, etc.	2,168.40

Total value ----- \$53,452.41

We wish to call your attention to the fact that the Local Board in taking this inventory aimed to keep low, and believe the property to be worth more money.

#### Endowment Fund

Ropp & Rupp, June 1908 -----	\$1,000.00
T. T. Woodruff, Dec. 1912 -----	2,192.28
D. S. Weaver, March 1913 -----	2,000.00

Total ----- \$5,192.28

#### Notes

Emma L. Eby, 6% -----	\$ 77.00
Geo. Reber 6% -----	500.00
Bank 8% -----	1750.00
We owe Ednowment Fund ----	2000.00

Indebtedness May 1, 1913 ----- \$4327.00

We wish to state that while the farm has paid \$1750.00 into the Charity Fund it has also expended for farm machinery and stock \$1,045.00, making a total income of \$2,795.00.

J. M. Hershey, Supt.

#### REPORT

Of Sunday School Meeting Held at the  
Rohrerstown Mennonite Church,  
June 12, 1913

For the Gospel Herald.

Organization: Mod., Amos G. Kauffman; Sec., D. C. Kauffman; Chors., Milton L. Swarr, John F. Charles.

Bro. Garber of Alexandria, Va., preached the sermon in the morning from John 12:21.

Our concern should not be so much to hear about Jesus, but do a little more for Jesus. If the love of God is shed abroad in our hearts we shall also do little things. Despise the way of little sins, but not the way of little things. The effect of looking at Jesus will change us very much.

**Source of Power.** J. C. Habecker.

There are many kinds of power, especially two, Power of God and power of darkness. Impossible to have power of God unless we are connected with Him. If the world is at enmity with God it cannot receive power.

**Christian Joys, Vs. Worldly Levity.** D. S. Forry.

Joy is an incentive to victory. The people in worldly levity are putting themselves to hardships. Yielding up our will to the will of God will obtain Christian joy.

**Marks of a Christian Home.** Abram Metzler.

Christian home is not a place to stay to keep out the rain; a place where strife is shut out and love within; is a blossom of which heaven is the fruit. God's institution of a home is the Church. If Christ is not the head of a home a vacancy is felt. In many homes children are not welcome. This is not a mark of a Christian home.

**Influence of Young People's Work in Church and Sunday School.** S. H. Hershey.

We want to become more familiar with the Word of God and to become better prepared for the service. We are not complete unless God is within us.

**Workers' Meeting — Christian Growth.** John B. Senger.

Where there is no exertion there is no growth. Joseph a good example of Christian growth.

**Characteristics of the Work to Meet Divine Approval.** S. B. Landis.

All being present old and young, meets with divine approval. Old men for counsel, young men for the work." There was as much electricity in the air long ago as there has been at the present time, but not made use of. There is as much energy lost at the present time that is not used in saving souls. Be concerned about saving souls.

**Sermon, Rom. 12:11.** Abram Metzler.

Be diligent in the Lord's service. We need to be fervent in the spirit. Be about your Father's business. Stir up the gift within you.

Secretary.

#### REPORT

Of the 10th Semi-Annual Sunday School  
School Meeting of the Yellow Creek,  
Salem and Two Nappanee Con-  
gregations, held at Salem  
M. H., June 1, 1913

For the Gospel Herald

Devotional, Jonas Wenger. I Pet 4.  
The secretary's report showed a gain in total enrollment of 122 for the 4 schools over report of 6 months prior. It also showed that, (by fair estimate) 354 out of 638 (grand total) are not present at opening session. Late coming seems to be a dangerous disease and these four schools are not immune to it.

The following truths were brought out:  
An honest confession is good for the soul. It is necessary to pray for one another. The forgiving spirit of Joseph is a commendable feature of his life, and the overruling power of God behind the entire work of Joseph with his brethren.

The question, **Does the Sunday School Lessen the Responsibility of the Parents?** was discussed and the tone of both the talk and essay were that it does not; but in some cases it must take the place of home training where parents do not attempt to give their children that training they so much need.

While it was admitted that the Sunday school does a great deal in helping the young to know the right and shun the wrong, yet the fact that the parent is responsible for the development of wrong as well as the right qualities in the boy were plainly brought out. It was stated that 99 per cent. of the worldliness in the church is traceable to home influence.

**How Shall We Observe Special Days?**

Christmas day should be celebrated with a keener realization of what His birth, His life, and His death mean to us. The next was Decision Day to press the young and all to exercise judgment in taking a stand for Christ, for in indecision there is great danger.

The great question, What shall I do with Christ? is procrastinated if not pressed upon the young at times. And upon decision depends the eternal destiny. The Sunday school that neglects to observe this day neglects her highest duty. Mother's Day, 3rd in importance, a day in which mother's problems are discussed. Mothers, "The framers of the nation," a day of great importance.

Children's Day, for special recognition of the boys and girls who should know they have an important part of the Sunday school work. Temperance Day—a day of very great importance when we remember that there is no sin on earth that does not follow intemperance. A day in which special effort should be put forth to teach

the boys to live right, not only to know the right.

In the observance of these special days, let all take part in the same spirit as we do in the observance of communion day.

**Children's Meeting** was an interesting feature of this program. The principle thought that was brought out was the fact that we must do our part to get God to do His.

Among the greatest needs of the Sunday school of today were mentioned:

More willing teachers, willingness manifested by volunteering. Better qualified teachers to meet present demands. More memory drills by committing to memory verses and chapters to prepare us for more accurate Biblical expression in argument and escape temptation. Co-operation of minister and teacher to bring class to Christ.

**What Methods shall We Use in Selecting Our Teachers?**

The method of appointing a committee consisting of minister, deacon, Sunday school superintendent, assistant and the superintendent elect to select teachers was the best plan given.

**Am I My Brother's Keeper?**

Many ways by which we may help our brother, were brought out.

**Sermon by Silas Weldy, on Matt. 9:18-34.** The diseases herein named were likened to the forms of sin and the unconverted part of the audience were pointed to Christ the Great Healer of the disease of sin.

On the whole the meeting was a meeting that well may long be remembered.

Secretary.

#### REPORT

Of Annual Sunday School Meeting Held  
at the Pleasant Grove Church, near  
Martinsburg, Pa., May 30, 1913

For the Gospel Herald.

Organization: Modrs., E. F. Hartzler, H. B. Ramer; Secys., Fannie Kurtz, L. C. Hansaker; Chor., Daniel Stoltzfus.

Sermon by E. F. Hartzler. Text, Jno. 20:21.

**The Need of Live Sunday School Teachers.** Fannie Snyder.

**Children's Meeting** by Fannie Kurtz.  
**Silent Teaching.** Albert Kauffman,  
Abram Metzler.

**How make the Sunday School More Effective in Soul Wining.** Helen Kauffman.  
**Power of Little Things.** Clarence Metzler, H. B. Ramer.

**Can People do as Much Good by Staying at Home and Reading the Bible as they Can by Going to Sunday School to Study It?** J. N. Durr, E. F. Hartzler.

**Faithful Worker's Reward.** Margaret Hansaker.

Open conference. Subject, **What Can I Do and What Will I Do?**

We are using God's time and how are we using it? You will never warm some one else's soul while your own is frozen. You will have hard work if you go out to work for the Master without a love for the work, love for God and for souls.

The thing that is moving the world for good is silent teaching, influence by the power of God in the soul. We may be storage batteries carrying about the power of God in the soul and be a noble silent teacher.

Silent teaching is heart to heart teaching which speaks louder than words.

It takes little acts and deeds to gain power with God, and to influence men for good. It takes little sins or acts to lose power with God and influence men for bad.

We come in touch with more individuals in Sunday school than by staying at home,



and by coming in touch with individuals we have greater opportunities to do good and also we are inspired, encouraged and strengthened by coming in contact with Christian people.

Truly great men are such who labor not for reward only.

We have great reason to thank our heavenly Father for this another season of refreshings. May we be more zealous in the Master's work being made to realize more and more our responsibilities to our opportunities and possibilities.

Secretaries.

## REPORT

**Of Sunday School Meeting Held in the Metzler Mennonite Church, Lancaster Co., Pa., June 7, 1913**

For the Gospel Herald.

The meeting was largely attended. The program was begun at 9:15 A. M., and was rendered as follows:

**Address of welcome** by Noah H. Mack.

**Sermon** by Bishop Jacob N. Brubacher.

**Our Privileges and Our Attainments.** John B. Senger.

**The Lack of Association of Old and Young.** John W. Weaver.

**Why are there not Better Results from Our Sunday School?** Jacob H. Mellinger.

**Our Young People.** J. F. Bressler.

**Light on Our Daily Life.** Simon B. Landis.

**Workers' topic, Experiences in Sunday School Work,** conducted by D. N. Gish.

**Sermon,** J. F. Bressler.

Mod., Sanford Landis; Chors., Amos G. Kauffman, Amos Hershey; Sec., D. G. Denlinger.

The meeting was greatly enjoyed by all present.

Following are a few of the thoughts presented:

God will not accept a divided heart.

Parents are responsible for the leading of the child.

Sweet communion with God is a privilege; also fellowship one with another.

Grace and peace are multiplied if we are partakers of the divine nature. Come close to God and receive light.

Association strengthens the bonds of love.

Let us remove the dust of worldliness from our eyes.

The best cure for melancholia is to do something for the Lord.

There is no family happy except there are children in it. Man is created a sociable being.

The best place for our young is in our homes. Mothers, guide your young into good society. Nurse the child of God.

No time to stand under the shade tree during Sunday school.

The world wants a claim on our young who are out of the Church.

Obedience is one of the first principles to be taught.

The formative period is a critical time. Guide their energies aright. There is a self-conscious, a man-conscious, and a God-conscious period. Avoid evil habits. "Evil communications corrupt good manners."

Happy is the man that is helpful to others.

If our thoughts are pure our lives are clean.

The divine nature in the believer springs from God.

Drive out evil thoughts by replacing with good ones.

Our place should never be vacant. Our presence is encouraging to the work.

Some one's salvation may depend on our presence.

"We must first win Christ before we can win glory."

W. H. Benner.

## REPORT

**Of the 8th Annual A. M. Sunday School Conference Held at the Fairview A. M. Church near Albany, Oreg., June 6, 1913**

For the Gospel Herald.

Mods., M. H. Hostetler, M. E. Brenne-man; Chors., Elam B. Hartz, Florence Burck; Secys., M. C. Gerig, A. D. Erb.

**Raising Our Standard to an Ideal Sunday School.**

Prayer is one of the most essential elements required to rise to an ideal standard. We advance according to our devotion to the cause.

**Laying the Foundation of True Christian Character.**

"Reputation is what men think of us, character is what God and angels know of us." Godly parents may furnish the material, but not make character for others. Christ is the true type to follow.

**Indifference a Hindrance to Christian Life.**

The indifferent are being robbed of true blessings. We must be true witnesses for our Master in order to show others that there is something real in the religion of Jesus Christ.

**Extent of Influence of Teachers' Daily Life over their Pupils.**

Teacher must be a Christian in order to exert the proper influence over pupils. Lift high the true standard of Christ and continually live up to all His precepts.

Children's exercises. Subject, **Love.**

Thirty-seven children, 19 girls, 18 boys, took part in the exercises. Motto, **Do your very best.**

**Consequences of Neglecting My Duty Toward God and Man.**

It requires diligent study of the Bible in order to fully realize our duty. Neglecting my duty will cause drifting from the true way of life.

**How and to What Extent Should Church Doctrine be Taught in Sunday School?**

Doctrine must be taught in its completeness, but according to the pupil's ability to grasp the same. Teach in precept and by example.

**Messages to Man from the Mount of Beatitudes.**

Message was given with the expectation that His disciples should carry the new Gospel light. The anxious will be supplied. The Christ light will illuminate the dreary life by submission in His service.

Good interest and true harmony was manifest through the entire session. We received many spiritual blessings.

Secretaries.

## Obituary

**Crook.**—Andrew Crook was born May 27, 1845, in Dubois Co., Ind.; died May 28, 1913; aged 68 y. 1 d. He had been in failing health for six years, and had the misfortune of losing his mind the last 2 years of his life, being in constant care of his two sons. His wife, Mary E. Crook, died Feb. 4, 1911. They united with the Mennonite Church over 30 years ago and lived faithfully to the end. Nine children were born to this union of whom 8 are living, also 15 grandchildren and 1 great-grandchild.

Funeral services at the house by Myers

McKenney of Birdseye, Ind. Burial in Jacob's Cemetery.

A Son.

**Ralston.**—Addie Grace Ralston was born at Paulding, O., May 3, 1896; died near Roanoke, Ill., June 25, 1913; aged 17 y. 1 m. 22 d. At the age of 7 she was admitted into the Mennonite Orphans' Home, West Liberty, O., and three years later she united with the Mennonite Church at the same place. The same year she united with the Church she was adopted into the home of Bro. and Sister J. J. Camp, where she proved a faithful member both in the home and Church. She leaves to mourn a foster brother, her foster parents, and so far as known, a sister. She endured her long sickness in patience and spent much of her time in reading good literature and singing Gospel songs. Among the last songs she sang was "I'm going home."

Funeral services June 27 conducted by A. L. Buzzard, Peter Garber, and Peter Sommer. Text, Luke 10:42.

**Newcomer.**—Margaret, daughter of Peter and Mary Newcomer, was born in Medina Co., O., April 8, 1841; died June 15, 1913; aged 72 y. 2 m. 7 d. Her disease was of such a nature that she could take no nourishment whatever for several weeks. Amid all her pains she bore her sufferings patiently without a murmur, doing all she could not to burden those that cared for her unnecessarily. She was one of twin sisters, her twin sister having died at the age of about 7 years, and was of a family of 9 children, 6 brothers and 2 sisters, she and her surviving sister living alone together for about 20 years. She was a faithful member of the Mennonite Church 32 years, and leaves to mourn her departure 2 brothers and 1 sister, yet not without hope, for she left bright evidences that she has gone to rest. Funeral services conducted at the Old Mennonite Church near Wadsworth, by Benj. Good of Orrville from Phil. 3:20, assisted by Isaac Good and Henry Hursh. H. R. N.

**Ropp.**—Edwin, son of Joseph and Barbara Ropp, was born in Waterloo Co., Ont., Feb. 9, 1900; died very suddenly at his home near Pigeon, Mich., June 19, 1913; aged 13 y. 4 m. 10 d.

He had been bothered with his heart for some time, but was feeling well and had been helping his father all day; but about 8 o'clock in the evening, after he had his supper ate, he dropped dead almost instantly. His death came as a shock to the family and community. We cannot realize why such young souls in the bloom of life are snatched away, but the all-wise God knows what is best. "His will be done." He is survived by his sorrowing parents, 4 brothers, 3 sisters, and many relatives and friends.

Funeral services were held Sunday, June 22, at the Pigeon River Church by Bros. S. J. Swartzendruber and D. J. Shetler (texts, Matt. 24:42-44; Jas. 4:13-17) in the German language, and Bro. Peter Ropp of the Berne Church in the English language. Text, Gal. 6:7-9. Interment in cemetery nearby.

**Yoder.**—Fannie (Kurtz) Yoder was born in Mifflin Co., Pa., July 26, 1831; died after a lingering illness of a few months, at the home of her daughter, Delilah Troyer, near Hubbard, Oreg., June 15, 1913; aged 81 y. 10 m. 20 d.

Sister Yoder accepted her Savior in youth and remained faithful. She was married to Abraham Yoder Jan. 20, 1853. Ten years later they moved to Three Rivers, Mich. In the fall of 1866 they

(Continued on next page.)



## Items and Comments

(Continued from preceding page.)

A Chinaman said to be 149 years old died in New York recently while on his way to Canada. He was thought to be the oldest man living.

Notwithstanding all the peace talk of these times it takes about twice the amount of money to support the armies and navies of the world that it took twenty years ago.

The total amount of meat exported from the United States during the year ending June 30, 1913, was about \$150,000,000, or about \$100,000,000 less than the total of 1906. This is an evidence of how rapidly the United States is reaching the point where home consumption will overtake its home production and throws some light on the question of high prices.

While many of the larger cities in the United States are composed largely of foreign-born people, this is not true of the larger cities in Canada. Toronto, Ottawa, and a number of other large cities have over 90 per cent native-born population. Evidently the question of what to do with aliens is not such a live question there as it is in parts of the United States.

Again the war clouds have settled over south-eastern Europe and Bulgaria is contesting with Serbia and Greece the right to the spoils of war won by force from unfortunate Turkey. Fighting has commenced all along the line and much wholesale butchery in the name of war is to be perpetrated unless good sense prevails and the nations will yet consent to arbitrate, something which Serbia has agreed to do.

"Fifty years ago today" is an expression worn almost threadbare because of its frequent use in describing experiences during the great Civil War of a half century ago. Most conspicuous among the events recalling past experiences was the Gettysburg reunion of soldiers who fought on both sides in that bloody war. This reunion brought together on this historic battle-field more than 50,000 veterans, who recounted past experiences and reminded each other that they are nearing eternity. Their peaceable meeting last week but emphasized the savagery of their meeting on the same ground fifty years ago.

A new record has been made by the United States on the drink question. According to a recent report of the internal revenue department at Washington, D. C., the people of the United States consumed during the year ending June 30, 1913, the enormous total of 143,300,000 gallons of whiskey and brandy, or 7,500,000 gallons more than last year. Smokers consumed about 7,707,000,000 cigars and 14,012,000,000 cigarettes, a considerable increase over last year. During the year the number of licensed saloons decreased about 18,000. More direct teaching, more prayer, more awakening of conscience is needed on the drink question. It is unfortunate that the internal revenue department does not also include the number of victims of strong drink in its annual reports.

moved to Cass Co., Mo., where they remained until 1895, then moved to Hubbard, Oreg. To this union were born 6 sons and 5 daughters. Her husband, 3 sons and 1 daughter preceded her to the great beyond. She is survived by 3 sons, 4 daughters, 41 grandchildren, 19 great-grandchildren. The children all live near Hubbard, Oreg., except Mary E. Hartzler who is living in Cass Co., Mo.

Funeral services at the home by Daniel Roth in German (Psa. 90) and at the Zion Church by George Carl, of the Brethren Church, in English. Text, Psa. 116:15. The remains were laid to rest in the cemetery near by.

## CONFERENCE ANNOUNCEMENTS

### Southwestern Pennsylvania

The Annual Conference of the Southwestern Pa. Conference District will be held in the Weaver Meeting House, Cambria Co., Pa., on the following dates:

Sunday School Conference—beginning Tuesday evening, August 26, continuing all day on the 27th. Church Conference beginning Thursday morning, Aug. 28, continuing at least part or all day on the 29th.

All coming to conference from a distance should notify either one of the following brethren: L. H. Weaver or Andrew Baumgardner, R. 3, Johnstown, Pa.

Those coming on the P. R. R. stop at Johnstown, take the Windber trolley and stop at Scalp Level; those coming on the B. & O. change at Rockwood for Johnstown, stop at Paint Creek, take trolley to Scalp Level.

The Bishops and Executive Committee will meet at the church Tuesday afternoon, Aug. 26, at 2 o'clock.

W. C. Hershberger.

Sec. of Conference.

### Missouri—Iowa

The Lord willing the Missouri-Iowa Conference will meet with the brotherhood near Versailles, Mo., during the last week in August as follows:

Aug. 26 and 27, for Sunday School Conference.

Aug. 28 and 29, for Church Conference. All the ministers, Sunday school workers, Mission Board committeemen, are especially urged to be on hand promptly for service.

A hearty invitation is extended to brethren and sisters throughout the district. A special invitation is extended to brethren and sisters from other districts to come and be with us in our deliberations.

Versailles is the nearest railroad over the Rock Island or Missouri Pacific Rys. Address either of the following brethren with reference to your coming: D. F. Driver, Eli Swartzendruber, Amos Gingerich, all of Versailles Mo.

J. R. Shank, Secy.,  
Carver, Mo.

## ANNOUNCEMENT

The new catalogue of the Hesston Academy and Bible School is out and will be sent free of charge to any one desiring a copy. It contains a brief history of the school, description of courses of study, expenses, register of teachers and students and general information about the institution. A list of names of prospective students will be appreciated. Address the principal, D. H. Bender, Hesston, Kans.

## MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.  
D. D. Miller, Vice Pres., Middlebury, Ind.  
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J. R. Stauffer, W. Treas., Milford, Nebr.  
M. C. Cressman, Can. Treas., Berlin, Ont.

### OUR MISSIONS

#### Foreign

India.—(\*1899) American Mennonite Mission, Dhantari, C. P., India, M. C. Lapp, Supt.  
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

#### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., — Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

### BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

"The sands of time are sinking,  
The dawn of heaven breaks,  
The summer morn I've sighed for,  
The fair, sweet morn, awakes!  
Dark, dark hath been the midnight  
But dayspring it at hand,  
And glory—glory dwelleth  
In Immanuel's land."

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# GOSPEL HERALD

*"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."*

Vol. VI

SCOTSDALE, PA., THURSDAY, JULY 17, 1913

No. 16

## EDITORIAL

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

In testifying against war an exchange refers to it as "a crude and antiquated affair." That is putting it rather mildly. There is much that is "crude and antiquated" that is both right and greatly admired by many right-thinking people. But war is so positively anti-Scriptural, so horribly brutish and savage, that Christian people should not only testify against it but have nothing to do with it under any circumstances whatever.

Victory is an enchanting word—but it is an awful thing unless it is triumph under the banner of Jehovah. Satan won a victory when he persuaded Eve to partake of the forbidden fruit, and hundreds of millions are still groaning under its awful effects. But victory in the Lord means not only present triumph over "the present evil world," but a glorious, triumphant, eternal reign with Jesus Christ our Elder Brother. There may be many kinds of success, but there is but one "good success."

In the final reckoning at the end of the world it will be found that only truth remains; the rest will all be in ruins. To the worldling that which remains may look very insignificant compared with all the things that men imagined important, but there will be enough of it to fill all the souls of the faithful with never-ending happiness and glory. "The narrow way" is only another name for the way of truth. On either side is an ocean of fiction and falsehood, into which men are lured and lost. Though narrow, this way is wonderfully comprehensive. It embraces all truth, makes provisions for the souls of all people, reaches to heaven, girdles eternity.

Speaking of the narrow way, we are reminded of an incident we heard years ago. A young man who had just been employed as reporter for a daily newspaper sent in a glowing description of a fire that he witnessed. Giving all the details of the fire, he sent enough material to fill several columns. The next morning he watched the paper to refresh his mind on the details of what he considered a very important event. What was his astonishment when he found his long article "boiled" down to the following bit of news: "There was a great fire in ———. Much property was destroyed." The gist of the news had been given, the rest had been consigned to the waste basket.

Is it right for the United States, or any state, to pass laws excluding Chinese, Japanese, or any other class of aliens promising subjection, from the privileges of citizenship? Before you answer that question go back four hundred years when the Indians had undisputed possession of America. See the Indian driven back from the shore, slaughtered in the wilderness, pushed across the plains, cooped up in what was for a time called "Indian Territory" but is now a part of Oklahoma. Having thoroughly established themselves in the land of the Red Men, these white invaders are boasting of "the land of the free and the home of the brave" which they have founded and are solemnly shouting across the Pacific, "Chinamen, Japs, stay out!" Is it right?

Vacations.—The idea of vacations is overdone—especially when churches close their doors during summer months and unite in some make-believe service out in the groves while their pastors go fishing or sight-seeing. But taking vacations after arduous labor, has scriptural backing.

The Levitical law provided for a weekly sabbath, a month of sabbaths, a sabbatical year, and a year of jubilee. The advantage consists in the resting of the body or mind, or both, and increasing the capacity for harder and better service the remainder of the time. Abuses have grown out of the vacation idea because too many people fail to recognize the difference between rest and laziness or dissipation. We may keep straight on the question by keeping two things in mind: (1) Make vacation or rest-time a change of activities rather than a time for sporting or self-indulgence. (2) "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Missionary Called Home.—As we are ready to close our forms we receive the sad news that Bro. J. S. Musselman has been suddenly called to his eternal reward. Several other members of the family are seriously ill. As most of our readers know, Bro. Musselman was under appointment as a missionary to India, intending to sail for that country with Bro. and Sister G. J. Lapp and Sister Fannie Hershey in a few weeks. It is hard to understand the ways of Providence. Here was a young man with every preparation for a long and active life of usefulness in a place for which he seemed to be peculiarly fitted and which is sadly in need of help. Why he should be cut off in the bloom of young manhood, just on the eve of what he had thought to be his life work, is something our human reason cannot understand. We must only say that it is one of the "all things" which work together for good to those who love God. Let the prayers of the Church ascend in behalf of the sadly afflicted family, and in behalf of the mission in India. See notice elsewhere.—J. A. R.



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE CHRISTIAN'S PRAYER

My God, in me Thy mighty power exert,  
Enlighten, comfort, sanctify my heart;  
Sweeten my temper and subdue my will,  
Make me like Jesus, with Thy Spirit fill.  
I want to live on earth a life of faith,  
I want to credit all the Bible saith;  
I want to imitate my Savior's life,  
Avoiding lightness, gloom, and sinful strife,  
I want to bring poor sinners to Thy throne,  
I want to love and honor Christ alone;  
I want a meek, a gentle, quiet frame,  
A heart that glows with love to Jesus' name.

I want a living sacrifice to be  
To Him, who died a sacrifice for me,  
I want to do whatever God requires,  
I want a heart to burn with pure desires,  
I want to be what Christ my Lord commands,

And leave myself, my all, in His dear hands;

I want to know the Spirit's living power  
To quicken hope, and longing for that hour  
When Jesus' voice will call His people home;

Oh, may my answer be, "E'en Savior come!"

O Lord, by Thy constraining love work in my soul;

My will, my temper, and my tongue control;

Lead me through life to glorify Thy grace,  
Till in a little while I see Thee face to face.

—Selected by Mabel Groh.

### LOVE

By D. J. Johns.

(Prepared for our forthcoming book on "Bible Doctrine.")

#### Definitions

"An emotion, sentiment, or feeling of pleasurable attraction toward or delight in something; as a principle, a person, or a thing which induces a desire for the presence, possession, well being, or promotion of its object. A strong feeling of affection for or a devoted attachment to a person."—Webster.

Love may be regarded as the internal feeling of good will and kindness which one intelligent being bears toward another, or the expression of that feeling in words or acts which gratify and benefit another. It is that something in man which causes him to willingly respond to the wishes or desires of others or to make the needed sacrifices to gain the object of their own desires.

Though we may speak of different kinds of love, this principle is found in all of them. We speak of conjugal love, noting how willing the lover is

to make sacrifices in order to win the heart of the one loved. And after the object is gained and they have become husband and wife, they are considerate of each other's wishes, needs, joys, or sorrows.

So in parental love nothing is too much for the parents to do for the offspring. Though wearied by the toils and cares of the day, mother can not rest until she knows that her child, the object of her love, is cared for. Day after day, night after night, the parent will plan and struggle and toil, and when all is over will only be sorry that more could not be done.

But men who are moved by this principle of love are after all living different lives. This is because the objects of their affections are not the same.

**Human and Divine Love.**—There is a love that is divine, and a love that is only human. It is natural for man to love, but only the things which can be seen with the natural eye or understood by the natural mind. This human love goes out from man to man, from husband to wife, from parent to child, etc., many times to the extent that it leads to the destruction of both body and soul.

Divine love has a divine object, and therefore a desire for the presence and possession of the divine, and will therefore be earnestly engaged in complying with the conditions by which it may be a partaker of the divine nature and an heir of the divine inheritance. Divine love is manifested in the love which God had for sinful and unworthy man, even to the extent of giving His only begotten Son to die for His enemies. They who have been made partakers of the divine nature have this love shed abroad in their hearts by the Holy Ghost.

**Distinction between Worldly and Christian Love.**—The love of the worldling goes out only to things present, the things that are seen with the natural eye and fully realized in this present life. The parent loves the child because it is his or her child, because of its beauty, its strength, or its intellect. In these lie the possibility of bringing honor to himself, and also the hope of his own posterity getting along well in this world. He loves to accumulate, for in the dollar he sees his well furnished home and his opportunities to take his ease and enjoy the pleasures which this world affords; or if it is greatness that he desires he sees in his wealth an opportunity to win success and be numbered with the rich and great men of the world. He loves to do good in public affairs, that he may be seen of men and be spoken of as a benefactor.

The love of the Christian goes out not only to temporal things but also to things that are eternal. The Christian parent loves the child, not only

because it is his child, but especially because it is a gift from God and has an immortal soul which, clothed with a strong body and a bright intellect, may be a help to parents in their spiritual warfare and develop a character that is useful in the service of the Master and a glory to God. He loves to work with his hands and accumulate, because in it he sees an opportunity for fulfilling his desire to be a help to those in need, whether in temporal or spiritual life. He loves, in humble service, to be useful in advancing the cause of Christ, though by fellow men he may never be called great. He looks to the mansions which God prepared for those who love and obey Him in childlike simplicity. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15). "He that loveth not loveth not God: for God is love" (I Jno. 4:8).

Goshen, Ind.

### WRESTING SCRIPTURE

By David Garber.

For the Gospel Herald.

Of necessity "hearers" and "readers" in these last "perilous times" must give heed as to what they hear, and read because of the "heaps" of "false teachers" (II Tim. 4:3; II Pet. 2:1), and because of "making of many books there is no end" (Eccl. 12:12). The "vain talkers" are abroad, and as Paul prophesied: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30) is being fulfilled. Peter says: "Those that are unlearned, and unstable wrest (twist) . . . Scriptures to their own destruction" (II Pet. 3:16). The devil himself can quote Scripture, but he is never so dangerous as when he does. Those teachers which willfully misinterpret the Scriptures, are both dishonest and extremely dangerous, and Christians of the true type should not honor such assemblies with their presence when such is known to be the case (Rm. 16:17).

We have no right to isolate texts, ignoring the contexts in exposition of Scripture. We must learn the proper setting of a text, and "comparing spiritual things with spiritual," and observe one great rule of Bible interpretation, which is as follows (taking the Old and New Testaments separately): "If the interpretation conflicts with any other part of the same covenant, the interpretation is wrong." For an instance: Rom. 13 we are admonished to "be subject unto the higher powers" and that "he that resisteth, resisteth the ordinance of God." Some interpret this scripture to mean: "Obey the magistrates in all things without ex-



ception." Earthly kings and rulers may legislate, and rage against "the Lord, and against his Christ" (Acts 4: 25, 26), but when the King of kings, and Lord of lords speaks, let all the earth keep silent. The Lord commanded, saying, that in the name of Jesus the apostles should go forth, and "Teach all nations" (Matt. 28). The rulers of this world said: that they should not from "henceforth speak to any man in this name" (Acts 4:17, 18). Note the answer of the apostles (Vs. 19, 20). Hence the interpretation usually put upon Rom. 13 is erroneous.

Magistrates say: "Take up thy sword, and kill your enemies;" but Jesus says, "Put up thy sword into its sheath . . . love your enemies."

The great (?) men of the world and the majority of "Bible Expositors" (including Henry and Clark) say that the "judicial oath" is allowable, Jesus says, "SWEAR NOT AT ALL."

These are truly days of "Darkening counsel without knowledge" and when "Truth is fallen in the streets!" Many people that want to be recognized as followers of the meek and lowly Jesus (of our own not excepted) that love to "Plead for Baal" of fashion, when reproved for their pride and vanity, love to quote I Sam. 16:7: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but God looketh upon the heart." I fear this scripture is twisted to the destruction of many! The fact is, the Lord has no reference to the "dress question" but of Eliab's "countenance" and "stature" (Vs. 6, 7). Where the real comfort in this passage is to those that don't like to wear the "badge" (plain and modest apparel) of an humble heart, I confess I cannot see. See I Pet. 3:1-5 and I Tim. 2:9, 10.

In a recent number of the Gospel Herald a strenuous effort was made, either to establish or confirm the so-called doctrine of the "Second work of grace." In supporting a real or imaginary doctrine, we ought to "know what we say," and "whereof we affirm." The "allegory" referred to in Gal. 5 was not to make "two men" prominent particularly, but "two women," representing the two covenants; Agar, representing Mount Sinai which stands for "Jerusalem that now is, and is in bondage with her children; Sarah to represent "Jerusalem above which is free, and the mother of us all." "So then, brethren, we are not children of the bondwoman, but of the free." Central truth: "LIBERTY wherewith Christ hath made us free" (Gal. 5:1), and not "Justification by the deeds of the law" (Gal. 2:16).

Paul's interpretation ought to be satisfactory to all, and in my judgment all others lead to confusion. Again, "Shallow water, and deep water" in Ezekiel 47:3-5. The fact is there are

FOUR DEPTHS mentioned, and as a result, I think it is safe to say we all have the ankle, knee, loin, and swimming depth experiences. Again Malachi 3:3 was referred to in the article mentioned, as representing "mixed metal, and gold." The prophet speaks of "silver and gold," and that these represented the sons of Levi, and that as the silver and gold are both purified, so the sons of Levi should be "purified and purged." In my judgment the 14 "allegories" mentioned in support of the "second work of grace" in the article referred to, were misapplied. Oh how careful we ought to be, so as to "rightly divide the word of truth." If we are sincere, and honest even though we may not have the right conception of the real meaning of certain passages, I think that then "If any man be otherwise minded (have a wrong idea), God will reveal even this unto us."

Alexandria, Va.

### OCCUPY TILL I COME

By E. H. H.

For the Gospel Herald.

Read Luke 19:11-27.

The nobleman means Christ. After He had filled His redemptive mission, in the flesh, He went into heaven, "the far country," to prepare for Himself and His joint heirs a place, from whence He will come again to receive His elect unto Himself, at the time of the resurrection, when the saints shall be caught up "to meet the Lord in the air, and ever be with him." While on His mission in this world, He taught the Father's will as set forth in the Gospel message—He promised and sent the gift of the Holy Spirit to all who agreed and will agree to be His servants, or, as sheep, heard and will yet "hear the Shepherd's voice."

The ten servants are a complete number, as our Savior repeatedly uses ten to designate a full class. In speaking of the ten virgins He embraces all that came to meet the bridegroom; in the ten pieces of silver, of which the woman lost one, we have displayed a picture of all God's intelligent beings, including, with those in glory, the human race. The lost piece of silver symbolizes the human family, which Christ came to find as the sheep in the mountains. There was joy among the angels when the Savior was born to save His people from their sins. The ten servants received ten pounds to occupy till he will come again. This signifies, that all His servants, subject to Him, will devote all their talents, opportunities, abilities and means through love to advance themselves and to provoke others unto every good work; for which they shall be commended and be rewarded with higher honor.

Statistics inform us that a very large proportion of mankind die before maturity, and evidently in a state of innocence. Those in innocence have the pound of grace in the death of Christ, as well as those who in older years receive it by faith. The blessing is the same to both classes. As only three servants responded to come before Him, to render an account, we might conclude that the seven are the innocent saved who have no account to render.

Only two of the three were commended. They devoted themselves to full obedience according to their "Several ability," as we find the application in Matt. 25:5. They bore much fruit to the glory of God in the Christian virtues and duties. The one who laid up his pound in a napkin, or, as stated in Matthew, hid it in the earth, was guilty of not exercising the gift of grace. The napkin is a cloth to wipe the face of its sweat, and hiding the pound in the earth implies to be absorbed with earthly things. The intimation is that he was more engaged in what concerns the body than in the welfare of the soul.

The citizens that hated him and sent the rebellious message, typify the carnally minded, who are at enmity with God, and live after the lusts of the flesh in all manner of pleasure, frivolity, games, dancing, foolish talking and jesting, indulging in pride and display, covetous, intemperate, immoral, as well as those who live more circumspectly, and who may be church members, but do not heed the Spirit and the Word, whose consciences often reprove them, and they continue in a worldly course, regardless of duty to themselves and to their fellow members in the Church.

Paul says, even weeping, of some who are enemies of the cross of Christ, whose end is destruction.

They who gain not with the pound shall be divested of all their godly qualities, to be made desolate and miserable by their guilty pangs, and are doomed to have their portion with the beast and the false prophet, and shall be tormented day and night forever and ever. Rev. 20 and 22 chapter.

Lancaster, Pa.

Angels of Bethlehem sound your glad chorus,  
Thrilling our souls by its message Divine;  
Warfare and carnage no more shall rule o'er us,  
Brightly the star of our Savior shall shine.  
Star of the Prince of Peace,  
Bring to us swift release,  
Let not our brothers their brothers destroy;  
Lead us to truly pray,  
Show us the higher way,  
Teach us that living for others is joy.  
—Selected.



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Paradise

Paradise is a place of rest or bliss. In the Bible it refers to the place of sanctified souls after death or rather between death and the resurrection.

Paradise is a blissful place of supreme delight. The word is so full of meaning to the child of God that it is hard to define.

There is not much said in the Word about it. Jesus said to the thief on the cross, "Today shalt thou be with me in paradise." Paul speaks of having been caught up into paradise, where he heard unspeakable words that are not lawful for man to utter (II Cor. 12:4), and John quotes the heavenly message: "He that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God" (Rev. 2:7). This is not much said, not often mentioned, not many words, but sufficient to state that the redeemed will go there, that it is a place of supreme bliss and happiness, and the only condition laid down by God the Father is that we "overcome." Glory to God! Certainly it is worth ten thousand times all it cost us to attain. And yet many will fail to enter because of unbelief (Heb. 3:19; 4:6).

#### Transgression

A transgression is a violation of any law, civil or moral. It is also a transgression to violate any rule or moral duty.

There are the statute laws of our land which, according to Rom. 13:1-4, must be obeyed if we would remain innocent in the sight of God. There are certain moral laws which, disobeyed, would also make us transgressors. Then there are the higher laws of God which every one should be glad to obey. Besides these definite laws, there are rules and regulations which neither the laws of God nor the laws of the land say one word about, but the Church makes them because it is necessary in order to keep pure and clean. Disobedience of these also make us transgressors. Now it is true that "where no law is there is no transgression" (Rom. 4:15), but where sin is there is transgression, for "Sin is the transgression of the law" (I Jno. 3:4).

It makes no difference whether we know the law or not, every violation of every law is a transgression, and every transgression is sin. The thing for us to do is to obey. To the obedient there are many blessings promised, great reward for faithfulness, peace of heart and fellowship with God assured. To the unfaithful and

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

... Explain Tit. 2:9, I Tim. 6:1, Col. 3:22, and Eph. 6:5.—J. G.

The all tell the same story. The moment we agree to work for some one we agree to give faithful service, doing all we can to advance his interests. Especially should we feel this obligation when that one is unconverted, provided of course that those interests lie along the right lines. Don't bind yourself to work for any one unless you feel that you can do conscientiously what he may have for you to do. Let us count ourselves servants to our fellowmen, in that we do what we can to advance their highest interests, the eternal welfare of the soul.

Please explain Matt. 23:10.—M. R.

The meaning of this verse can best be determined by noticing what it was in the Pharisees that our Savior condemned. They seemed especially pleased when people gave them special reverence because of position or title. They loved to go about in long or conspicuous clothing, loved salutations in the market places, making a show of their piety for the honor it brought. This kind of an attitude was especially loathsome to our Savior, as it is to all His humble followers. One of the most contemptible diseases that can possibly strike a man is that which in common American is called the "swell-head," whether it is pride of position, pride of purse, pride of ecclesiasticism, pride of intellectuality, pride of person, or any other kind of pride that inflates the diminutive soul.

So our Savior lovingly warns His disciples, "Don't be like them in this respect." "Neither be ye called masters: for one is your master, even Christ." It was quite an honor to those vain officials to have their fellow subjects bow themselves to the earth and honor them with the title "rabbi!" The vain rabbi takes it all in, and thanks his God that he receives so much honor. People today are not altogether free from this. We are glad that in our Church we are not bothered with the title "reverend," but once used in Scripture and then only applied to the Deity. But we should be just as free

disobedient there are no promises of peace, no rest, no joy, "but a certain fearful looking for of judgment and fiery indignation" (Heb. 10:20).

Which will you have? Either is yours by choice.

Belleville, Pa.

from pride in other titles, such as "bishop," "pastor," "deacon," "superintendent," "evangelist," "instructor," etc. We have use for these titles; in their place they are all right: but it is never in order to use any of them as a title of nobility. To all church officials of whatever official name we would say, Discourage everybody from addressing you in a way that would indicate that they have delight in flattering you because of your official position. The moment that we begin to feel that we are more than a common member we invite spiritual pride to come in.

Does not the command, "Resist not evil" (Matt. 5:39) apply to our attitude toward the temperance cause, as well as to other forms of evil?—E. B.

This text presents difficulties to two classes of people. One class of people who find trouble with it is composed of those who, for various reasons, feel an inclination to use force in carrying out their wishes. They may have a desire for revenge. They may see what they think is a great advantage in their own plans and are anxious to carry them out. In order to do so, they are willing to use just as much force as is necessary to bring people to their way of thinking. To such, the text stands as a barrier and they try to explain that Christ did not mean what He said. Of course, such reasoning is all wrong.

The other class of people who find difficulty with the text are those who confuse the different senses in which the word "evil" is used in the Bible. Thinking that Christ meant every form of evil in this passage, they may even become "so nonresistant as to refuse to resist the devil." Both James and Peter (Jas. 4:7; I Pet. 5:9) tell us plainly to resist him who is the source all evil. Evil as thus spoken of means sin, wickedness, the opposite of righteousness. God is never capable of doing evil in this sense. In Ex. 32:14 God is spoken of as thinking to do evil to His people. Here the word has quite a different meaning—that which to them would be exceedingly undesirable or uncomfortable, even destructive.

What does Christ mean, then, in Matt. 5:39? The context clearly shows that He refers to resisting the wrongs which persons may do us personally. Not to demand an eye for an eye, but to love those who hate us and do us injury or "evil" in the sense referred to in Ex. 32:14. What Christ most certainly did not mean is, that Christian people should be unmindful of the wickedness there is in the world and never do or say anything to help people to see the wrong and wickedness in the way many people do. Such an extreme view would

(Continued on next page.)



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### THE NIGHT IS DARK

The night is dark, my Father,  
I see no ray of light;  
No starlight's faintest glimmer,  
Or moonbeam, greets my sight.

The path is steep, my Father,  
Thorns' pierce my bleeding feet,  
I know not, mid the darkness,  
What terrors I may meet.

The way is long, and lonely,  
My strength is well-nigh spent;  
Storm-clouds are black and threat'ning—  
With lightnings they are rent.

The storm breaks, in its fury,  
On my defenseless head;  
Oh, take my hand, dear Father,  
I know not where I tread.

Alone, I grope and stumble,  
I can not see my way;  
Then lead me, heavenly Father,  
Lest from the path I stray.

With Thee to guide, my Father,  
No danger shall I fear;  
E'en though I walk in darkness  
I'm safe, when Thou art near.

—Selected.

### OUR MISSIONARY MESSAGE

#### II. "Behold the Fields"

By A. H. Leaman.

For the Gospel Herald.

These words were spoken by Jesus Christ who was the great Leader in the missionary movement of the world. It meant more to Him than to the little company of people to whom He spoke. It meant more to Him than it did to the disciples on the day of Pentecost. It means more today, I fear, than we are able to grasp.

In the statement we realize there is a universal missionary spirit. Jesus said, "The field is the world;" hence let your sympathies be world-wide. This sweeping statement ought to demand our attention. When we think of the millions who know nothing of the love of God toward mankind, manifested in the person of His Son, and consider our narrow sympathies limited only to certain fields, we need to study the field, of which Jesus spoke, until we feel the deep sense of our duty toward the field.

The need of the field will grow upon us as we take every advantage to learn the need. The minister should avail himself of every opportunity to learn of the field. The minister should be acquainted with the missionary interests of the world and be able to enlighten his people on this great sub-

ject. The minister is divinely appointed to lead the forces of the Church into the true missionary spirit. If he himself is not fully persuaded that the cause of missions is the cause of Christ Himself, his church will not be missionary. "As the minister, so the people," is generally true in relation to this subject. Some one has said, "Let the pulpit give its proper place to the subject that was the vision of prophets, the song of sacred poets, the consolation of the Redeemer, the labor of apostles, the ingathering of Gentiles: and missions would have a new standing in the Church, and a fresh development in the world."

We will get a new vision of the field if we study the lives of men who have given their lives for the opening up of new fields. God used Carey to awaken the churches and started a great movement in India that will move on through the ages, and will not be stopped until Jesus comes. Livingston opened the dark continent of Africa, to which the call comes for workers. Others whose names we might mention and whose lives stand out as monuments of the missionary movement, challenge us to move forward to occupy the open doors. We can thank God that the whole world is thrown open to the Gospel of Christ today. We need to enter the field and reap the golden grain.

I think the closing remarks given by a missionary committee at a missionary convention held in New York some years ago, to be read in the various churches is very fitting to be read. It ran thus:

"Entrusting to Him the certain guidance of the great tides of influence and life which are beyond our control, it is for us to keep the commandments of His Son and carry to those for whom Christ lived and died and rose again the message of the goodness and love of their Father and ours. We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow creatures. It is our duty through our own preachers and those forces and institutions which grow up where the Gospel prevails, to attempt now the speedy evangelization of the whole world. We believe this it to be God's present call, 'Whom shall I send and who will go for us?' We appeal to all Christian ministers set by divine appointment as leaders of the people, and we appeal to all God's people to answer with one voice, 'Lord, here am I, send me.'"

May we as a Church lift our eyes to the field. Let us look through the eyes of Jesus. Let us respond to the call made by Christ and the Church, and haste to His work while it is yet day. Chicago, Ill.

### RELATIVE VALUE

By J. A. Ressler.

For the Gospel Herald.

The question has been raised lately as to where the money given for missions does most good—in the home field or in India. The importance of home work has been emphasized to such an extent that at least one resolution was offered at a conference that less money be spent for foreign work and more for work at home. Without offering the slightest criticism on the resolution offered, or on the work done either at home or abroad, we just want to call attention to the fact that a recent report shows that one of our institutions in America costs daily for each patient treated the sum of 92½ cents, while the Leper Asylum at Dhamtari costs for each patient in the institution just about 4⅛ cents a day. The treatment at Dhamtari includes the care of a competent medical man. The patients for the Leper Asylum are drawn from rank heathenism and the great majority of them, in fact nearly all of them, are converted to Christ in the institution. Make your own calculations.

Scottdale, Pa.

(Continued from preceding page.)

exclude many perfectly orthodox Christian sermons and would do violence to the teaching and practice of the apostles and of the Lord Himself. Testifying against wickedness will bring us into opposition with wicked people, and may bring upon us persecution and various kinds of trouble. But it is still the watchman's duty to "cry aloud and spare not."

The means used in bearing effective testimony, against intemperance as well as the many other forms of evil doing, will vary according to the time, place, and circumstances. In any case the true Christian will be exceedingly careful that, while we may hate and detest evil, and do all in his power to stop it, he will have nothing but love in his heart for the evil-doer and will use no means except such as will proclaim his love. The most wicked of men is still the object of God's love and mercy. True love for a saloon-keeper would prompt us to remove from his hand the weapon by means of which he is doing so much injury to himself and to others, just as we would remove the razor from the hand of the child we love. If we have and show the true love of God in our hearts, surely no one would accuse us of revengefulness for such an act, even though the child and the saloon-keeper alike might vigorously protest until they saw matters in a better light or were offered something better instead of the dangerous weapon in their hands.—J. A. R.



## Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### MAKE HEAVEN YOUR ZENITH

By Susan Good.

For the Gospel Herald.

What a beautiful thought from the pen of Brother Zook. I wish to impress this thought into the minds of my children and grandchildren; not only the thought, but that they through their course of life might by their honesty and virtuous life reach this goal, for when heaven is our zenith we are having our thoughts with God, and we are ever ready to glorify His name and to give honor and blessing to Him who died to save us. We are ever thankful for the gracious blessings we receive, our praise is manifest and we may thus attain to an influence for good over our neighbors and our neighbors' children which will not only prove heaven to be our zenith but give others to see that there is a zenith for which we aim and that our attainments reach higher through our course of life. One thing is certain: if any other thing except heaven is our zenith we are barred forever from entering into the rest prepared for the people of God.

Wolftrap, Va.

### FAMILY WORSHIP

Sel. by J. C. Kolb.

Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.—Jer. 10:25.

In every household there should be a family altar. The Bible so teaches. There can be no doubt as to the meaning of the text.

In these days we lay too little stress upon the scriptural idea of household churches. Paul speaks in several places of such churches. "The church in thy house." "The church in their house." When the Christian Church was organized, whole households were baptized by the apostles. It was expected that the children of such households would grow up in the Christian life, but not without training, and that would necessitate some form of family worship. When God gave His law to the Israelites He particularly enjoined upon them to teach it to their children. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the

way, and when thou liest down, and when thou risest up. Ye shall command your children to observe **TO DO ALL** the words of this law." Are these things done in those families where there is no family altar? Perhaps so once in a while; but not, we fear, regularly and systematically. Just as each individual and each church and each community presents to God its own peculiar wants, so each family as a family should go before God daily and praise Him and call upon His name.

Food and raiment and shelter are given to us, our sick are restored to health: lives are preserved through manifold dangers, children are born, and better still they are "born again"—all these are causes for gratitude. Consider what will be the effect and impression on a child's mind of hearing the Bible read and prayer offered daily all through **infancy, childhood, and youth**. The memory of the family altar will be one of their sweetest recollections in future years; its influence will cling to them as long as they live. The memory of the sweet hour of family prayer, the recollection of the prayers offered there for him (as they all knelt together while a saintly father led them in grateful praise for the past and in prayer implored help to bear the coming trials) has turned the scale toward the right with many a man and woman when inclined to go astray.

Some families have the happy custom of repeating each one a verse at family worship. Many Christians who are tolerably familiar with the drift of the Bible as a whole can repeat very few whole verses correctly. They should fix more of them in their mind. It is an excellent custom which some families observe of having a **family "prayer meeting"** every Sunday night, in which all the family from the youngest to the oldest offer prayer. If we commence in this way with children when they are young they will form the habit of prayer and it will be far easier for them to grow up into the Christian life and profess Christ.

Philip Henry used to strongly recommend singing at the family altar, saying that it was a way of exhibiting godliness, like Rahab's scarlet thread to such as pass our windows within sound of our voices. Let me appeal to all, to do their duty in this matter. Can you who have family worship not make it more effective—put more **unction and life** into it and thus make it more beneficial to you and yours? Can you not make it more of a power to bring to Christ the unconverted members of your family and the stranger that is within your gates?

Are there not some of you whose family altar has gone to ruins? The fire has gone out. Upon it nothing but the cold ashes of a departed house-

hold piety remains. The altar itself is broken in pieces and the dust of many days lies thick upon the family Bible.

Have you no fear lest the fury of the Lord will be poured out upon you as a family that calls not on His name? We urge you in God's name for your own sake, and for the sake of your children to rear again your family altar.

I expect you to rear this very day a family altar in your house and write upon it, "Holiness to the Lord," and dedicate it to the service of the true God. Let the Bible be read daily in your house, let the voice of prayer and praise be heard there. Let the words of courageous Joshua to the assembled tribes of Shechem be the language of your heart and lips: "As for me and my house, we will serve the Lord." Then the fury of the Lord will be turned away from your household and the rich blessings of Israel's God will rest upon you and yours.—R. T. Cross in "Home Duties."

### MOTHERHOOD

Not long ago I heard a mother express great anxiety to see perfect arrangement and finish in the building of her home. I do not condemn this feeling, but I regretted that this mother could not have brought the same desire for symmetry into the government of her children. In her home she was building and fashioning characters; but she failed to realize the importance of this work, and therefore did not see the mistakes she was making. Passion and self-will ruled in the home. Her children were rough and selfish, uncourteous and uncultured, seeming to have no sense of true politeness. Their characters revealed no uniformity. As I looked upon these self-willed, stubborn pieces of humanity, mismatched indeed, symmetry painfully lacking everywhere, I asked myself involuntarily, Why is the mother so blind? Why is the arrangement of her house of so much more consequence in her eyes than the proper training of her children?

Parents, upon you God has laid the work of educating your children for usefulness. Do not, under any consideration, neglect this work. Do not trust the training of your little ones to any other hands. Take up your life duty bravely and cheerfully, facing your responsibilities candidly. To you has been given the work of bringing your children up in the nurture and admonition of the Lord. Make the Word of God your standard. Do not allow the fashions of the world to prevent you from doing your duty. Take great pains to prepare the soil of your heart for the great Sower to scatter in it the seeds of truth.—The Vanguard.



## Sunday School

For the Gospel Herald.

Lesson for July 27, 1913.—Ex. 5:1-14

### MOSES' REQUEST REFUSED

**Golden Text.**—Blessed are they that mourn: for they shall be comforted.—Matt. 5:4.

**Introductory.**—In our last lesson we left Moses talking with God. Moses' timidity was carried to an extent that it bordered on stubbornness and disobedience. But God rebuked him for his persistent excuses, appointed Aaron as his mouth piece, and gave him assurance of divine protection and guidance. Having gotten Jethro's consent and taken leave of his family, he started off to Egypt. Why should he take leave of his heathen father-in-law? it was none of his business. Yes, it was some of his business. Moses was working for him, was taking care of his flocks. He was in duty bound to give his employer satisfaction before leaving him. But Jethro was in sympathy with Moses and readily gave him leave. He met Aaron on the way, and the two arranged their plans. As they meet with Pharaoh and tell him the object of their coming they encounter such a formidable opposition that we begin to see the necessity for Moses' long training for his work. The stubbornness and power of Egypt was against him. But he had the promise of God on his side, and nothing can overthrow the power of the Almighty.

**The Request.**—"Let my people go," said Moses and Aaron to Pharaoh. They were quick to tell him that it was not they alone who made the request, but the Lord of heaven sent them to him. "Who is the Lord?" exclaimed the haughty monarch, "that I should obey his voice. I know not the Lord, neither will I let Israel go." Pharaoh had never known anything but to have his own way. Mighty in battle, great in wealth, autocratic in power, he had known nothing but to have his own way, and this request from the representatives of a nation of servants was a very impudent one. But Pharaoh had yet to learn that the God of the Hebrews which he regarded with such contempt was a more terrible and mighty antagonist than he had ever encountered. Vain man, favored of God, often becomes arrogant and defiant because of the very favors which they enjoy. When God was through with Pharaoh there was no further use in him asking the question, "Who is the Lord." Pharaoh was warned that if he refused to let Israel go that mighty pestilences would be sent; but Pharaoh refused to hearken.

**Work of the Taskmasters.**—The immediate effect of the request of Moses and Aaron was that the lot of Israel became more intolerable. Pharaoh

was very impatient, accused Moses and Aaron of causing the people to lose time, and therefore proposed to make the lot of the children of Israel so hard that they would have time for nothing but to think of their work. This was a rebellion that he did not propose to countenance. The taskmasters were ordered to require the same amount of bricks to be made as before, but to withhold their straw. "Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words."

The taskmasters carried out their orders. They delivered the message to the workmen, telling them that they were expected to do just as much work as they had always done, and to get the straw as best they could. Instead of the straw being furnished as heretofore they were compelled to go out and gather up the stubble as best they could. Because of this they fell short in their work. This gave the taskmasters occasion to apply the lash and to scold them for not doing as much work as they were commanded to do. It was a grievous time for Israel—the darkest hour before the break of day.

**The Contest Begun.**—This was but the beginning of the contest for deliverance. As usual, those whom it was proposed to deliver did not appreciate what was done for them. In the unendurable persecutions of the present the persecutions of the past were considered easy. A cry went up because of the interference on the part of Moses, and Moses sought the Lord in prayer.

When men of God lay hold of the throne for mighty conflict Satan gets busy and makes it hard for God's people if he can. Dark days are ahead of the church that works. "All that will live godly in this world shall suffer persecution." But Satan's victories are but temporary. These very sufferings of the children of Israel had the effect of binding them to God and forsaking the country to which they had become attached in spite of their sufferings. Soon the hand of the Lord was extended in behalf of His people, and the haughty Egyptian king was humbled before the God of the Hebrews. Pharaoh was learning the lesson of man's nothingness compared with the mighty power of God. The hand of the oppressor was stayed and the people had relief, at least by spells. God was showing His power that terrified His enemies and inspired His people with confidence in His ability to care for His own. It is interesting to note the attempts of Pharaoh to thwart the will of the Lord. A very interesting and valuable series of lessons is ahead of us.—K.

## Our Young People

HINDRANCES TO PRAYER.—Jno. 9:31

Topic for August 3

### MOTTO

"If ye ask anything according to his will, he heareth us."

### OUTLINE OF TOPIC

#### I. Hindrances to Engaging in Prayer.—

1. Too full of worldly thoughts.—Jas. 4:2.
2. Ignorant of the privileges of prayer.—Heb. 4:12.
3. Unwillingness to get right with God.—Job 21:13-15.

#### II. Hindrances to God's Answer.—

1. Wavering faith.—Jas. 1:6.
2. Fleshly desires.—Jas. 4:3, 4.
3. Unforsaken sin.—Psa. 66:18.
4. Pride.—Job 35:12; Jas. 4:6.
5. Willful disobedience.—Prov. 28:9.
6. Approaching without Jesus.—Jno. 14:6.
7. Fellowmen mistreated.—I Pet. 3:7; Prov. 21:13; Jas. 1:15.
8. Lack of Persistence.—Luke 18:1; 11:5-10.

### STUDY OF THE TEXT

Jno. 9:31

"God heareth not sinners."—A truth that should be known by all. The only ground of a sinner's approach is through the justifying blood of Jesus Christ. "Worshipper of God and doeth his will."—Two inseparable qualities of action. "Him he heareth."—When man is justified, he becomes a true worshiper doing the will of God, and has access to a throne of grace.

### PERSONAL THOUGHT

When prayer is hindered, I am at fault, since God has done all to remove the hindrances.

### SUGGESTIVE ASSIGNMENTS

#### For Children.—

1. Text word, **Hear**.
2. Commit I Jno. 3:19-24.

#### For Young People.—

1. The Weakness of a Christless Prayer.
2. Why Are many Prayers not Answered?
3. Why Do Men Forget to Pray?

#### For Older People.—

1. Removing Hindrances to Prayer.
2. Important Results of Removing Hindrances from the Prayer Life.

### MOVING TOWARD THE BEST

One thing that defeats us so often in life is the fact that we do not follow the best we know. Our knowledge of what is right should be the gauge of our conduct, but it is not, as every one of us can testify. Our lives would be vastly different and better if we lived them upon the plan of our knowledge. Let us try more earnestly to make our conduct correspond with our best knowledge. Some one says, "Moving in the line of the best one knows, a man moves toward God."—Sel.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, JULY 17, 1913

## Field Notes

Bro. John G. Ebersole of Lawn, Pa., filled an appointment in a very acceptable way Sunday, July 6, at Shope's Church near Harrisburg, Pa.

**Change of Address.**—Bro. A. C. Ogburn, from Baden, N. Dak., to Kenmare, N. Dak., R. F. D. 2. A change in mail routes causes the change in address.

Bro. Aaron Loucks was absent from the office several days last week in order to attend the meeting of the Education Board.

Bro. George J. Lapp, returned missionary from India, is at this writing visiting among the congregations of the Northwest. During the first week in July he was among the congregations of North Dakota, giving the message of the Cross and its effect upon the lives of people in India.

**Change of Services.**—Beginning on Sunday, July 20, Sunday school will be held in the Chestnut St. Church, Lancaster, Pa., at 9:30 A. M., each Sunday morning, followed by preaching services at 10:30, instead of at 1:30 ad 2:30 P. M., as heretofore.—L. S. K.

Bro. H. F. Reist and wife of this place returned from an extended visit to the home of Sister Reist's parents at Goshen, Ind., on Saturday evening. Bro. R. reports an interesting and profitable vacation, and his color betrays considerable exposure to the bright sunshine.

**A. B. C. on Baptism.**—This is the title of a tract just off our press. It presents the subject of Baptism in plain, practical, simple form that is easily understood. It contains sound, scriptural doctrine on the subject, and we recommend it to the consideration of all who are interested in a scriptural presentation of this much disputed subject. All tracts free.

The counsel of the Church was almost unanimous in favor of the ordination of a minister to assist in the Shope and Strickler congregations near Harrisburg, Pa., to fill the vacancy caused by the death of Pre. John Erb. It was decided to take the votes for a minister on Sunday, Aug. 3, at Shope's Church. Ordination services to follow on Thursday, Aug. 7, in the forenoon.—D. Z. M.

The regular annual meeting of the Mennonite Board of Education was held at Goshen, Ind., July 10, 1913. Fifteen members of the Board were present in person and five were represented by proxies. The old officers of the Board were reelected and current business transacted. The resignation of Bro. N. E. Byers as President of Goshen College was tendered to the Board and accepted. Bro. J. E. Hartzler of Elkhart, Ind., was elected to succeed Bro. Byers as President of Goshen College and Bro. P. E. Whitmer was elected Dean. Bro. D. H. Bender was reelected Principal of Hesston Academy and Bible School for three years.

A letter from Minot, N. Dak., tells of a series of meetings which was to have commenced at the Surrey congregation near that place July 8. These meetings are in charge of Bro. B. B. King of Ft. Wayne, Ind., Mission.

The Workers in the Youngstown, Ohio, Mission, are happy in being able to occupy their new quarters, holding their services there on Sunday, July 6. Dedicatory services are announced for Sunday, July 20. Among those from a distance whose names appear on the program are Bros. C. Z. Yoder and I. W. Royer of Wayne Co., Ohio, Bro. J. E. Hartzler of Elkhart, Ind., Bro. A. J. Steiner of North Lima, Ohio, and Bro. J. I. Byler of Toronto, Ont. Bro. Hartzler expects to remain during the following week to conduct a series of meetings.

Information has been received at the House of the death of Bro. J. S. Musselman from typhoid fever. Bro. Musselman had been removed to the General Hospital at Lancaster and death occurred there on Friday night. The funeral is announced for Tuesday afternoon at 2 o'clock, at the Groffsdale meeting house. At the time of Bro. Musselman's death six other members of his father's family were seriously ill. Sister Ella was recovering from a second attack of typhoid fever, Sisters Emma, Martha, and Bertha and their brother-in-law were suffering from the same disease. Sister Elizabeth (Benner) is recovering from an operation for appendicitis. The family request the prayers of God's people in their behalf. Additional information later.

## Correspondence

Gordonville, Pa.

(Hershey's congregation.)

"Hitherto hath the Lord helped us." On June 15 Bro. Abram Metzler from Blair Co., Pa., was with us at this place. He spoke from the text, I Cor. 6:15. On June 29 our bishop, Bro. C. M. Brackbill, preached to us from I Pet. 3:15, instructing us to know God's Word that we may be able to give an answer of that hope that is within us. The church at this writing is considering the ordination of a minister. The counsel has been taken and everything seems to be favorable. The votes will be taken in the near future. We ask an interest in the prayers of God's children in this work.  
Cor.

Springs, Pa.

Greeting in the Savior's Name:—June 29 the Sunday school was reorganized with the following officers:



Supts., Norman S. Maust, Simon J. Maust; Sec., Effie Miller; Librarians, Ray Bender, Della Maust; Treas., Byron Bender; Chors., W. E. Liven-good, Effie Miller.

On July 4th a very helpful Sunday school conference was held at this place. I believe that all who were present and were interested in Christ's cause, have found food for the soul on that occasion.

May we ever be faithful so that the Lord may continue His blessing upon us.

In His cause,  
Anna L. Miller.

July 5, 1913.

#### Terre Hill, Pa.

(Bowmansville congregation.)

Greeting in Our Redeemer's Name:—On June 29 Bro. Amos W. Geigley of Goshen, Ind., preached to us in the evening from Matt. 6:33. This is his home church and the writer had him for a scholar in his Sunday school class. There will be services every 4 weeks in the evening at this place and as before, every 4 weeks in the forenoon. Bro. John B. Senger of Kinzer, Pa., was with us July 6 in the forenoon and preached from Amos 7:7, 8, about the plumb line. Our Christianity should be straight as the plumb line.

A Sunday school was organized at Red Run. We are sorry it took away one of our faithful teachers for superintendent. It was Bro. Barton Horning and Bro. Daniel Leed was elected assistant superintendent. But let the good work go on in the new field and give them their aid as there is material to fill the place in the home church.

Yours in love,  
I. G. Musser.

July 7, 1913.

#### Freeport, Ill.

Dear Readers, Greeting in the blessed Name of Jesus:—The all-day Sunday school meeting on July 4th was a spiritual uplift to the spiritually-minded. The attendance was good considering the extremely warm weather. We were glad for the help of other congregations in the state. The delegation from Sterling numbered nearly forty.

Bro. and Sister Michael Ebersole and their daughter, Sister Jennie, and Sister Emma Kolb of Souderton, Pa., worshiped with us July 6 and Bro. Ebersole gave a talk at the young people's meeting in the evening.

Bro. Charles Shoemaker is leaving us and going to Scottdale, Pa., to assist in the work of the Publishing House. We are sorry to see him go, but we pray God to raise up some one to take his place here.

Sister Harnish of East Petersburg, Pa., who has been here with her daughter, Fannie Shelley, for some

time, will leave for her home soon.

Sister Buzzard and Sister Hartman of Washington, Ill., have been visiting friends here for ten days.

The Christian association and fellowship we enjoy here below are not the least of blessings.

Cor.

July 7, 1913.

#### Kenmare, N. Dak.

Dear Herald Readers, Greeting:—We have indeed been sitting together in heavenly places the last ten days.

On June 28 Bro. B. B. King of Ft. Wayne, Ind., began a series of meetings at this place and continued till the evening of July 6. Six precious souls confessed their Savior and two more that had withdrawn were reclaimed and expressed a desire to live for God and the Church. Many more expressed a desire for a closer walk with God. Bro. King left this morning to take up the work at Minot, N. Dak. Bro. King also gave us two days' Bible study while here that was greatly appreciated by all.

On July 4 our annual Sunday school conference was held and proved to be a glorious meeting.

On July 5 Bro. G. J. Lapp was with us giving two interesting talks on India, stirring up our love for the cause in that land. Many from a distance were present with us whose visit and help were greatly appreciated.

Yours in love,  
A. C. Ogburn.

July 7, 1913.

#### Noble, Iowa

Greeting in the Master's Name:—We feel thankful to the Giver of all good and perfect gifts who has blessed us so bountifully, both temporally and spiritually. At present there are fifteen applicants for baptism. May the Spirit of God so work among the children of men that many more may come out on the Lord's side and labor in His vineyard.

May our prayers ascend to the throne of grace in behalf of those precious young souls who are willing to accept their Savior and be cleansed through His precious blood.

On July 6 Bros. D. J. Fisher and Sanford Yoder of East Union, Ia., were with the Sugar Creek A. M. congregation and preached a very interesting sermon on the new birth which was very instructive and upbuilding to all.

Bro. S. Gerig and wife returned from Ohio last week where they had been attending the conference and visiting his brother, Benjamin Gerig, who is in a critical condition. May God extend His grace to the brother that he will be faithful unto the end; also to all that believe on His name.

Cor.

July 7, 1913.

#### South English, Iowa

Dear Herald Readers, Greeting:—We have again elected superintendents or our Sunday school and young people's meeting. Bro. Edward Showalter is Sunday school superintendent, with Bro. L. J. Powell for assistant. Bro. Homer D. Wenger is our president for Young people's Bible meeting.

Bro. Dan Fisher of Kalona was with us on Sunday, June 29, preaching for us at both morning and evening services.

About twenty of the brethren and sisters from Liberty Church attended the all day Sunday school meeting at East Union on July 4.

Sister Ada Blosser had been quite sick for some time from the effects of an operation which was performed on June 24th. We hope she will soon be able to be with us again in our church services.

Sister Grace Smith is to leave us soon. She goes to Wellman to make her home with Bro. W. S. Guengerich's family. She expects to work at the Daytonville Mission Sunday school.

May God's richest blessing be with you all is the prayer of the people from this place.

Cor.

July 8, 1913.

#### Thomas, Okla.

Greeting to all Herald Readers:—As nothing has been written from this place for quite a while, I will endeavor to write a few lines.

On June 29 we have again reorganized our Sunday school for the next six months. Officers elected are as follows: Supts., John Johns, Joe G. Slagell; Sec.-Treas., Wm. Schantz, John Slagell.

Harvesting is still going on here, grain is pretty good at some places, while at some places it is not so good.

Pray for us at this place that we may be as eager and willing to work in the spiritual harvest as we are in the natural harvest.

Your sister,  
Emma Slagell.

July 11, 1913.

Be content. Ye are His wheat growing in our Lord's field. And if wheat ye must go under our Lord's threshing instrument, in His barn floor, and through His sieve, and through His mill to be bruised, as the Prince of your salvation was (Isa. 53:9), that ye may be found good bread in your Lord's house.—Rutherford.

If ye were not strangers here the dogs of the world would not bark at you. (II Cor. 6:8).—Sel.



## Miscellaneous

### POSITION IN TRIAL

By Anna E. Ash.

For the Gospel Herald.

I sat in the school of sorrow;  
The Master was teaching there;  
But my eyes were dim with weeping,  
And my heart oppressed with care.

Instead of looking upward,  
And seeing His face divine,  
So full of tender compassion  
For weary hearts like mine,  
I only thought of the burden,  
The cross that before me lay,  
The clouds that hung thick above me,  
Darkening the light of day.

At last, in despair, I lifted  
My streaming eyes above,  
And I saw the Master watching  
With a look of pitying love.

To the cross before me He pointed,  
And I thought I heard Him say  
My child, thou must take thy burden,  
And learn thy task today.  
Not now may I tell the reason;  
'Tis enough for thee to know  
That I, the Master, am teaching,  
And appoint thee all my woe.

Then kneeling, the cross I lifted,  
For one glimpse of that face Divine  
Had given me strength to bear it  
And say, "Thy will, not mine."

We need look up and not have our eyes  
filled with tears. This has always helped  
me.

720 W. 26th St., Chicago, Ill.

### HINDRANCES AND RESULTS OF PRAYER

By a Sister.

For the Gospel Herald.

If a man is to pray right, he must first be right in his motives and life. If our life is right I believe that we will have an eager and earnest desire to do our utmost; our very best in God's service. And in order to do our best we must ever keep near to God, be in close touch, in prayer touch with Him.

In Isa. 1:15 we read how Judah prayed to God with outstretched hands. Did God hear them? No. He said, "Yea, when you make many prayers, I will not hear." Why? "Your hands are full of blood." Their hands were soiled, sin-stained. Sin hinders prayer. If we have committed any sin, any wrong, we cannot expect God to answer our prayers until we make our wrongs right. "Let not the sun go down upon your wrath" (Eph. 4:26). We must do as Isaiah plead with Judah when he said, "Wash you, make you clean; put away the evil of your doings; cease to do evil" (Isa. 1:16).

In Isa. 59:1-3 we find these words, "Behold, the Lord's hand is not shortened, that it cannot save; neither his

ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness." And in Psa. 66:18 we read, "If I regard iniquity in my heart, the Lord will not hear me." How much more if the sin of the heart gets into the hands or the life.

An unforgiving spirit hinders prayer. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "If we forgive not men their trespasses, neither will our heavenly Father forgive us." We must forgive even as God if we would be in prayer touch with Him. It is necessary too that we confess our sins. In Psa. 32:5 we read, "I acknowledged my sin unto thee and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then when we have put away all sin and evil, have confessed and received forgiveness, put away all hindrances, we may ask of Him what we will and He will give it to us if we ask in faith believing and to His honor and glory.

In I Jno. 5:14 we read these words, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us," And in Jas. 4:3, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Selfish praying, asking for something just because I want it, want it for myself, not for God's glory, but because it may be more convenient or more desirable for myself to have it so. God knows if the purpose of the heart is to please Him. Jesus said in Jno. 14:13, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." And in Matt. 7:7, 8: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Let us take a look at Daniel as he prays for his people; yea, fasts and prays one, two, three, four days—no answer; but he does not give up, but keeps on praying one week, two weeks—still no answer, but Daniel is a man of prayer. He has no thought of quitting until God will answer; so he keeps on quietly praying three weeks when finally he sees the result of his persistent efforts, the answer came. The angel Gabriel came to him in a

vision and told him the first day he prayed his prayer was heard, and he, Gabriel, was sent with the answer; but mark, there was a hindrance. Gabriel says, The prince of the kingdom of Persia withstood me twenty-one days when the angel Michael was sent to help me and I came to you with the answer. Think of it. Daniel prayed twenty-one days before the answer came. God does not always see best to answer our prayers at once, so we should never lose heart but keep on. Jesus plainly teaches that we ought to pray and not to faint. It is a great hindrance to prayer if we lose heart and give up, if we do that we will never receive the answer.

God may not always answer in the way we ask for it. You remember how Paul prayed for the thorn in the flesh to be removed. Was it removed? No; but God said, "My grace is sufficient for thee." Was that not just as good as to have the thorn removed? It certainly was, and Paul was thankful for that answer; for he said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

God has especially promised help in times of trouble. "Call upon me in the day of trouble, I will deliver thee and thou shalt glorify me" (Psa. 50:15). "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honour him" (Psa. 91:15). And then in Jno. 15:7 we have this promise, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

In Acts 4:31 we find how after Christ's ascension the disciples were assembled together in one place and they prayed and the place was shaken where they were assembled together. And they were all filled with the Holy Ghost. Oh, that we might have more such prayers. There is great power in prayer. God will hear our prayers when we take our true place before Him and confess and forsake our transgressions. Put away all sin and come into His presence with pure hands and pure hearts as He has commanded and our prayers will have power with Him.

Wadsworth, Ohio.

### LESSONS ON BROTHERHOOD

By J. W. Shank.

For the Gospel Herald.

A study of the historical account of the lives of Jacob and Joseph will reveal a number of valuable lessons on brotherhood. Not only do we see some mistakes and wrong conceptions of true brotherly relations, but some of the noblest qualities that are found in the Bible. On the negative side we are convinced that true brotherhood is not covetousness which is seen in the



life of Jacob when he desires Esau's birthright; it is not stratagem which is practiced when he desires to obtain his coveted prize; it is not hatred which rankles the bosom of Esau after he sees that he has been beaten by the shrewdness of Jacob; it is not envy which is found in the lives of Joseph's brethren when they see the superior character of their younger brother in evidence; it is not a domineering attitude that takes advantage of the weaker, such as the eleven brethren using their united power against a small boy; it is not the cruel spirit of vengeance which causes men to commit an act the same as murder; and it is not lying or deceiving such as those guilty practiced with their father after their unparalleled cruelty.

But brotherhood is something far more beautiful and inspiring than the above. It is indeed a spirit of long-suffering such as Joseph displayed during the bitter and trying experiences of his life. It is the display of the still more beautiful quality of forgiveness which Joseph showed toward those who at one time thirsted for his very life blood. It is the spirit of forgetfulness of wrongs such as enabled Joseph "to do good to those who had despitefully used and persecuted him;" and it is a willingness to become humble and right all wrongs as Jacob did after his return to the community where Esau lived. "Behold how beautiful and how pleasant it is for brethren to dwell together in unity!" It is beautiful because it suggests harmony and co-operation, because it breeds a tender sympathy and love, because it brings out the finer qualities of Christian character and leads to the making of a better world.

We love the story of Joseph because it is so full of the spirit of true brotherhood. His attitude toward all men as well as toward his brethren was the same. He had an ever present self-control and an incorruptible spirit of purity which enabled him to be manly and Christ-like when all others about him did wrong. He was always cheerful and alert in sorrowful circumstances and this enabled him to be a helpful brother to those who were suffering with him. His attitude brought to him peace and contentment while others were full of mournful sadness. He could meet men with simple confidence and a spirit of co-operation, while others were distrustful; his Christian faith and allegiance to right gave an opportunity for a soul development, while others were shrinking with selfishness into a life of deeper sin.

It pays to be a true brother to other men. It pays to be true to one's best self and then, with a spirit of unselfishness and love to co-operate with others, to be charitable to those who differ slightly in opinion with you, to remain true when others may wrong-

fully accuse or spitefully use you. Brotherhood is one of the most vital of human relations. If we fail in this capacity, we have failed to be Christians.

Goshen, Ind.

### WHAT TOBACCO DOES FOR THE BOY

It is generally admitted that in the immature the moderate use of tobacco stunts the normal growth of the body and mind, and causes various nervous disturbances, especially of the heart—disturbances which it causes in later life only when smoking has become excessive. That is to say, though a boy's stomach grows tolerant of nicotine to the extent of taking it without protest, the rest of the body keeps on protesting.

Furthermore all business men will tell you that tobacco damages a boy's usefulness in his work. For this reason the boy who smokes excessively not only is unable to work vigorously, but he does not wish to work at all. This result, apparent during growth, is only less apparent after growth when other causes step in to neutralize it.

Tobacco, in the bringing about a depreciation of the nerve cells, brings, together with physical results like insomnia, lowered vitality, and restlessness, their moral counterparts, like irritability, lack of concentration, desire to avoid responsibility and to travel the road of least resistance.

If there were some instrument to determine it, in my opinion there would be seen a difference of fifteen per cent. in the general efficiency of smokers and non-smokers. The time is already at hand when smokers will be barred out of positions which demand quick thought and action.—Sel.

### BIBLE OR NEWSPAPER?

Alas, for the mind, the heart, the home, the shop, the office where the Book of God has been dethroned! Look out! Something unpleasant will happen some day. It may be a sorrow, a calamity, a soul-tragedy. Where the Bible is not on guard, there is no defense.

The editor of the London Christian, referring especially to conditions in England, raises a warning cry which may be even more applicable here than beyond the sea: "The gradual and insidious way in which the daily newspapers are superseding all serious reading on the part of many professing Christians, is a fact fraught with serious and lamentable consequences. The Bible is fast becoming the most be-praised and the least be-read book in the world. Its august message, its spiritual appeal, its open windows of insight into the mysteries

of redemption, are little known to the rising generation compared with those of days gone by. Religious people of old knew their Bibles from cover to cover; nowadays, many who would be shocked not to be called Christians know it only at second-hand, and that very imperfectly."

"Lean Christians," says one, "own Bibles, but feed on newspapers." Another writer laments: "How few there are who constantly feed on the Word of God. How few who are familiar with the Scriptures as a whole! How few who commit to memory any considerable portion of God's Word. How few who are so filled with it that it is like fire shut up in their bones."

This is a glimpse of a dark side. Thank God, there is another side, too. No one can say, with Eliah, "I alone am left"—of those who give the Bible the supreme place. God has more than the seven thousand of Eliah's day who have not surrendered the Bible. But the fact of Bible neglect remains, nevertheless, unspeakably sad and full of evil omen for the land that owes all its blessings to the God of the Bible.—The Evangelist.

### THE MASS AND THE MOUSE

In the course of my reading while I was yet a young priest I came across a passage in the experiences of Blanco White, who had been a distinguished priest in Spain in the last century. He was a canon of the cathedral of Seville, and as the church property was maintained by the Government, the buildings had fallen into decay during the Napoleonic wars in that country.

Canon White, in narrating the incident in question, wrote to this effect:

"I was saying mass one day in the Cathedral, and came to the point where I took the large wafer in my hand. I had just broken it in two and placed one half on the patena (the small golden plate put there to receive it). While I was breaking off the corner of the piece that I held in my left hand, to place it in the chalice, a mouse came out of a crevice in the altar and ran away with the half of the wafer that I had placed on the patena. I finished the ceremony as soon as possible, gathered the brethren together, and with the sexton we spent two hours in hunting for that mouse. At last we caught a mouse under the altar, and then we dissected it in an effort to find what it had ran away with if it were the actual mouse.

"We found nothing, and even if it had been the veritable thief, there was time for digestion to have taken place. What did that mouse eat?"

When I read the story from the pen of a Roman priest I felt the blood rush to my face in mortification. Was it possible that Jesus the Son of God, who died on Calvary's cross and rose



again to give me the promise of eternal life, whose body and blood, soul and divinity were contained in the wafer, could be eaten by a mouse and thus destroyed? That story first led me to see the absurdity of the doctrine of transubstantiation that had been imposed upon me from my earliest years.

If the Roman Catholic people would read the New Testament they would see the perversions of Scripture in every doctrine of the Roman Church. While the Apostles performed many miracles, they never said a mass or consecrated a wafer, and made of it the Son of God, as the priests pretend to do.—J. O'Connor, Editor *Converted Catholic*.

### READING HER OWN OBITUARY

By A. Metzler.

For the Gospel Herald.

When the interurban car from the South arrived at the depot in West Liberty, Ohio, July 2, the undertaker was waiting there with his hearse to convey the corpse of Mrs. Geo. W. Carr to the home of her grief-stricken mother, who had received a telegram that her daughter died in Jacksonville, Fla., and her remains would arrive on that car. To the great surprise of the waiting spectators Mrs. Carr stepped off the car, greeted her mourning friends and walked into her mother's home, where the necessary preparations had been made to hold her funeral the next day. Some telegraph operator apparently had made a sad blunder in transmitting the message sent by her husband notifying her mother of her coming. The announcement of her death and funeral had appeared in the papers on the day of her arrival in apparent good health. The shock of her mother, in seeing her supposed dead daughter walk into her home was even greater than that caused by the announcement of her death, and Mrs. Carr can read her own obituary.

West Liberty, Ohio.

Happy are they who are found watching. Our sand glass is not so long as we need to weary: time will eat away and root out our woes and sorrows, our heaven is in the bud, and growing up to a harvest; why then should we not follow on, seeing our span-length of time will come to an inch? Therefore I commend Christ to you as the staff of your old age; let Him have now the rest of your days; and think not much of a storm upon the ship that Christ saileth in.—Rutherford.

Resting on the promises is not making a bed of ease out of them.—The Friend.

## Daily Record of Events

By Oliver H. Zook.

June, 1913

1. Bro. H. E. Hostetler of Harper, Kans., ordained a deacon.—Sunday School Meeting at Salem Church near Foraker, Ind.
3. Opening session of Illinois Mennonite Sunday School Conference at Morrison, Ill.
5. Close of Illinois Sunday School Conference.—Sunday School Meeting opens at Hanover, Pa., and Lost Creek Church, Juniata Co., Pa.
6. Sunday School Meeting at Lost Creek, Pa., and at the Fairview Church near Albany, Oreg.—Illinois Conference holds a stirring meeting at Morrison, Ill.
7. Sunday School Meeting at Metzler's Church, Lancaster Co., Pa.—Preparatory services held at Freeport, Ill., and Morrison, Ill.
8. Communion services at Freeport, Ill., Morrison, Ill., Pond Bank, Pa., and Harleysville, Pa.—Sunday School Meeting at Peabody, Kans.—Meetings close at Roseland, Nebr., with 7 confessions.—Two received into the Church at Hubbard, Oreg.
10. Sunday School Meeting at Weaverland, Pa.
12. Sunday School Meeting at Rohrerstown, Pa.—Special meetings begin at Plainview, Tex.
14. Bro. A. K. Brubaker ordained deacon at Evendale, Pa.—Sunday School Meeting at Mummasburg, Pa., and at Martin's Church near Orrville, O.
15. Sunday School Meeting at La Junta, Colo.—Baptismal services at Alexandria, Va.—Communion services at Thurman, Colo., and Plainview, Tex.
17. Mission Meeting at Walnut Grove Church near West Liberty, Ohio.
20. Meetings begin at Alpha, Minn.
22. Communion services at Alpha, Minn., and at Ft. Wayne, Ind., Mission.—Sunday school reorganized at Thurman, Colo., and Fairview, Mich.
26. Sunday School Workers' Meeting at Elizabethtown, Pa.
28. Meetings close at Colfax, Wash., with 33 confessions.
29. Meetings begin at Ritzville, Wash.—Bro. Jacob Graber ordained a bishop at Milo, N. Dak.—Sunday School Meeting at New Stark, Ohio.—Sunday school reorganized at Lake Charles, La., Marshallville, Ohio, and Scottsdale, Pa.
30. Sunday School Meeting opens at Guernsey, Sask., where a series of conferences are about to begin.

### OHIO CONFERENCE

Report of Meeting Held near Wadsworth, Ohio, May 22 and 23, 1913

For the Gospel Herald.

The Ohio Conference convened at the Mennonite Church near Wadsworth, Medina Co., Ohio, May 22 and 23, 1913, with the moderator in charge. There were ministers' sessions on Thursday and Friday from 8 to 10 A. M. at which time the conference questions were arranged.

The organization resulted as follows: Asst. Mod., Bro. J. S. Shoemaker; Temporary Sec., Bro. John Blosser; Committee on Resolutions, Bros. Aaron Loucks, L. J. Heatwole, A. J. Steiner.

Since a number of ministering brethren who are members of the conferences of like faith are with us, Be is resolved, That we extend the hand of fellowship and conference privileges.

### Afternoon Session

Opening exercises by Bro. J. M. Shenk. Address of welcome by N. A. Lind. Response by E. S. Hallman, Goshen, Ind. Reading of Minutes by the secretary. Conference sermon by L. J. Heatwole, Dale Enterprise, Va. Text, Acts 15:6. Testimonies by the following bishops:

J. M. Shenk, Elida, O.  
John Blosser, Rawson, O.  
A. J. Steiner, North Lima, O.  
I. J. Buchwalter, Dalton, O.  
J. S. Shoemaker, Freeport, Ill.  
Aaron Loucks, Scottsdale, Pa.  
E. S. Hallman, Goshen, Ind.  
D. C. Amstutz, Marshallville, O.

Testimonies by ministers:

Moses Brenneman, Elida, O.  
B. B. Stoltzfus, Lima, O.  
Geo. J. Lapp, Dhamtari, C. P., India.  
D. Z. Yoder, Smithville, O.  
Allen Rickert, Columbiana, O.  
C. Z. Yoder, Smithville, O.  
N. A. Lind, Wadsworth, O.  
Perry R. Brunk, Elida, O.  
C. R. Strite, Maugansville, Md.  
W. W. Hege, Marion, Pa.  
Eli Stoltzfus, Hudson, O.  
Joseph F. Brunk, Marshallville, O.  
Aaron Eberly, Dalton, O.

Afternoon session closed with prayer by Enos Detweiler.

Ministers' testimonies continued in the evening session.

Adam Brenneman, Marshallville, O.  
Gabriel Brunk, Elida, O.  
David Hostetler, Weilersville, O.  
Ben King, Ft. Wayne, Ind.  
J. B. Brunk, Bluffton, O.  
Amos Eash, Chicago, Ill.  
Geo. M. Hostetler, Canton, O.  
John Y. King, West Liberty, O.  
Caleb Winey, Peabody, Kans.  
Isaiah Royer, Orrville, O.  
Enos Detweiler, East Lewistown, O.  
P. R. Lantz, Orrville, O.  
David Leaman, Columbiana, O.  
I. R. Detweiler, Goshen, Ind.  
J. E. Hartzler, Elkhart, Ind.

Testimonies of Deacons:

Samuel Brunk, Elida, O.  
Simon Good, Elida, O.  
A. B. Burkholder, Harrisonburg, Va.  
I. B. Witmer, Leetonia, O.

### Friday

Friday forenoon after the ministers' meeting the following questions were considered and resolutions adopted:

1. Resolved, That we grant our Sunday School Conference the privilege to meet in connection with either the Mennonite or Amish Mennonite Conference if mutual arrangements can be made for same by parties concerned.

2. Believing that we are not using our privileges as we ought in giving to the Lord's cause we recommend that our ministers, Sunday school superintendents, Sunday school teachers, and leaders of young people's meeting educate the people to give "as unto the Lord" and avail themselves of the opportunity to practice the Gospel plan (I Cor. 16:2; Mal. 3:10; II Cor. 9:6, 7) and that an opportunity be given at least once every month to exercise themselves in this grace.

3. Resolved, That we give the privilege to such congregations who may wish to enter into such arrangement to make a nominal charge for meals furnished for those who attend our Sunday school conference.

4. Shall members who are absent from council meeting be requested to answer to their standing before communion?

Ans. We would earnestly admonish and



require that all members who have not given expression of their standing to do so to the officers of the Church before communion.

**5. How may we supply our needy congregations with ministers?**

Resolved, That the executive committee be authorized to look into this matter with the view of formulating a plan along the line suggested; that is, regarding the supplying of weak congregations and present to the next conference for further action.

**6. What shall be done with members who are careless and inactive regarding their duties such as being absent from church and communion service.**

Ans. That careless and indifferent members be encouraged to greater vigilance in their church duties.

Resolved, (1) That each minister in a congregation be assigned a certain portion of the field for which he shall be made responsible for the spiritual welfare of every member located therein.

(2) That he make a ministerial visit to each member who may be careless and indifferent and use all means in his power to impress him with the fact that the church of which he is a member sustains substantial loss in spiritual fellowship in each case of such absence.

**7. What shall be done in regard to individuals who request baptism on sick beds that have not been instructed in the doctrine of the Church?**

Ans. Inasmuch as baptism is not alone essential to salvation, therefore we advise and admonish that our ministers when called upon such occasion should first instruct such subjects on the fundamental principles of salvation and the doctrines of the Word of God held by the Church. If after such instruction has been given they are willing to accept the same and promise to be faithful that they be baptized and by that act be received into the Church.

**8. Shall the proceedings of our conference work be presented to our churches?**

Resolved, That the proceedings of this conference be presented to the congregations by either the bishop or ministers.

In as much as God in His providence has called from our midst our deacon brethren, William Shoup and A. A. Good, and thereby the conference and the Church has sustained a loss, therefore be it resolved, that we humbly submit our will to God in this and say, "Thy will be done," and that we extend our sympathy to the families and a copy of this resolution be spread on the conference minutes and a copy be sent to the bereft families.

By an act of Conference the Canton Mission is put under the charge of the central district.

Since our aged brother bishop, Michael Horst, who because of bodily affliction is unable to be with us in conference session:

Resolved, That we extend to him our sympathies and prayers.

Since Bro. T. K. Hershey of Youngstown, O., has been ordained to the ministry in the past year;

Resolved, That we extend him the hand of fellowship, wish him God speed, and welcome him as a member of this conference body.

State Report by Districts.

**Eastern District:** No. of Bishops, 1; No. of ministers, 4; No. of deacons, 2; No. of members by baptism, 7; No. from other congregations, 6; No. from other denominations, 2; No. reclaimed, 1; No. lost by death, 12; No. lost by letter, 3; No. lost by withdrawal, 1; Increase, 16; Decrease, 16; Total membership, 384.

**Middle District:** No. bishops, 2; No. ministers, 5; No. deacons, 4; No. received by baptism, 11; No. received from other congregations, 2; No. received from other denominations, 2; No. reclaimed, 2; No. lost by death, 8; No. lost by letter, 5; No.

lost by withdrawal, 1; Increase of membership, 17; Decrease, 14; Total membership, 359.

**Western District:** No. bishops, 2; No. ministers, 8; No. deacons, 8; No. received by baptism, 11; No. received from other congregations, 6; No. received from other denominations, 2; No. lost by death, 6; No. lost by letter, 7; No. lost by withdrawal, 1; Total increase, 19; Total decrease, 15; Total membership, 596. Total membership of the state, 1339.

The following committees and officers were appointed:

Trustee for Canton Mission, Henry Horst. For Lima Mission, P. E. Brunk. C. H. Hilty. Publication Board, John Blosser. Delegates to General Conference: from Western District, John Y. King; from Central District, D. Hostetler; from Eastern District, E. M. Detweiler. A member of committee of arrangements to General Conference, John Blosser.

The Medway Church was placed in charge of J. Y. King.

The Blanchard Church in charge of P. E. Brunk.

N. O. Blosser was appointed evangelist for the Western District.

Adam Breneman for the Central District. David Lehman for the Eastern District.

The Sunday school program was submitted to the conference and adopted.

Henry Stauffer was re-elected member of the Board of Trustees of Old People's Home.

Uriel Yoder re-elected trustee for the Orphans' Home.

I. J. Buchwalter was chosen moderator for the next conference.

Conference adjourned to meet on Thursday preceding the fourth Friday in May, 1914.

Closing exercises by Bro. J. S. Shoemaker.

John Blosser, Sec.

## REPORT

### Of Twenty-fifth Quarterly Sunday School Meeting Held at Metamora, Ill., July 6, 1913

For the Gospel Herald.

Moderator, S. D. Schertz; Chor., Joel Schrock; Sec., Lydia Oyer.

Devotional exercises by Peter Steider.

#### The Primary and Ultimate Purpose of the Sunday School.

Henry R. Schertz.  
The Sunday school stands for a purpose—not two purposes, but one two-fold object in view. Primarily, to impart Biblical knowledge and create mission spirit; ultimately to lead scholar to saving knowledge of Jesus Christ. Primary purpose a stepping stone to the ultimate.

#### How make Our Sunday School a Greater Blessing to the Community?

S. P. Imhoff, Lydia Oyer.

Go to Sunday school to receive and be a blessing. Be more concerned about spiritual things. Let prayer take place of criticisms. Only through power of God can we accomplish anything. All have gifts—"stir up the gift that is within thee." Be firm, sincere, active Christians. Gather in those who do not attend.

#### Practical Unity of Workers in the Sunday School.

Ezra Yordy, Samuel Gerber.

Unity is absolutely necessary for successful work. In order to be a unit we must keep the Bible in view. Know God. Have Jesus as our model; Follow His methods. Have Sunday school work outlined and systematized. Let each one feel a sense of duty. Teachers' meeting a help toward unity. Humility displaces discord.

#### Power and Beauty of a Pure Life.

E. H. Oyer, Martha Nofsinger.

God's purpose in forming man—that he

should be holy; leading thought throughout Bible—heart purity, undefiled religion. Impossible to have power unless life is pure. Power of pure life enables one to stand before "rulers of darkness," showing the reality of the religion of Jesus Christ. Pure life not only powerful, but beautiful; it attracts attention of non-Christians.

#### The Unconscious Influence.

A. L. Buzard.

Carefully preserve that unconscious influence for good, by living the pure life. One word or act may radiate throughout the whole world. "None of us live to him self." Certain unconscious influence given only to those who possess the Spirit; spiritual influence radiates from the Spirit-filled heart.

It is a noble life which, "being dead, yet speaketh" of things spiritual and eternal.

## REPORT

### Of the Wayne, Stark and Medina County Sunday School Meeting Held at the Martin's Church, near Orrville, Ohio, June 14, 1913

For the Gospel Herald.

Organization: Mods., D. D. Hartzler, Robert Gregory; Chors., Geo. M. Hostetler, Martin Hollinger; Secys., Jesse Smucker, Geo. Lehman; Committee on Resolutions, P. R. Lantz, J. S. Gerig, D. H. Horst.

Devotional services by Geo. M. Hostetler for Canton Mission.

Reading of minutes of previous meeting and Superintendents' reports. This district is composed of twelve schools. During the past year there were 412 meetings held with an average attendance of 1357 and a total of 157 teachers.

#### Observations in Sunday School Work.

P. R. Lantz.  
Consecrated workers in all the schools. General increased interest in missions. Some fearful of objections to aggressive work.

Better record system needed. More attention should be given to Primary Department.

Lack system of promotion. Too much indefinite teaching. Special attention should be given to those absent.

Statistics were given proving that there is a great opportunity for work in raising the per cent. of church members attending Sunday school.

#### Why do so many of our older and middle-aged brethren stay out during the Sunday school hour?

J. A. Liechty, C. N. Amstutz.

This condition may be due to—Indifference towards God's work.

Not enough interest and love for the Sunday school.

Fear of being put to work. Power of habit.

Not feeling the need of Sunday school. Not having Sunday school every Sunday.

If absence is necessary, be sure to have a reasonable excuse which God accepts.

#### What is Teaching?

Ora Liechty, Minnie Steiner.

Teaching is the imparting of knowledge to the pupil.

Precept must be backed by example. Have a definite aim in teaching and plan to reach that aim.

Use a variety of methods. What is to be taught must be suited to the pupil.

## Noon Intermission

### Children's Meeting.

I. J. Buchwalter. A profitable hour was spent with the children being instructive to all.

### Of what should the Superintendent's Review Consist?

Alvin Hostetler, J. S. Horst.



The review should be the keystone to the lesson, focusing the mind to one central truth.

Should be practical yet simple to reach children as well as adults.

Be brief and to the point.

Argument and catch-questions should be avoided.

**Shall We have Promotion Day?** Mary Good, A. R. Eschliman.

God's Word needs to be rightly divided, also rightly imparted.

The pupils should be in classes suitable to them and raised step by step.

Have a regular time at which pupils are promoted or classes re-organized.

Do not permit scholars to promote themselves.

Many pupils are lost to the Sunday school for want of a proper system of promotion.

**Round Table.** Conducted by J. F. Brunk. Many practical thoughts were given by different speakers on the following subjects:

Rural Sunday School Missions.

Teaching the lesson at home.

Teacher Training Classes.

Some results of closing the church doors every other Sunday.

Spiritual application of the lesson.

Collection, after deducting expenses, amounted to \$20.05, which was donated to Bro. and Sister Hershey of the Youngstown Mission toward the furnishing of a room for them.

Resolutions adopted:

Since there is a call for light on mission work, therefore be it resolved, That a part of our Semi-annual meetings be devoted to subjects relative to practical home mission work.

Inasmuch as many of our people do not regularly attend Sunday school, and many come late, and some remain outside, be it resolved, That we urge our ministers, Sunday school superintendents and teachers to teach promptness and the real importance of all being in regular attendance.

Inasmuch as it is necessary to have our Sunday schools properly graded, therefore be it resolved, That each school have promotion day; and furthermore we recommend that the officers of the Sunday school, with the ministers, constitute a Sunday school board to carry on this work.

A special Superintendents and Teachers' meeting, conducted by P. R. Lantz, was held between the afternoon and evening sessions. A number of difficulties and problems were discussed, and the meeting proved very helpful in many ways.

#### Evening Session

Song service and open conference.

Sermon, "Stir up the gift that is in thee." I. W. Royer.

The meeting was largely attended. The interest was good and each one was again reminded of the great field for work in the Master's vineyard. To Him be all glory.

Secretaries.

#### REPORT

**Of the Semi-annual Sunday School Meeting Held at La Junta, Colo., June 15, 1913**

For the Gospel Herald.

The meeting was well attended and the interest exceptionally good.

Our S. S. Field Worker, Bro. J. M. Brunk, was chosen moderator, assisted by Bro. J. A. Heatwole; Emma Eby, secretary. The song service was conducted by the choristers of the various Sunday schools of the district.

Some practical points presented:

The opportunities of our young people are more numerous than ever before. With the increase of opportunities temptations

also increase. Young people need to avail themselves of every opportunity that lies before them, so as to be able to meet the problems which are ever confronting them.

The careful teacher who has a pleasant expression will bring a response from his pupils.

With the change of time conditions change. When the Bible was no more taught in the day school, the Sunday school became a necessity. It has since relieved the anxious hearts of many parents.

The model teacher as a good example, is prompt, has lessons well prepared, practices what he teaches.

Little things that count in Sunday school work are proper selection of teachers, kindly regard of each other's opinions, confidence in each other, sociability, system, and order about the work.

Blessings of early service are strength of character, good clean habits, a clear conscience, blessed hope of eternal life and happiness.

All the forces of evil will not be put away until the second coming of Christ. The Sunday school should teach the children God's truth clearly and impressively, that they may not wander, but be kept in the faith.

The worth of the Sunday school to the world and the Church is inestimable. It can best be estimated by those who knew of the opposition in the beginning. It has brought the children in, developed Christian character, prepared for Christian service and activity.

To do more effective work in outlying districts we need to put forth greater effort. The right idea of self-denial is to deny ourselves of some things we have a right to, that we may help others. The pleasant association of those at our accustomed place of worship should, if necessary, be sacrificed. Some of the ablest workers should be sent out, remembering, "There is that scattereth, and yet increaseth."

Secretary.

#### REPORT

**Of the Thirteenth Annual Sunday School Meeting of the Mennonite Churches of New Stark, Bluffton, Blanchard, and Elida, Held at the New Stark, Ohio, Church, Sunday, June 29, 1913**

For the Gospel Herald

#### Morning Session

Devotional, B. B. Stoltzfus.

Organization: J. B. Brunk, Mod.; Clara E. Steiner, Sec.; Reuben Thut, Treas. The choristers from the schools represented were appointed to lead the singing.

The following topics were ably discussed by the speakers and also in open conference.

**Some Teaching Hints.** Louella Geiger.

Thoughts on Primary Department.

Teacher to prepare along three main lines: What, how and who to teach.

Use only a few points and drive them home.

Motto for teacher, "To know Christ and to make Him known."

Important to know the subject and to teach the particular point in the lesson.

**The Duty of Being Pleasant.** N. O. Blosser.

The teacher that is pleasant and not grouchy liked best.

We must have Christ dwelling within us if we would be pleasant.

We all seek power with fellowmen and in order to have it we must be pleasant.

A good business asset.

A work of grace in the heart. Illustration,

A brother said in testimony that after the Lord had finished His work in him he could keep just as sweet when the cow kicked over the milk bucket as when everything went smoothly.

**God's Beautiful Out-doors — What It Teaches Me.** C. B. Blosser.

Plea for God's out-of-doors to forget troubles.

People look at subject so differently. Illustration: Prof. took bird class out to study birds. Upon hearing the notes of a new bird one girl said, "Is it that bird that sings so sweetly?" Another girl said, "Is it that bird that is squaking?"

Another illustration. Two men took a walk in the field. One constantly remarked at the beauty of nature. The other at the ruggedness. One remarked at the scenery, the other at the rocks. One remarked at the beauty of the trees, the other at the timber. One remarked at the beautiful stream, the other at the wonderful water power.

Astronomers see God back of the heavenly body.

We are too apt to be prosaic. Objects of nature have a mellowing influence in our lives and to make us better.

There is a prose side to nature. A constant struggle goes on which is harsh and pitiless. There is a law of equalization.

Many animals and plants must die that others may live.

Constant death about us. In our lives constant struggle.

Those individuals in moral struggle who come out unscathed are the ones fitted to go on and do the work.

Closing prayer, John Blosser.

#### Afternoon Session

Devotional, C. S. Swartz.

**Reading that is Worth While.** R. R. Brenneman.

Do only the essentials in reading as well as in all other matters. Read any matter which gives high regard for home. Read any literature which encourages purity. Read difficult matter. Minds are trained in grappling. Bible study a great standard. The great aim in reading should be to develop Christian character.

**Christian Tact.** J. L. Steiner.

Tact is skill-power. In church work tact builds up the Church. One minister goes into a Church and in a very short time has the members ruffled. Another minister goes into a ruffled church and pours on oil and soon everything runs smoothly.

Tactful men will convert people.

**The Potter's Wheel.** C. H. Hilty.

God the potter. The Jewish nation the vessel which was marred. God wants U. S. to be of great honor.

If we want nation to be good we must as individuals be true.

God will carry out His plans with another vessel if we fail.

A powerful subject. Applies strongly as individuals, as Sunday schools, as churches.

We are constantly on the wheel. Let the Lord have His way with our lives and the lives will be to His praise and glory.

Closing prayer, N. O. Blosser.

#### Evening Session

Devotional, James Stalter.

**The Physical and Moral Hero—The Man Who Conquers Himself.** Jno. Blosser.

**The Victorious Life.** B. B. Stoltzfus.

Closing prayer, J. B. Brunk.

Clara E. Steiner, Sec.

We are more likely to ask for blessings desired than to give thanks for favors received. Jesus cleansed ten lepers, but only one returned to give thanks. Are we among the nine?—Sel.



## REPORT

## Of the Mennonite Old People's Home near Lancaster, Pa.

For the Gospel Herald.

(May and June, 1913.)

**Donations.**—Provisions, clothing, etc., were contributed by the following: Bro. and Sister Landis Hershey, Ellen S. Bernhart, Mrs. Isaac Miller, Wm. Graybill, Mrs. John Weaver, Mrs. Elizabeth Leaman, Willes Killheffer, Anna Stauffer, Mrs. Jonas Shenk, John Hostetter, John D. Buckwalter, Eliza Stauffer, Mrs. Samuel Musser, Harry F. Eshbach, Florence Crills, and Lizzie Zook.

**Cash.**—Emerson Rohrer, \$2.00; L. A. Reynolds, \$1.00; Aaron Hostetter, \$2.00; Ira M. Shertzer, \$1.00; Phares K. Stauffer, \$1.00; Peter Hess, \$1.00; Martin Mumma, \$1.00; Bro. and Sister John Saylor, \$1.00; Ellen S. Bernhart, .50; David S. Leaman, \$1.00; E. L. Heisey, .50; Wm. H. Weaver, \$2.00; Frank Rohrer, \$1.00; Mrs. Jacob R. Landis, \$1.00; Bro. and Sister Milton Hofford, \$1.00; Lizzie Martin, \$1.00; C. S. Flory, \$1.00; Lizzie Brubaker, .50; Mary E. Landis, \$2.00; Emma L. Miller, \$1.00; H. L. Heller, \$1.00; John M. Fenninger, \$1.00; Michael Nolt, \$1.00; Magdalena Diener, \$1.00; Elmer K. Horst, .50.

**Services** were conducted by the following brethren:

May 4, by D. H. Mosemann and A. B. Eshleman. The latter read Eph. 1 for a lesson and the former preached from Heb. 4:14.

May 18, by John B. Snively, Moses Gehman, Joseph G. Horning, and Daniel Metzler. Bro. Gehman opened the services and Bro. Snively preached from Heb. 12:1, 2.

June 1, by Jacob H. Thomas, Christian Charles, and Amos G. Kauffman. The lesson was read by Bro. Charles from II Tim. 4 and the text was taken from the same chapter, verses 6-8.

June 15, by Aaron B. Harnish and H. L. Herr. The lesson, John 14; text, I Pet. 1:2-4.

June 29, by Noah Z. Hess who admonished us as to our duty, using I Cor. 15:58.

Health is very good. We have only one sick at this time. Sister Domer has been sick in bed for the last three weeks from stomach trouble. Can we appreciate and be thankful enough to our dear heavenly Father for the blessings He is showering upon us? My prayer is, Lord, help us that we may be more humble and patient in Thy service. Our help is not so strong as it ought to be. The one who is doing the cooking is not well. Cannot some one come and help us in this work?

Gratefully acknowledged,  
T. E. Moyer.

## FINANCIAL REPORT

## Of Welsh Mountain Industrial Mission for Second Quarter, July 1, 1913.

For the Gospel Herald.

## Receipts—Contributions

Susan Ressler	\$ 1.00
John Musselman	100.00
Joseph Kennel	1.00
Millwood Bible Class	3.72
Paradise Mission Meeting	27.30
Henry L. Musser	1.00
Elmer K. Horst	1.00
Leah Horst	.50
Anna E. Kauffman	.50
Hanover S. S. Meeting	5.00
Laura Good	.50
Rudy Stauffer	.50
<b>Total</b>	<b>\$ 142.02</b>
Rec'd for Mdse.	2543.03
Money borrowed	107.00

Real Estate Property Sold	700.00
<b>Total for quarter</b>	<b>\$3492.05</b>
Previous receipts	1647.18
<b>Total to July 1, 1913,</b>	<b>\$5139.23</b>

## Expenditures

Paid for Mdse.	\$1827.16
Labor	329.16
Borrowed money returned	800.00
General Expenses	124.62
Machinery & Fixtures	17.50
<b>Total</b>	<b>\$3198.44</b>
Previous expenditures	1462.55
<b>Total to July 1, 1913</b>	<b>\$4660.99</b>

Gratefully acknowledged,  
Noah H. Mack, Treas.,  
per A. M.

## Superintendent's Report

Paradise Sewing Circle	\$12.46
Mellinger's Sewing Circle	5.70
<b>Total</b>	<b>\$18.16</b>
Anna Martin, Asst. Supt.	

## Obituary

**Snyder.**—Absalom C. Snyder was born Sept. 2, 1841; died at his home in Breslau, Ont., June 7, 1913; aged 71 y. 9 m. 5 d. He was married to Elizabeth Cressman over 50 years ago and to this union were born 2 children, Lovina and Ozias. Lovina preceded him to the spirit world some years ago. There are left to mourn his departure his wife, 1 son, 10 grandchildren, and a host of relatives and friends. Services were conducted by Enoch Bauman and Oscar Burkholder.

**Horst.**—Susan, wife of Joseph Horst, was born in Franklin Co., Pa., March 9, 1847; died of bronchitis at her home in Maugansville, Md., June 12, 1913; aged 66 y. 3 m. 3 d. She was married to Joseph Horst Sept. 5, 1876. She joined the Mennonite Church when young and remained faithful until the end. Her place in the church was seldom vacant. Her husband and 9 step-children, 2 brothers and 2 sisters survive. We have lost a kind mother, a good companion and good neighbor. Services at Reiff's Church on Sunday, June 15, 1913, by George S. Keener and Christian R. Strite. Text, John 11:26. Interment in the adjoining cemetery.

"Mother thou hast left us lonely,  
Here thy loss we deeply feel;  
But 'tis God that has bereft us,  
He can all our sorrows heal."  
Mary L. Martin.

**Moyer.**—Abraham M. Moyer was born in New Britain twp., Bucks Co., Pa., Aug. 6, 1851; died at his home in Silverdale, Pa., May 23, 1913; aged 61 y. 9 m. 17 d. He was afflicted with a complication of diseases for about a year during which time he was a great sufferer, but bore it patiently. He was an active worker both in Sunday school and church and was much interested in the welfare of souls. He is survived by his companion, 2 sons, 5 daughters, 8 grandchildren and a host of other relatives and friends. Peace to his ashes and rest to his soul.

"Call not back the dear departed,  
Anchored safe where storms are o'er;  
On the borderland we left him,  
Soon to meet and part no more.  
When we leave this world of changes,  
When we leave this world of care,  
We shall find our missing loved one  
In our Father's mansion fair."

**Saltzman.**—Joseph C. Saltzman was born in Woodford Co., Ill., April 17, 1865; died of heart trouble and paralysis June 22, 1913; aged 48 y. 2 m. 5 d. He accepted Christ as his Savior in his youth, united with the Amish Mennonite Church, and remained a faithful member to the end.

On Feb. 2, 1891, he was married to Barbara Eigsti of Tazewell Co., Ill. This union was blessed with 3 sons and 1 daughter. He leaves to mourn his death his faithful wife, 4 children, his aged mother, 3 brothers, and 2 sisters.

Short services were held at the house by Bro. Geo. Sommers and at the church by Bro. Joseph Schlegel of Hydro, Okla. (Text, II Tim. 4:6-8) in German and by Bro. Samuel Gerber of Tremont, Ill., in the English language. Text, Psalms 39:4. Buried in the Waldo Cemetery.

"Some sweet day when life is o'er,  
We shall meet above,  
We shall greet those gone before  
In that home of love."

**Slagell.**—Nicholas H. Slagell was born in Tazewell Co., Ill., April 22, 1849; moved with his parents to Livingston Co. in 1863; united with the Amish Mennonite Church in his youth and remained faithful to the end. He was married to Mary Steinman, Sept. 7, 1873. To this union were born 5 sons and 3 daughters. In January, 1913, he moved from near Fisher, Ill., to near Flanagan, Ill., at which place he died of cancer of the stomach June 28, 1913. He was bedfast a few weeks, being very patient through all. He leaves a loving companion, 5 sons and 3 daughters who were present at the time of his death with the exception of one daughter. He also leaves 7 grandchildren, 1 adopted grandchild, 3 brothers and 5 sisters and many friends to mourn his departure. He was ready and willing to go. Funeral services were held at the house by Bro. Dan Orendorff from Prov. 39:5, and at the church by Bro. Peter Zehr in German and Bro. Geo. Sommers in English from II Cor. 5:1. Interment in the Waldo Cemetery.

"For to me to live is Christ, and to die is gain."

**Brenneman.**—Elizabeth Jane Brenneman was the fourth one of a family of 9 children born to David and Rebecca (Funk) Shank of Rockingham Co., Va. Of this family Mary Long of Lima, Ohio, and Rebecca Lehman of Guthrie, Okla., survive the deceased. On Dec. 24, 1863, she was married to Melchoir Brenneman of Virginia, to which union were born Charles D. of Lima, Ohio; Rebecca Frances of Elida, Ohio; George G. of Yuba City, Calif.; John P. of La Junta, Colo., and Mary M. of Elida, Ohio, who died in 1901. There are 8 grandchildren and 3 great-grandchildren who survive her. On March 27, 1882, her husband died, after which she by her own labor cared for and raised her family of 5 children. She was a very affectionate mother and was made glad to see all of her children accept Christ as their Savior in early life. One of her greatest pleasures was the reading of her Bible and the literature of the Church of her choice, the mission cause being especially near to her heart. Jan. 5, 1893, she was again united in marriage to John L. Brenneman of Elida, Ohio, to whom she was a devoted companion until his death on Sept. 4, 1911. Since that time she spent most of her time with her only surviving daughter, Rebecca Frances Brenneman. Early in life she united with the Mennonite Church and remained faithful until death on July 4, 1913, at the home of her sister, Mary Long of Lima, Ohio; aged 72 y. 2 m. 10 d. Burial on July 6 in the Salem Cemetery in the

(Continued on next page.)



## Items and Comments

"France has spent \$35,000,000 in planting trees on the watersheds of impotent streams."

According to government reports the corn crop for 1913 promises to be the second largest in history.

"According to the Canadian forestry association 50 per cent. of Canada is capable of growing nothing but timber crops."

The latest reports from the Balkan region show very little evidences of peace in the near future. The allies of a few months ago have turned against one another and there is no telling where or when the awful strife will end. Frightful atrocities are reported to have taken place in the war-plagued region.

A bill has been introduced into the national House of Representatives at Washington, D. C., authorizing the government to invest in three per cent. bonds and loan them at the same rate of interest to farmers. Should the bill become a law it would afford relief to many farmers, and probably also encourage wild speculations which are not best in the end.

A novel proposition to improve the highways of Missouri is presented in an announcement that the governor is shortly to issue a proclamation calling upon every able-bodied man in the rural districts and towns of the state to spend two days of hard labor on the highways of the state. The governor estimated that in response to the proclamation at least 300,000 men will work the roads.

Once in awhile you hear an honest man who has never studied but one side (the side of self-interest) of the question contend that it is right to put the finest apples or potatoes at the ends of the barrel while the inferior products are put between. The practice is justified on the ground that it is a common practice and consumers expect it. Now comes the report from portions of Canada that "dishonest shippers are killing the apple trade" because of this very practice. Consumers have found them out and propose to buy where they may get good apples in the middle of the barrel as well as at the ends. Honest men do not pattern after dishonest practices, no matter how common the dishonesty may be. "Thou shalt not steal" refers to packing apples and potatoes as well as to other things.

### ANNOUNCEMENT

The semi-annual meeting of the Sewing Circles of Lancaster Co., Pa., will be held at the Vine St. Mission, Lancaster, on Monday, July 28, at 2 o'clock P. M. Every one interested is invited to attend.

Secretary.

### ANNOUNCEMENT

The new catalogue of the Hesston Academy and Bible School is out and will be sent free of charge to any one desiring a copy. It contains a brief history of the school, description of courses of study, expenses, register of teachers and students and general information about the institution. A list of names of prospective students will be appreciated. Address the principal, D. H. Bender, Hesston, Kans.

(Continued from preceding page.)

presence of a large assembly of relatives and friends. Services by the home ministers. Text, Job 14:15, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

"Oh, the hope, the blissful hope  
Which Jesus grace has given  
The hope when days and years are past  
We all may meet in heaven."

**Paul.**—Sister Mary Paul was born in Greene Co., Pa., Nov. 20, 1891; died in the Mercy Hospital, Pittsburg, Pa., July 4, 1913; aged 21 y. 7 m. 14 d. After her mother's death she resided near Carmichaels, Pa., with her uncle and aunt, Bro. and Sister Samuel Rockwell. Her death was caused by a tumor on the brain. After suffering wonderfully for four weeks she was removed to the Mercy Hospital but was beyond the help of earthly physicians. She bore her suffering patiently and was resigned to God's will, her last words being, "I am ready to die."

She leaves her father, 1 sister, 2 brothers and a host of relatives and friends to mourn her early departure.

Funeral services at the Masontown Mennonite Church from II Tim. 4:6 (first clause) by E. D. Hess, assisted by Ed Miller of Springs, Pa. Interment in cemetery near the church.

## CONFERENCE ANNOUNCEMENTS

### Southwestern Pennsylvania

The Annual Conference of the Southwestern Pa. Conference District will be held in the Weaver Meeting House, Cambria Co., Pa., on the following dates:

Sunday School Conference beginning Tuesday evening, August 26, continuing all day on the 27th. Church Conference beginning Thursday morning, Aug. 28, continuing at least part or all day on the 29th.

All coming to conference from a distance should notify either one of the following brethren: L. H. Weaver or Andrew Baumgardner, R. 3, Johnstown, Pa.

Those coming on the P. R. R. stop at Johnstown, take the Windber trolley and stop at Scalp Level; those coming on the B. & O. change at Rockwood for Johnstown, stop at Paint Creek, take trolley to Scalp Level.

The Bishops and Executive Committee will meet at the church Tuesday afternoon, Aug. 26, at 2 o'clock.

W. C. Hershberger.  
Sec. of Conference.

### Missouri—Iowa

The Lord willing the Missouri-Iowa Conference will meet with the brotherhood near Versailles, Mo., during the last week in August as follows:

Aug. 26 and 27, for Sunday School Conference.

Aug. 28 and 29, for Church Conference.

All the ministers, Sunday school workers, Mission Board committeemen, are especially urged to be on hand promptly for service.

A hearty invitation is extended to brethren and sisters throughout the district. A special invitation is extended to brethren and sisters from other districts to come and be with us in our deliberations.

Versailles is the nearest railroad over the Rock Island or Missouri Pacific Rys.

Address either of the following brethren with reference to your coming: D. F. Driver, Eli Swartzendruber, Amos Gingerich, all of Versailles Mo.

J. R. Shank, Secy.,  
Carver, Mo.

## MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.  
D. D. Miller, Vice Pres., Middlebury, Ind.  
J. S. Shoemaker, Sec., Freeport, Ill.  
I. R. Detweiler, Field Sec., Goshen, Ind.  
G. L. Bender, Gen. Treas., Elkhart, Ind.  
J. E. Hartzler, Asst. Treas., Elkhart, Ind.  
S. H. Musselman, E. Treas., New Holland, Pa.  
J. R. Stauffer, W. Treas., Milford, Nebr.  
M. C. Cressman, Can. Treas., Berlin, Ont.

### OUR MISSIONS

#### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.  
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

#### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

### BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., I. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

In the defense and confirmation of the Gospel. "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTDALE, PA., THURSDAY, JULY 24, 1913

No. 17

## EDITORIAL

"The fear of the Lord is the beginning of wisdom."

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Approved of God" strikes the keynote of successful service. Make sure of that point, and the whole victory is won. It is the "good success" of which God speaks to Joshua. How to attain it is found in Eccl. 12:13; Matt. 5:3-16, and many other places.

**India Mission Supplement.**—Next week we expect to publish the annual report of our missionaries in India to the home Church. These articles are very interesting and will appear in the form of a supplement to Gospel Herald. A number of extra copies will be printed for such as desire them.

For some cause the editorial on the Narrow Way which appeared in these columns was unjointed. That which ought to have been the latter half of the editorial appeared at the foot of the first column, just before the introductory part at the head of the second column. If you are interested in reading it as intended this explanation will enable you to get its parts located.

**J. S. Musselman.**—Two articles telling of the departure of our beloved brother, and leading us to reflect upon what his death means to the Church, appear elsewhere in this issue. There is something pathetic about the message headed, "Due to the Condition of the Well." At the close of the message this sentence is found: "Written by one who is scarcely able to hold the pen—his

affectionate twin sister, Ella Mae Musselman."

Sister Ella, together with nearly all the family, was stricken with the same disease which cost our brother his life. Weak in body, yet strong in affections, she tremblingly penned this message in memory of him who meant so much in her life. May the Lord comfort the bleeding hearts of the bereaved and speedily raise the sick.

The departure of our brother under the circumstances that he went leaves many thoughts for reflection, two of which we wish briefly to mention.

God in His infinite wisdom sees best to remove loved ones whom we think are in the height of usefulness. It is not only a reminder that we are liable to be called to eternity at any time, regardless of our condition or serviceableness to fellowmen, but also a reason why we should praise Him for His infinite wisdom and goodness, and follow Him under all conditions and circumstances.

The second point is with reference to literature. Notice the heading of the article: "Due to the Condition of the Well." The water in that well was doubtless refreshing, pleasant to the taste, satisfying the thirst, building up the body—but it had the germs of death floating in it! How like so much of the literature we read. It is refreshing, fascinating, often helpful and strengthening—but it is impure in doctrine. Thus while we drink in the stream which seems to do us so much good, these poison germs find lodgment in the mind and heart, and often cause the death of the soul. Be careful about the well, whether you consider it from a natural or a spiritual standpoint.

We trust that our readers may not pass lightly by the important question presented in the article by Bro. G. J. Lapp.

### A Proposed Union Seminary.

Many of our readers have doubtless heard of the effort being made to establish a union Mennonite Theological Seminary, under the auspices of as many different Mennonite bodies as would care to have a part in supporting it. A number of inquiries have been sent in calling for particulars. Up to this time we have been unable to give definite information on the subject, for until quite recently all that we knew of the proposed enterprise was rumor, and rumor is not always reliable. But recently we came in possession of a complete and official statement from the pen of President Mosiman of Bluffton College, of all that has thus far been done, and of what is proposed to be done in the future, and we cheerfully pass on the information.

For a number of years there has been a growing conviction on the part of a few of our educators that there should be a closer union of the educational forces of the several bodies interested. This conviction has been converted into action, with the result that a new school is in sight. Last December an informal meeting was held at the Hotel LaSalle, Chicago, at which time this problem was considered. There were present J. W. Kliever, president of Bethel College, Newton, Kans.; N. E. Byers, president of Goshen College, Goshen, Ind.; S. K. Mosiman, president of Central Mennonite College, Bluffton, Ohio; A. S. Shelley, Bally, Pa. At this meeting it was agreed that the cause of higher education could best be served by a co-operation of the educational forces of the several bodies of Mennonites supporting schools. It was further agreed that if sufficient sentiment would become apparent in favor of the movement another meeting should be called at some central place to consider the



possibility of such an undertaking. Accordingly a meeting was called for Warsaw, Ind., May 29, 1913. This was held at the time appointed, there being an attendance of twenty-four friends of the movement, representing the following bodies of Mennonites: Mennonite, General Conference Mennonite, Central Illinois Conference, Defenceless Mennonites, Mennonite Brethren in Christ. "The most important resolution passed at this meeting was the following: 'Resolved, that it is the sense of this meeting that an institution be established, representing the various branches of the Mennonite Church, giving the under-graduate and the graduate work of a standard college (courses leading to the A. B. and A. M. degrees), the theological and Biblical work of a standard seminary, and courses in music aiming at the thorough development of the musical ability of our people and meeting the needs of our churches.'" It was also agreed at this meeting that the proposed seminary should be established in connection with a school already in existence. A Board of fifteen members (three from each body represented) was chosen and requested to take the necessary steps leading to the organization of the proposed school.

A meeting was held in Chicago, June 24, at which time the Board was formally organized by the election of J. F. Lehman, Berne, Ind., president; E. Troyer, Normal, Ill., vice president; and C. H. Smith, Goshen, Ind., secretary. It was unanimously decided to locate the school in connection with Central Mennonite College, Bluffton, Ohio, the combined school to take the name of "Bluffton College and Mennonite Seminary." S. K. Mosiman was elected president of the combined school and N. E. Byers chosen dean of the college. The seminary is to be started next year. A finance committee was chosen, and the work will be pushed. It is the intention to have all the bodies interested both on the Board and on the faculty. The present Board is to be superseded by another one of three members selected by each body taking part in the organization. It is the avowed purpose of the leaders in this new movement not to interfere with the work of any schools now established.

We spoke of this being a "movement." It is but just to say that so far as our Church is concerned there has been no movement. While a few individual members have been vitally interested, to our knowledge none of our congregations or conferences has considered it or has been called upon to consider it. The Mennonite Board of Education has never considered it.

the majority of its members having been uninformed save what rumor brought to their ears.

We believe that the promoters of this enterprise were prompted in their course by what they considered to be the best for the educational interests of our people. They recognized that a union of forces would mean greater capacity for efficient work, and doubtless felt the pulse of friendship which made them wish to bring about a closer fellowship and perhaps an ultimate union between the bodies represented. Both of these are worthy causes deserving sincere and prayerful consideration. And yet we can not but feel that they failed to look all around on all sides of the question, or they would have seen at least some reasons why the movement is unwise, to say the least. While it is pleasant to reflect that here are five bodies that ought to be one which are now about to unite their educational forces for the uplift of our young people, it is both safe and wise to keep our eyes open to facts as they exist and take them into consideration as we lay our plans for the future. There are two reasons which in our humble opinion put the idea of a union school under existing circumstances entirely out of the question: (1) It would of necessity have to be established upon a compromise foundation. (2) The kind of work proposed to be done would unfit rather than fit our people to carry on the work of the Church on whole-Gospel lines. These points we shall endeavor to make clear.

It is with the feeling of greatest charity that we say what we do. Though the thoughts which follow are not altogether in harmony with those held by some people, we ask that you consider them in the same spirit in which they are given and to prayerfully consider them in the light of existing conditions.

Of the five bodies proposed to be united for educational purposes, four are dissenters from the position taken by the main body of Mennonites on the ground that they can not conscientiously subscribe to some points of doctrine and of discipline which we believe the Bible teaches. These points are well known, and need not be discussed here. If, as some contend, there is "practically no difference" between us, let this fact be brought before our churches, and let the churches lead the way to consolidation. When the churches have once been merged into one body, then is the time for the church institutions to stand loyally by the Church and also merge their interests. But the fact is that there are enough points of difference considered vital that no effort at real union has yet been made by the churches involved. If under such circumstances members of these five bodies would unite in launching

a union school, and these members personally would correctly represent their respective churches, then one of two things would be true: Either there would be discord and conflict in doctrine, or there would be silence and hurtful compromise on points considered vital enough to keep these five represented bodies apart. Neither of these conditions could be defended from the standpoint of wisdom or of Gospel soundness. The first would result in failure; the second, worse than failure.

If a school is to wield a positive influence in the molding of character and convictions, it must take a definite stand in favor of the ideals, doctrines, and type which it wishes to see exemplified in the life of its students. This can never be in a school established upon a compromise basis. Silence upon vital questions means a weak and vacillating policy on the part of the institution, and so far as the influence of the school goes it means that kind of a character on the part of the students. Hence a general drift downward to a level with the lowest type of liberalism tolerated in the school. No church can afford to support any school as a denominational institution unless the faculty and all in authority in the institution are fully committed to and living examples of the type and doctrines for which said church stands.

We are not at all enthusiastic over the idea of establishing a Mennonite theological seminary under any circumstances. In fact, we share the conviction of the great body of our people that such an enterprise would be a hindrance rather than a help to the cause for which we stand. If we are to judge from what seminaries have done for other denominations we may reasonably expect one among us to encourage the removing of many ancient landmarks which we hold dear. It would lead to the lowering of the standard of our ministry from a free to a hireling basis. It would revolutionize our way (which we believe to be the scriptural way) of calling men to the ministry. It would discourage rather than encourage that kind of humility and spirituality which we believe to be conducive to the greatest good in the spiritual uplift of the people. Recognizing the fact that the average seminary of today is tainted more or less with that form of "advanced thought" which has properly been termed "thinly veneered infidelity," the thought of the connection there would of necessity be between them and the leadership in our church is not comfortable. The instructors in our seminary would necessarily be compelled to get their training in these higher institutions of learning. They in turn would train the spiritual leaders in our own church. Thus would these institu-



tions which we believe stand for ideas and ideals which are positively unscriptural become the indirect head of the religious instruction in our Church. Especially should this dangerous experiment be avoided when it is known that the institution is founded upon a compromise basis, and when it is apparent that many of those in authority in the school would not be in sympathy with many of the things which we believe the Word of God upholds.

We trust that we may be understood on this point. We have never knowingly missed an opportunity to encourage a diligent, prayerful, systematic study of the Bible. We have seen the practical value of our young people having the aid of those more experienced in their search for truth, and for this reason we encourage Bible meetings, Bible schools, and every other work that will give our young people a better knowledge of the Bible, a more thorough indoctrination in the way of righteousness, a wholesome training for Christian service. But we believe that all this work should be on a solid basis, in safe hands, properly safe-guarded, under the immediate leadership of those whom the Holy Ghost has set as watchmen and overseers of the flocks. In these days of rationalism and much ecclesiastical machinery we tremble at the idea of making the seminary the fountain head of religious instruction, especially when it is built upon a compromise platform. This kind of a basis for any kind of a school is dangerous enough; but for a school resting on that kind of a foundation to be recognized as headquarters for the training of our church leaders is entirely out of the question.

Our duty is clear. No one who takes the conservative view of Christian doctrine held by our church, after a careful study of the plan as proposed, will be likely to favor it. To say nothing of the loss which such a policy would mean to the more conservative churches interested, the confederation idea is a hindrance, not a help, to the cause of real union. With warmest love toward those who can not see all things in the same light as we see them, let our friendship for them be equaled by our loyalty to all that we believe that the Bible teaches, and our firmness in standing unshackled in support of the same. Let the friends of our schools stand loyally by them and help make them what they ought to be. Let our schools stand loyally by the Church and show their practical worth by sending out students who are equipped to fight the battles of life, loyal and whole-hearted in support of the Church, champions of the faith, and filled with a holy zeal for righteousness. While we can not sanction the kind of union work now under consideration so long as these

vital differences in points of faith exist among the bodies interested, yet we long for the time, and pray that it may come speedily, when these differences may be wiped away; when in common fellowship we may be recognized as one body in Christ, having one organization, obedient to the whole Gospel, working together in all things whereby God is glorified and souls are won for His kingdom.

## LOVE

By D. J. Johns.

For the Gospel Herald.

(Continued.)

### Love and Hatred Contrasted

Love, that feeling of kindness and good will, is ever desirous for the well-being and advancement of the cause of its subject. If then God is the object of man's love, it follows that his desire will be to do the things which are pleasing to God.

Hatred, the feeling of great dislike and aversion, intense ill will, always bears with it the thought of abhorrence; and therefore naturally delights in the misfortune, grief, downfall, and even destruction of its object. "Who-soever hateth his brother is a murderer" (I Jno. 3:15). Cain hated Abel—result, his iniquities laid upon another.

Can these two great opposites dwell in the same heart? The psalmist in describing the majesty of Christ's kingdom says, "Thy throne, O God, is forever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Psa. 45:6, 7). "Neither shalt thou set up any images; which the Lord thy God hateth" (Deut. 16:22). "Thou hatest all workers of iniquity" (Psa. 5:5).

God, who is in verity love, Himself hateth. He loves righteousness and hates iniquity; loves good and hates evil and this could not be otherwise, because the good and the evil are so completely the opposite one from the other that they can never peacefully dwell together. But the love for the good and hatred for evil, likewise the love for evil and hatred for the good, are so harmonious that they not only dwell in the same heart but can scarcely be separated. It is not hard to understand, therefore, how that the prophet could tell the people to love the good and hate the evil (Amos 5:15), that the Lord might be gracious unto them. Of the cruel princes it is said that they "hate the good, and love the evil" (Micah 3:2). Then we conclude—

1. **That love for the one and hatred for the other of these two great opposing forces in the world must and do dwell in the same heart.** In order to overcome "the prince of the power

of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2), we must hate this spirit of disobedience (to God), and this we do only to the degree that we love the spirit of obedience (which is the spirit of love).

2. **That love and hatred for the same object can never peaceably dwell together.** "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other" (Matt. 6:24). Man can not love sin and hate sin at the same time. Neither can he love God and at the same time love sin, for the love of God is hatred to sin. He who halts between two opinions is double-minded, and "the double-minded man is unstable in all his ways" (Jas. 1:8).

3. **That in order to be a good lover a man must also be a good hater;** just as a person, in order to live a pure, meek, quiet, peaceable, nonresistant life, must be a good fighter. What kind of a fighter? with carnal weapons? No; "the weapons of our warfare are not carnal." Paul tells Timothy to "fight the good fight of faith." Of himself he said, "I have fought a good fight." David said, "I hate them with perfect hatred" (Psa. 139:22). He hated them because he loved God. It is they that "abhor that which is evil," who cling most tenaciously "to that which is good." The greater our love for God, the more intense our horror for sin. Pity the man who professes to be filled with a love for God and yet looks with pleasure upon the popular sins of the age. Our love for righteousness increases as we learn to hate evil.

4. **That a man's outward life bears testimony to his real character.** If this shows a lack of the spirit of love (which is the spirit of Christ) it is an evidence that the birth "of water and of the Spirit" has not yet taken place, for that which is born partakes of the nature of that which brings it forth. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). "We know that we have passed from death unto life, because we love" (I Jno. 3:14). This brings us to the next division of our subject.

Goshen, Ind.

(To be concluded.)

Sin is an abyss, a mystery, how deep only they know who have fought against it; but the depths of Christ's love go down beneath all human necessity, sorrow, suffering and sin. So deep is the love of Christ!—Sel.

Oh, that Christ should be so large in sweetness and worth, and we so narrow, pinched, so ebb, and so void of all happiness, and yet men will not take Him! they lose their love miserably, who will not bestow it upon this lovely One.—Rutherford.



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Hades

What is there in a name? At times there is nothing in particular, but this name has a wonderful significance. It means at least two things: (1) It is referred to in the New Testament as the grave, or the unseen world, or as is the almost universal opinion of Bible scholars, the intermediate state of the soul between death and the resurrection, divided into two parts, one the abode of the redeemed and the other the abode of the lost. (Rev. 20:13; Acts 2:31; I Cr. 15:55.) (2) It is sometimes referred to as a place of torment (Luke 16:23; II Pet. 2:4; Matt. 11:23).—This description is taken from Smith's Bible Dictionary and is based on the translation of the Hebrew and Greek for the word "hell." This definition seems to establish the fact that the soul of mankind does not go direct to heaven if saved or to hell if lost, but that there is an intermediate state where the soul remains until God's appointed time when we shall all appear before God to receive our reward whether good or bad. May God help us to be faithful unto the end.

#### Idols

Originally, idols were images, or forms, or statues, carved out of wood or stone or formed of metals and consecrated as objects of worship by heathen people.

But idols are more than this. An idol is anything which usurps the place of God in the hearts of His rational beings. It is anything in which we indulge an excessive or sinful attachment.

America is considered a Christian nation, but it is fast becoming a nation of idol worshipers. Among the hundreds of things which take first place in the hearts of the people of this age and thereby become idols, we name the following: farms, homes, wealth, possessions, habits, lusts, fashions, etc. When we neglect our devotions to the God of all the earth and become so completely absorbed in other things that we give our attention entirely to them, they become our idols. Man always did and always will set his affections on something which in turn proves to be his god. May God help us to ever and always set our affections on things above and worship God alone.

Belleville, Pa.

"Plans have been made by six denominations working in China to establish a union Bible school in Nanking".

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### OUR MISSIONARY MESSAGE

#### III. The Open Doors in Sight

By A. M. Eash.

For the Gospel Herald.

I have promised to write an article on the above subject, having selected it in preference to about ten others because it appealed to me as the easiest one to discuss. The subject has come to mind a great many times during the last few weeks and, as the time passed, the number of open doors has been rapidly increasing and the demands for work have been becoming more and more insistent. In his letter, the editor says he wants something that will have the effect of "awakening a greater interest in the work launched by our Lord Jesus Christ."

We as a church have, during the last few years, been greatly stirred by the many opportunities for service that have presented themselves—India has opened up, the cities have presented their claims, the call is coming incessantly from South America, now the rural districts present their claim as being greater than any of the others. First thought says there ought to be presented in a most stirring way the calls from these respective fields to a greater service. Were there no other OPEN DOORS in sight, the conditions in these fields are such and the openings for greater service are so great that, if the Mennonite Church would at once make a real sacrifice for missions—by furnishing sufficient workers to fill the openings and by supporting in a really creditable manner her resources would be exhausted long before the entire need would be supplied. As if to show disapproval of the optimism expressed in many quarters and the satisfaction of the Church with present efforts and results, God has dealt almost severely. We lament the loss of such workers as Bro. Burkhardt, Sister Anna V. Yoder—and now Bro. Musselman—and wonder why such strong workers are being called away. How long will the Church allow her missions to continue without sufficient workers, South America to go without our help and the rural work and activities be a matter of agitation largely? What methods will He need to employ soon to stir us out of the state of inactivity and lethargy into which we have come? To be honest, are a dozen city missions, one foreign mission of several stations—many of them usually short in funds and work-

ers—and agitation with regard to work in South America and rural districts sufficient to satisfy the demands of God upon the Mennonite Church? The Church has a definite call to greater service by properly caring for the work already undertaken and extending her activities in those respective fields.

I pause to look at the missionary section of my library. The number of volumes is not so large, but how vividly do the different titles bring to memory some of the feelings that moved the mind when the contents were first read. "The small horizon of our church and her activities fades away and again come the words of the Master, "Look on the fields," "The harvest truly is plenteous."

"The Church of the Open Country" and "The Challenge of the Country," plus what has been written and published in our papers and magazines, what we have heard said in conventions and conferences and what has come under our personal observation, convince us that the country districts of our land are presenting an OPEN DOOR to the Christian Church in such a positive manner that only the blind are unable to "Behold." When one bears in mind that the "blood" that leads in the activities of the world is largely "country blood" and that in the maintaining of a true standard in the religious world the products of the country church must be an important factor, the importance of maintaining such a standard of Christianity in the country church greatly impresses him. Then there are the books dealing with the problems presented by the immigrants, those dealing with the demands of the colored neighbors, the mountain districts, our Mexican and Spanish neighbors, and others with other problems presented in the home field. There are also books on China, Japan, Korea, Burmah, Africa and other fields. Some one has just said that there are today more non-Christians in China than there were when the first foreign missionary landed on its shores and, further, that never in the history of Christian missions in China has there been such a ready response to the teachings of the missionary. OPPORTUNITIES FOR SERVICE are presenting themselves on every hand, so much so that the greatest difficulty of the present missionaries is not to find work to do but to decide what to leave undone. What is an OPEN DOOR if not a GREAT NEED PRESENTING OPPORTUNITIES FOR CHRISTIAN SERVICE?

If these vast unevangelized fields do not appeal to them because of a lack of knowledge concerning them, does not the abundance of literature at almost ridiculously low prices present every opportunity necessary for acquiring the knowledge? If we will not inform



ourselves of these large needs, HOW LONG until our church will furnish sufficient efficient workers to properly care for the work already started?

Chicago, Ill.

## FROM OUR MISSION STATIONS

### Columbia, Pa.

(274 S. 4th St.)

Since our last letter in the Gospel Herald it is with much pleasure that we can say that the Lord has at this place added to the church seven more souls. "Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord."

We had the pleasure of having with us in Sunday school last Sunday Bro. John Mellinger. Total number present, 90. Average attendance for the last quarter was nearly 70. The brethren, Lehman Kraybill and Jacob Habecker, filled the appointment at this place June 29. While we are glad and praise the Lord for the few who are willing to come out from among the world and be a separate people, the people of God, we have been thinking what a great work might be accomplished and what a power for good if all who join secret orders would consecrate their service unto the Lord (I Chron. 29:5), and would use their talents and money for the Lord's cause. The following copied from the "Columbia Daily News" gives some light showing in part how rapidly certain orders in Columbia are increasing in numbers:

"July 2 wound up the campaign for the members of Lancaster Aerie, No. 84 Fraternal Order of Eagles. 47 candidates were initiated and 46 applications for membership were received last evening. During the campaign there were about 400 new members received, which practically doubles the membership of the aerie. To date there are about 300 initiated and about 100 more to initiate.

"Meeting of Susquehanna Aerie No. 293 Fraternal Order of Eagles was held last night (Apr. 9). Seven applicants were elected to membership, 3 applicants were received, and one candidate was initiated. A class of about 30 will be admitted to membership at the next meeting, Apr. 26.

"Meeting of Court Susquehanna No. 235 Foresters of America will be held tonight. Arrangements will be made for the initiation of a large class."

Should any who read these lines know of one or more books that would be useful in teaching others the evil of secret orders, books of this kind would be useful here at the mission and will be much appreciated. Possibly some of the "Gospel Herald" readers have books of this kind that they would be pleased to donate to us.

We wish to thank all who have in the past and also those who may in the future remember us with contributions, papers, cards, etc. We can use many more back numbers of the Gospel Herald, Christian Monitor,

Words of Cheer, Beams of Light, cards and charts.

No doubt some are anxiously looking forward to the 30th inst. when they may, the Lord willing, attend the Quarterly Sunday School Mission Meeting at Millersville, Pa.

Might we say to you who think of attending this meeting that if you have any of the above named papers, cards or charts, to give to the Lord's cause here in Columbia if convenient for you to take them with you to this meeting. We shall be pleased to receive them there. Pray for us.

C. B. Byer.

July 12, 1913.

### Chicago, Ill.

(720 West 26th St.)

To the Gospel Herald Readers, Greeting:—"Hitherto hath the Lord helped us." There is great satisfaction in knowing, in the midst of difficult and trying experiences as well as in times of little opposition and much prosperity, that one is on the side with the Lord and that He is really helping him.

There are many reasons in our experiences at this time to cheer one on in his efforts, not the least of which is the manner in which people in the community are coming out to hear the Word as it is being taught. Our great difficulty in this connection is that we can hardly secure sufficient teachers to lead in the work. One of the greatest surprises we have experienced in our work is the manner in which the people come to the mission, even though we have not sufficient teachers to properly care for them. I am speaking in particular of our Sunday school work. To make my statements more plain, I might state that on the 13th, without any special effort being put forth, there were present in the Sunday school a total of over 260 people with the thermometer standing at over 90 degrees in the shade. Some have wondered and even inquired as to our methods of building up such a Sunday school attendance. Our reply can be that we are not building it up. We do not put forth any efforts to secure new attendants, although from four to ten have been added every Sunday during the past number of weeks. Every normal Sunday school will grow in attendance if the leaks are kept closed and it is with the leaks that we find our greatest difficulties. We are trying hard to close them and keep them closed so that if at some time we decide to put forth a special effort to reach new people we will be in a position to hold them.

Attendance in preaching services had been somewhat small until the last few weeks. There was good attendance at both morning and evening services yesterday. Several who had

been indifferent in their living expressed their desire in the evening service to live in harmony with the requirements of the Church. There is still a scarcity of workers, three more being needed for the coming year.

Bro. W. J. Brenneman, who labored with us during the past year, left on the 9th. After spending a few weeks with his parents in Iowa he is intending to spend some months traveling through the West. His services while with us were faithfully rendered and greatly appreciated. He leaves many warm friends among the people of the community, both young and old.

Bro. and Sister Mike Ebersole, their daughter Jennie and Sister Kolb, all from eastern Pennsylvania, spent a part of yesterday with us in the services. They expect to leave soon for points farther east on their return to Pennsylvania.

The Fresh Air season is again at hand and arrangements have been made to send about one hundred boys, girls, and mothers to some of the congregations in this state and Indiana during his tweek. Others will be sent to other congregations in these two states and Iowa during the next two weeks. There are between 250 and 300 who are anxiously waiting for this outing, but if the small reports from several of the congregations are any indication, we fear very much that some of them will be disappointed.

The work on the whole is strenuous and hard—we fear many of the brethren do not appreciate this in its entirety—and we earnestly covet your support in prayer.

Your brother,

A. M. Eash.

July 14, 1913.

### Kansas City, Kans.

(200 South Seventh St.)

Dear Herald Readers, Greeting:—We have reasons to thank God and be much encouraged, "Being confident of this very thing, that he which hath begun a good work . . . will perform it . . . (Phil. 1:6).

If present plans carry, before another issue of the Gospel Herald is published, the proposed special meeting in Kansas City will have begun.

Much time and physical strength has been required in making the preliminary preparations for the work—but our toil is already richly repaid in this that already souls have been coming home to God (already the "Revival" has begun) and others are seemingly only waiting to be gathered in.

Bro. Allen Good and wife, who are two of the workers for the meetings, are already here. Bro. Good among others is very busy doing repair work in the Argentine building.

(Continued on page 264.)



## DUE TO THE CONDITION OF THE WELL

For the Gospel Herald.

A statement that was issued by Dr. T. B. Apple, medical director of the Lancaster General Hospital, Lancaster, Pa.:

"J. S. Musselman, aged thirty-two, years, from New Holland, a private patient of Dr. A. V. Walter, at the Lancaster General Hospital, who was admitted July 1, suffering from typhoid fever, yesterday morning about 6:30 o'clock in his delirium, secured a pair of scissors, and before assistance could be secured, cut himself in the abdomen, inflicting superficial wounds. He then went to the window, and in breaking the glass he cut his right wrist severely, from which he bled profusely. Upon examination several other marks of injury were found. As a result of the excitement, coupled with what was already a serious illness due to fever, his condition was extremely critical."

Bro. Musselman lingered until half past eleven o'clock that night (July 11) when death came to his relief, the combination of his disease and his wounds proving fatal.

Deceased was a son of John and Elizabeth (Sensenig) Musselman, who reside three miles south of New Holland. He returned from Chicago about June 3, and was admitted in the hospital July 1.

He had expected to wed Sister Fannie Hershey July 16.

Besides his parents he is survived by an only brother, C. H. Musselman, of Biglerville, Pa., and the following sisters: Ella Mae (recovering from typhoid fever), Elizabeth, wife of B. E. Benner, and Emma, Martha, and Bertha, all ill with typhoid. Bro. Benner and Sisters Emma, and Martha are seriously ill with typhoid fever.

Early in life John united with the Mennonite Church. He was a graduate of the normal course of the Elkhart Institute in the year 1901 and the Toronto Bible School in 1910. The intervening time was spent on the farm with the family and at the Toronto and Welsh Mountain Missions.

He was a very affectionate brother and an active worker in the home Sunday school. One of his greatest pleasures was the reading of the Bible and literature of his choice church, the mission cause being especially near to his heart.

The funeral was held on Tuesday, July 15, 1913, at 2 P. M. at the Groffdale Church with interment in the adjoining cemetery. Services were conducted by Bishop C. M. Brackbill and Bro. N. H. Mack. Text, I Pet. 1:3-5.

—Written by one who is scarcely able to hold the pen—his affectionate twin sister, Ella Mae Musselman.

"The Paulist Fathers claim that 87,091 Protestants have been led into the Catholic Church during the past nine years through their instrumentality."

## WHO WILL TAKE HIS PLACE IN INDIA?

By Geo. J. Lapp.

For the Gospel Herald.

Just now a telegram has come over the phone informing us of the death of our dear brother, J. S. Musselman, of New Holland, Pa. As most of the readers of the Gospel Herald already know, he was a volunteer for India and expected to sail with us from Quebec, Canada, on Sept. 4.

He had passed his physical examination and had returned home to prepare for the journey. A letter lies before us from him in which he asks for suggestions concerning packing and shipping some goods. You who were at the Board meeting in Ohio will remember his brief but earnest remarks and the effect they had upon all present. So many remarked that he was so well qualified for his future work in India. But God has seen fit to call him from this stage of action. He has been called to a higher and nobler service than any of us can hope to render in this world of sin.

The question now comes to us, Who will take his place? We do not believe God will allow his place to remain vacant if we do our part. Is it possible that there is no one in our beloved Church who will step in and say, "Here am I, send me?" Cannot some of your dear young brethren who have spent so many years in preparation and who are qualified for the work make the consecration and go in his place?

We cannot understand why Bro. Musselman has been taken from us and from the work in India, but his departure from our midst may have enabled him to speak louder to the heathen in India through the consecrated ones who take his place in the field. May God grant that there may be a stir in the Church, such as has never been before, awakening us to the great needs of the foreign mission field.

May prayer be offered everywhere that workers may be supplied not only to take our departed brother's place, but to fill the ranks of reapers in the ripened fields.

South English, Iowa.

## SANITARIUM NOTES

By J. M. Hershey.

For the Gospel Herald.

Greeting to All:—We are sorry to have to chronicle the death of W. T. Lewis, better known as Father Lewis to many of the Herald readers. He had been in the institution for nearly five years. He was a Quaker minister for many years.

Bro. J. E. Hartzler held revival

## Question Drawer

Which is most essential to salvation, belief or character?—B. L. H.

When it comes to the real essential to salvation you have it in faith. "By grace are ye saved, through faith." "All that believe are justified." "Believe on the Lord Jesus Christ, and thou shalt be saved." The Bible is emphatic in support of the doctrine that man is justified by faith alone.

But James adds another chapter (Jas. 2:14-20) which is just as essential. In this he brings out clearly the idea that when one has the real faith that works are a sure result. In like manner we may say that when faith in the Lord Jesus Christ takes possession of the soul the Word of God comes into the life and character of that individual. True faith brings obedience to the Word, and obedience to the Word means the building up of a good Christian character.

How much time elapsed between the marriage of Jacob and Leah and his marriage to Rachel?—B. L. H.

It seems to be the prevailing opinion that there were seven years between the two marriages; that after Jacob found that he was deceived he made another bargain with Laban, worked seven years longer, and then married Rachel. But a careful reading of Gen. 29:21-30 gives us the impression that Jacob married Rachel soon after he was tricked into marrying Leah and then worked his seven years to fulfill his contract.

meetings for us for about 10 days, but was called home on urgent business and had to go before his work here was finished. We feel that the brother's visit was well worth while though it had to be cut short.

Sister Lizzie Zook, who has been with us for several weeks, has returned to her home at Canton, Kans. We were sorry to see her go. She was not only a pleasant visitor, but splendid helper.

Sister M. E. Horst of Peabody, Kans., who has been a patient with us for some time, expects to soon return to her home. She is much improved.

The institution is again filling up with patients. We have been having quite a number of surgical cases and are very much crowded for room, the law requiring us to have entirely separate quarters for non tuberculosis patients. We feel the needs of a general hospital very keenly. This would also give us the means for establishing a first class training school. We simply give this as a reminder that we are still here, and as enthusiastic for a training school as ever if it can be at a very small outlay of money and the time is not far off when it can.

La Junta, Colo.



## Sunday School

For the Gospel Herald.

Lesson for Aug. 3, 1913.—Psa. 105:23-36

### THE PLAGUES OF EGYPT

**Golden Text.**—Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Matt. 23:12.

**Introductory.**—These were trying times for Pharaoh. He had no need of asking any longer, "Who is the Lord?" The hand of the Lord was weighing heavily upon him. Mighty judgments were coming in rapid succession. He might have made his burden easier had he given consent to let the children of Israel go, but the thought of letting go of so much wealth or of giving way to a people whom he so thoroughly despised was too much for his covetous eye or his proud heart. So he closed his eyes to fate, hardened his heart, gritted his teeth, and determined to conquer. This he kept up, relenting at times when his affliction was too sore, but going back to his unreasoning, wicked selfishness as soon as the hand of the Lord had staid his plagues. This he kept up until ruin had overtaken him.

In this attitude Pharaoh stands as a type of the hardened sinner. The sinner knows that he ought to surrender, that it would be far better for him if he would yield and submit to God. But his selfish, proud disposition, his love of the world, stands in the way; so he keeps on, perhaps relenting once in awhile when circumstances press too hard upon him, but he keeps on until overthrown in the sea of eternal ruin.

**Israel in Egypt.**—The psalmist sings praises to God for His manifold blessings bestowed upon the children of men. He recounts the story of the trials of Jacob and his people; tells of their coming to Egypt; tells of their prosperity and consequent hatred and enmity on the part of the Egyptians. Let this go on, and it will only be a question of time until Israel will become so strong that the rest of Egypt will become slaves to his now subject nation. But Pharaoh reasoned only from the standpoint of man; from the standpoint of what he would do were he in Israel's place and Israel in his. Neither did he recognize that this nation sojourning in his country were there simply as pilgrims and strangers, being prepared for the possession of another land. Great was the oppression of God's people in the land of Egypt, but they were not forsaken. God was biding His time, when the nation should be prepared to accept the leadership of Jehovah and return to the promised land. When that time came He took Moses by the hand, led

him back to Egypt, and began the work of deliverance.—K.

**The Plagues.**—Pharaoh had full privilege to know the authority and power of God and the sincerity of the demand of Moses and Aaron. Before any plagues came they showed the miracles of changing the rod to a serpent. But Pharaoh called in a doubt by giving his sorcerers and magicians a chance to appear with their tricks. Although Aaron's rod swallowed up their serpents God hardened Pharaoh's heart, as He does hearts of everyone who willingly calls in doubt. Pharaoh would not be honest with himself therefore exposed his heart and his realm to the plagues of God, the former to hardening and delusion, and the latter to destruction and death. The greatest curse that befell the Egyptians was in the fact that God "turned their heart in whatever channel He pleased for good to His people and those who might learn, but to the utter ruin of themselves. He can turn the streams of evil passion whithersoever He will for His own praise (Psa. 6:10), for the good of His chosen (8:28), and to the just reward of the one who chooses to be evil. (Isa. 66:4). The river of Egypt was one of the gods. This was subjected to the miracles of having its waters turned into blood thereby bringing loathsomeness at the command of the Lord God of the Hebrews. The frogs were multiplied till they filled the land, became a menace even to the king in his palace. The dust was turned into lice, to the annoyance of man and beast. At the word of the Lord's servants flies filled the land of Egypt corrupting everything in the land. The cattle were smitten with murrain and died. The people were smitten with boils.

Destructive hail and fire fell upon those who heeded not the warning of Moses and destroyed the crops and trees of the Egyptians. Locusts devoured what the hail had left. The Lord sent extreme darkness upon them. In all these things Pharaoh did not yield, only in a measure to ask for relief, and then only to turn against his pretended repentance. The magicians were set back; they could not keep up with their tricks. Israel was exalted by exemption from the most destructive plagues. Moses and Aaron were exalted in the eyes of the Egyptians. Yet with all this Pharaoh had grown more and more stubborn until he had even banished Moses and Aaron from his presence.

The final plague was announced and Israel was to be prepared for a mighty deliverance when all the first born among the Egyptians were slain by the Lord.—J. R. S.

Blessed are the peacemakers: for they shall be called the children of God.—Matt. 5:9.

## Our Young People

TRUTH IN ACTION.—Jno 1:1-18

Topic for August 10

MOTTO

"The word was made flesh and dwelt among us."

OUTLINE OF TOPIC

### I. What Is Truth?—

1. The Word of God.—Jno. 17:17.
2. The Spirit.—I Jno. 5:6.
3. Jesus full of Truth.—Jno. 1:14.
4. A part of God's character.—Ex. 34:6.
5. The opposite of error and falsehood.—Prov. 12:19.

### II. The Truth is Revealed.—

- That God is merciful.—Jno. 1:17, 18.  
That He loves the lost world.—Jno. 3:16.  
That He is a God of justice.—Rom. 2:2; Deut. 32:4.  
That all His works are in Truth.—Psa. 33:4.

### III. Truth in Action in Us.

1. Manifested to men by word and deed.—II Cor. 4:2; I Jno. 1:6; 3:18-22.
2. Liberates the life from bondage.—Jno. 8:31, 32.
3. Makes us vessels of His treasures.—II Cor. 4:6-10; Phil. 2:13-16.

STUDY OF THE TEXT

Jno. 1:1-18

**"The word."**—A name of Christ expressing His character to men. The same being that brought the thoughts of God forth in a created world also brought the thoughts of God forth in bringing salvation to humanity.

**"The light."**—That which brought to the natural vision the glory and fact of a natural creation is the working of the same power that brings spiritual understanding and life to men—even Jesus Christ.

**"Sons of God."**—Those who accept Jesus Christ, the fulness of truth, will become children of God and thereby, like Him, who became God in the flesh, they will manifest a divine life in their present earthly life that will continue to manifest the truth of God in His love and power to the world.

PERSONAL THOUGHT

Jesus came to the world in the form of man that those who receive Him might have the divine nature dwelling in them. Am I living in the full benefit of this truth?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Truth.
2. Talk to Children.—Contrast Truth and Error in Action in the Lives of men.

For Young People.—

1. What Jesus Taught Us about God.
2. Willing to Do—Its Blessings (Jno. 7:17).
3. Refusing to Receive the Truth—Its Curse (II Thes. 2:10, 11).
4. The Word Made Practical in Our Lives.

For Older People.—

1. Truth an Eternal Power.
2. Falsehood in Action is Self-destructive.



# Gospel Herald

A Religious Weekly

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MENNONITE PUBLISHING HOUSE,  
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THURSDAY, JULY 24, 1913

## Field Notes

Bro. J. K. Bixler of Wakarusa, Ind., left his home July 16 for a month's stay in Michigan to labor among the scattered flocks in that field.

The brotherhood at Manson, Iowa, have made arrangements for holding a Bible conference Oct. 19-23, 1913. The Lord grant them a profitable meeting.

Bro. J. A. Ressler and wife of Scottsdale, Pa., met with the congregation worshipping at the Masontown Mennonite Church last Sunday, and Bro. R. preached unto them the word of life.

The membership at Calverton, Va., is estimated at 21—a small number, yet more than the "two or three" who have the promise and enough for earnest endeavor to extend the Kingdom.

Bro. David Garber of Alexandria, Va., commenced a series of meetings near Warrenton, Va., Tuesday evening, July 15. The Lord bless the effort put forth to the good of many souls.

**Deacon Ordained.**—A deacon was ordained in the Floradale, Ont., congregation July 8. The brethren, Sim Weber, Albert Martin, and Ephraim Weber, were considered, the lot falling upon the last named brother. Bishop A. B. Gingerich officiated in the services. The Lord bless our dear brother in the important work to which he has been called.

Bro. Roy Fleck of Hollsopple, Pa., is at this writing visiting among friends and brethren of Scottsdale, Pa., worshipping with the congregation at the Scottsdale Mennonite Church on Sunday and leading in the worship at the Publishing House on Monday morning.

Bro. Geo. J. Lapp and family worshipped with the Liberty congregation near South English, Iowa, over Sunday, July 13, giving his farewell address to a large and appreciative audience. It is touching to hear them say "goodbye" to his father who is now about 80 years old.—W.

We are in possession of a program of a Sunday school meeting to be held near Schellburg, Pa., Aug. 10. Continued meetings at the same place are to begin Aug. 6. The prayers of God's people are desired to the end that the efforts put forth may redound to the glory of God and the good of souls.

**Ohio Sunday School Conference.**—We are in possession of the program of the Ohio Sunday School Conference to be held with the congregation worshipping at the Beech Church near Louisville, Ohio, Aug. 13-15. A general invitation to attend is extended to all interested, and a spiritually edifying time is expected.

Good news came to us from Minot, N. Dak., where the brotherhood under the leadership of Bro. B. B. King of Ft. Wayne, Ind., have been engaged in a continued effort for the ingathering of the lost. The meetings closed July 16, eight precious souls having come out on the side of the Lord. There are also six others who expect to hand in their letters for membership at that place.

(Continued from page 261.)

Bro. Allgyer is due here in about 48 hours.

As to the weather—the thermometer has registered from 100 to 103 degrees during the past week.

Yesterday morning Bro. Mininger preached the funeral sermon of an aged man, who of late became one of God's true children. Of him it may truly be said: "He was as a brand snatched from the burning." Only a few short months ago was he converted from a miserable sinner's life unto a life of righteousness. He died "happy in Him" and has gone to the abode of the redeemed. Truly this is another evidence of the longsuffering and goodness of our God.

In His name,  
Lydia M. Heatwole.

July 17, 1913.

## Correspondence

Flanagan, Ill.

Greetings to all Herald Readers:—On June 22 Bro. Joseph Schlegel of Hydro, Okla., and Bro. David Zehr of Manson, Iowa, were with us, the former preaching to us in the German, the latter in the English language. Bro. Zehr also spoke to us awhile after young people's meeting. On the evenings of June 25 and 26 Bro. Fred Gingerich of Beaver Crossing, Nebr., was with us. The death angel has been busy in our community in the last two weeks. There have been 20 deaths within a radius of 15 miles. May we say with the psalmist, "So teach us to number our days, that we may apply our hearts unto wisdom"

Lydia H. Smith.

Minot, N. Dak.

A Greeting to all the Readers:—The Lord is still mindful of us and is visiting us both temporally and spiritually.

On July 6 and 7 Bro. G. J. Lapp was with us preaching and telling us of India's customs and pitiful conditions.

Bro. B. B. King of Ft. Wayne, Ind., began a series of meetings July 8 continuing until July 16. The brother preached with power, resulting in 8 confessions and the congregations strengthened and encouraged. Praise the Lord for the plain truths. May they not have been to be remembered on lyfor a little while.

On June 29 our Sunday school was reorganized for another year, as follows: Supts., L. S. Glick, J. E. Kurtz; Chors., Alfa Yoder, Jason Miller; Secy., J. P. Miler. Remember the little flock at this place in your prayers, that all may count for the glory of Ilim who died for us.

Having had but little rain during the spring months crops will be short in places. The reason grains have wonderfully revived the looks of crops here. Thus looking on the blessings we are permitted to enjoy we feel to sing His praises fr His goodness to the children of men.

In His blessed name,  
L. S. G.

Spring City, Pa.

(Vincent congregation.)

Greeting in the Savior's Name:—On June 25 we had the glad privilege of hearing the Word preached to us by Bro. Henry Haverstick from Habecker's congregation, Lancaster Co. Text. Deut. 13:4. On the following Sunday Bro. Noah Mack preached to us from the text, Prov. 18:16. On July 6 Bro. Simon B. Landis from Lancaster Co. also preached to us. We appreciate



the visits of our brethren very much and must admit that we were much encouraged and admonished to remain faithful and the unconverted warned to turn from their evil way. May God richly bless these men in their labor to which He has called them. Pray for us and the work at this place.

Yours fraternally,  
Paul M. Sheeler.

#### Martinsburg, Pa.

Dear Readers, Greeting:—On July 6 we again have had the privilege through His divine hand to reorganize our Sunday school at the Martinsburg Church for the coming year. The officers are as follows: Supts., Warren Dodson, Ray Hansaker; Sec., Carrie Provins; Chors., Margaret Hansaker, Ray Hansaker; Treas., Jay Hartman. We desire the prayers of all God's people for the work at this place.

Cor.

#### Elizabethtown, Pa.

Following is the program for the Sunday School Workers' Meeting to be held at the Elizabethtown Church on July 31 at 7:30 P. M.

Aug. 3, lesson taught by John Rutt, Elizabethtown, Pa.

Aug. 10, lesson taught by Aldus Brackbill, Lancaster, Pa.

Aug. 17, lesson taught by Samuel Christophel, Middletown, Pa.

Aug. 24, lesson taught by P. M. Gish, Rheems, Pa.

Aug. 31, lesson taught by Jacob Shotzberger, Elizabethtown, Pa.

Harvest sermon to be preached at the Elizabethtown Church by John W. Weaver, July 19.

Frank R. Shotzberger, Sec.

#### Reist, Alta.

Dear Herald Readers, Greeting in Jesus' Worthy Name:—We were again made glad by having visiting brethren and sisters with us. Bro. Noah Weber of Carstairs, Alta., and Bro. Noah Gerber of Mayton, Alta., stopped with us on their way home from conference at Guernsey, Sask. They came on Saturday evening and worshiped with us on Sunday. Also Bro. Amos Brubacher and wife and our aged Bro. Joseph Dettweiler and wife came to visit with us. They came on Friday evening, July 4, and are with us yet. They came 60 miles with a team. Their home is at Moran, Alta. That is quite a trip for the old grandpa and grandma but they seem to enjoy themselves and stood the trip quite well coming over. I hope that they may stand the home trip as well too.

Bros. Weber and Gerber both left us on Monday morning; Bro. Weber for his home and Bro. Gerber to stop with his children before going home.

May they both reach home and dear ones safely. We would like to see them come again also. Pray for us that we may be awake in the service of our Master. May God bless His children everywhere.

Annie Reist.

#### Bardo, Alta.

Dear Herald Readers, Greeting:—We a small band of God's people have many reasons to rejoice and praise God at this place, for His great love and mercy He is continually manifesting towards us.

On June 9 we had the privilege of having with us the brethren, Geo. J. Lapp of India, Norman Stauffer of High River, Alta., and Noah Garber of Mayton, Alta. We had an all-day meeting taking our dinner with us. We truly had an inspiring time. May God receive all the glory.

Bro. Lapp preached a very impressive sermon in the morning, basing his words on II Tim. 2:12: "If we suffer, we shall also reign with him." In the afternoon he spoke on the work they are doing in India, and the great need of more workers. Since we know the situation of these poor, ignorant, superstitious people, we as a church should stand together more unitedly and pray to God that He might send forth more laborers, for truly "the harvest is great and the labourers few." Since we are also aware of the fact that it takes means to carry on this great work, let us respond to the call more liberally.

From here the brethren went to Guernsey, Sask., to attend the Alta.-Sask. Conference.

May God's rich blessings attend the brethren in their sacred calling. We ask an interest in the prayers of all God's people in behalf of the work at this place.

Jacob Brenneman.

July 9, 1913.

#### Palmyra, Mo.

Greeting to all Herald Readers:—All seems well, the Lord had blessed us with fair crops and pleasant weather. We organized our Sunday school last Sunday resulting in the election of H. R. Buckwalter, Supt., and Paul B. Hershey, Sec. Pray for the little flock at Palmyra that the lambs and sheep be fed.

Cor.

July 12, 1913.

#### Hubbard, Oreg.

(Hopewell congregation.)

Dear Herald Readers, Greeting:—We trust that a few words from here may be of interest, and especially to our bishop who is visiting in the East. We greatly miss his presence but pray that the Lord may care for him and make him a blessing wherever he is

and in His own good time bring him back to the flock. We feel thankful to the Lord for the showers of blessings we are receiving both spiritual and natural.

On July 4 we had an interesting mission meeting which was well attended.

On July 6 Bro. Summers of Washington preached two interesting sermons. May the Lord bless his labors.

Today Bro. Dan Widmer and wife and Sister Fannie Bontrager, all of Albany, visited the Hopewell congregation. We are always glad to have visiting brothers and sisters to come into our midst. Bro. Bond preached to us both morning and evening, good interest was manifested. One precious soul became willing to start for heaven while it is called today.

Mother earth is bringing forth a bountiful harvest which will soon be ready to garner in, but God's harvest is already ripened and ready to gather in. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest."

Pray for the work and the workers at this place.

A Sister.

July 13, 1913.

#### Jet, Okla.

Greeting in Jesus' Name:—June 29 we held our quarterly Sunday school conference which was very interesting and many good thoughts were gleaned.

Bible reading was reorganized for next quarter with Simon Hershberger as leader and Daniel Yoder and S. D. Miller as arranging committee. Sister J. Yoder who has been visiting with her daughter, Sister A. Miller of Protection, Kans., has returned home. Ralph Hostetler has gone to Protection to work for A. Miller's. Daniel Yoder left last week for Argonia, Kans., where he will work this summer. Health is fair in this community. We are having rather dry weather at present. Will close with love to all.

Ella Miller.

July 14, 1913.

#### Boswell, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On June 29 we re-organized our Sunday school at the Thomas Church for another year which resulted in the election of the following officers: Supts., Edgar L. Saylor, Jos. Saylor; Sec., Stella Saylor, Lloyd Croyle; Treas., Stephen Thomas. On July 6 we commemorated the death and suffering of our Lord and Savior at the same place.

Cor.

July 14, 1913.



Elmira, Oreg.

Dear Herald Readers, Greeting in the Master's Name:—July 2 I was permitted to go to Hubbard, Oreg., on a short visit.

All seemed to be enjoying good health and strength, for which we cannot be thankful enough.

On July 4 they held a mission meeting at the Hopewell Church. A large crowd was present and good attention given. All seemed to enjoy a real spiritual feast.

May we all say as is recorded in Psalms 91:2, "I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust."

This is indeed a busy time of the year. The farmers are busy harvesting.

May we not get so engrossed with work that we forget to thank our heavenly Father for this another harvest time.

Our aim should always be to help and encourage others to come to the Master before it is forever too late. In Matt. 9:38 we read, "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Cora C. Evers.

July 14, 1913.

Fairview, Mich.

Dear Herald Readers, Greeting:—A few lines from Sunnyside. We re-organized our Sunday school with the following officers: Supts., Joseph Myers, Levi G. Messinger; Chors., Dora Myers, Anna Messinger; Sec.-Treas., Elsie Zook. We also have Bible reading every two weeks at the church and every other Sunday in the afternoon at the different homes of the neighborhood. Great interest is being manifested in these meetings. May the Lord bless the work.

Elsie Zook.

July 16, 1913.

Martinsburg, Pa.

(Pleasant Grove congregation.)

Dear Herald Readers, Greeting in the Worthy Name of Jesus:—On July 13 the Pleasant Grove Sunday school was reorganized with the following officers: Supts., Andrew Kauffman, Irvin Stonerook; Sec., Gertrude Kauffman; Librs., Gladys Hansaker, Mabel Stonerook; Chors., Helen Kauffman, Laura Metzler; Cor. Sec.-Treas., Levi Kauffman. May the Lord bless the officers and our Sunday schools, that we all shall remain faithful until the end, and be the means of helping others and bringing lost souls to Christ is our prayer.

Pray for God's children at this place.

Laura Metzler.

July 17, 1913.

## Miscellaneous

### THE HOLY LIFE

There is a faith unmixed with doubt,  
A love all free from fear;  
A walk with Jesus where is felt  
His presence always near.  
There is a rest which God bestows,  
Transcending pardon's peace;  
A lowly, sweet simplicity,  
Where inward conflicts cease.

There is a service, God-inspired,  
A zeal that tireless grows;  
A being "crucified with Christ,"  
Where joy unceasing flows.  
There is a "being right with God"  
That yields to His commands;  
Unswerving, true fidelity,  
A loyalty that stands.

There is a meekness free from pride,  
That feels no anger rise  
At slights, or hate, or ridicule,  
But crosses counts a prize.  
There is a patience that endures  
Without a fret or care,  
But joyful sings, "Thy will be done,"  
My Lord's sweet grace I share.

There is a purity of heart,  
A cleanness of desire,  
Wrought by the Holy Comforter  
With sanctifying fire.  
There is a glory that awaits  
Each blood-washed soul on high,  
Where Christ shall come and take His  
Bride  
With Him beyond the sky.

—Selected.

### FACTS WORTH CONSIDERING

#### A String of Thoughts that ran against Some Thoughts of Other Men

By S. A. Weaver.

For the Gospel Herald.

Men often point to some great chief in statesmanship or in the financial world and say with pride, "He is a self-made man. He began as a poor boy and worked his way up."

Yes, certainly, it was better for him and very often for those with whom he came in contact, that this shrewd, energetic, single-aimed fellow did work upward instead of downward.

Men and animals are born with a gift, varying in intensity, called energy, which comes from God. If this is by choice (in man) trained upward towards usefulness, well and good—the end will be a useful success co-ordinate with the amount of this energy expended along the way; if trained downward by choice devoid of wisdom it will also be a success (?) of infamous character to just the same degree.

There is a story of two young Scotch collies of the same age and breeding. One was purchased by a farmer wise in training dumb animals, and this one developed into about the most valuable animal on the place, and the place is a stock farm of no mean

proportions. The other Collie was bought by a farmer who did not give him any training and his inert energy being undirected, yet bound to assert itself, he developed into about the worst cur in the neighborhood, even killing his master's hogs in their rightful pastures.

A few thousand volts of electrical energy are generated at a power plant and transmitted by the wire toward their intended destination to do duty in any one of the thousands of useful vocations within their sphere, but through either man's carelessness or God's providence the wire "sags" and comes in contact with a wire fence around a citizen's lot. The man comes home at noon or night, walks out into his garden to take a look at his vegetables or his poultry, leans up against the wire fence and in less time than it takes to tell it he is the silent victim of misdirected energy.

A life thus lost through an agency that in other cases, under different methods of application, is said to heal, or even save life!

We see about us and in all the world, two opposing forces—and **only** two. One of these is for good, tending upward, and the other is just the opposite, always tending downward.

Only **one** kind of energy is found. It is God-given and proceeds forth from Him, hence it cannot be otherwise than good. All animal life seems thus endowed.

Now, some men say, God and Nature are one and the same—the laws of Nature and the laws of God are the same, and interchangeably right.

Another cult say that Satan is a myth; that there is nothing real in existence except good and right.

Who, then, is responsible for the perversion of the laws of God to the extent that Nature, if left alone with all her laws, will lead the creature, man, directly away from his Creator?

We know that what God created was created well, for He said, "It is good." We also know equally well that anything left to develop alone will most invariably come to nought, or worse, become a nuisance. Does God make it so? No, it wouldn't be like Him to do so. There is a power He left to man—and it is well so or else He wouldn't have left it so—namely the power of choice, but those denying the existence of the opposing force would well say, "What choice?" and so would we if the true and living God had not a real antagonist—but He has, and a formidable one at that, and this antagonist has names and they are Satan; the old serpent; devil; god of this world; father of lies; and we believe about the only name attached to God that His antagonist has not earned himself a counter-name for—and praise God he never can—is that of "The Omnipotent One." That name



is held by God alone, in heaven and on earth, and what a comforting thought it ought to be to us to know that it is so that the God we trust can say to us, "I will not suffer you to be tempted above that you can bear." Praise His name.

This our God it was who endowed His archangel Michael with power to overthrow and cast out of heaven and from before His throne this proud rebellious Lucifer who never since could stand the light of God's presence, but is gathering from the four winds all the hosts of earth he can to share with him his awful fate in hell—but "stop!" cries out another set of people—and their name is legion—"there is no hell!" They shout, "this is a very mischievous thing to teach—this idea that our merciful heavenly Father will allow anyone to get lost eternally in such a place as your Bible says hell is to be!" Oh! the fallacy of their belief! But let us not blame all those poor deluded ones too harshly and let us pray they may yet return to the "full Gospel" and believe it all. Who has not friends misled by this incomplete theory?

But the saddest part of all this is perhaps traceable to some of us who blame them hardest for their belief and teachings, in that we ourselves do not draw the line of demarcation plainly enough between the mercy and the justice of God. He is mercy alone through the gift of His beloved only begotten Son, in and through whom all mankind could be saved, but alas! they will not. Isn't that mercy enough? God, through Christ, is all mercy. To all those who do not accept Jesus as their personal Savior, God cannot deal any other way but justly. What mercy do these people look for that will be more efficient than the shed blood of Jesus? Why isn't it heralded "from the housetops" that outside of the gift of His Son God would constitute Himself a hollow mockery by being anything but Just? He couldn't do anything that cost Him more. It took many centuries to perfect that Gift of Mercy, and those who do not accept it may only look for their own **just** punishment, brought on by their own rejection of at least parts of God's Word which they (many of them) once professed to believe. The sad question is, "Did they ever believe it?"

But we were speaking of choice.

The whole world rested under sin when Christ came. He died under the burden of this whole world's sins, but the whole world was not saved by His death—only those who accept Him and the balance was in vain!

The justice of God and His gift of choice to serve whom we please granted, and it follows that He can not but allow careless ones and obstinate ones to go on to their eternal punishment,

which is hell. They doom **themselves** there—He has nothing more to do with it—He has done all He could.

This seems to be away off the original subject but may not be so far off after all—let's see—energy; choice; the two forces; the fate of the chooser.

Several very popular obstacles were found along the line of our thoughts namely: (1) Atheism—only nature; (2) Christian Science—no Satan—nothing really wrong; (3) Russellism—no hell—God is too merciful to damn; (4) The All-mercy-ism of Anti-Russell men who are "firing up and making steam" for Russell to drive with.

Now to conclude: Heaven is God's dwelling place literally. Satan necessarily will need one too, and **that is hell**—and if as many are going there as the Bible says there are (and who dares after all to question God's Word?) it will be so full that its sad reality will become apparent to all when too late. And even hell will enhance the brightness of God's glory when He becomes universally manifest (Rev. 21) by the same law that teaches us to appreciate sweetness all the more from having tasted sour; light, from having seen darkness; and perfect health, from having experienced illness.

The energy God gives all must be trained "in the fear of the Lord." His Spirit appeals that the choice (His Gift) be made aright, and if this is rightly done a soul will enter heavenly rest at death here, but if Nature is left her way to choose, the choice will be for Satan and the soul will go to hell and remain amid its torments eternally, and why not? Isn't that its choice?

"Thus saith the Lord" to us; but His enemies say, "It's not that bad." Why? **He said** in these latter days seducing spirits would creep into the fold seeking to mislead and that if He wouldn't shorten time even the very elect—those still faithful—would also be carried away. No wonder He commands to "watch and pray," to "keep your lamps trimmed" and many other similar admonitions!

What mortal would do as much?

Amelia, Va.

There are three types of law-abiding citizens, those who obey the law because they are afraid of the sheriff, those who obey it because it is the law, and those far too few, whom I like to call "automatic citizens," who never think what is the law, but simply do right.—Thomas R. Marshal.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein.—Jer. 6:16.

## DANGEROUS GROUND

By Gladys Miller.

For the Gospel Herald.

Every period in life has its peculiar temptations and danger. Youth is the time when we are more apt to be ensnared than any other time. Youth being the springtime of our life, whatever we sow then we will reap in the great hereafter. Our character will mould itself for time and eternity. Therefore it is very important that we mould it into the right shape. We often meet very perplexing questions and quite frequently place ourselves on very dangerous ground.

Anyone is liable to be on dangerous ground and yet as a rule no one places himself there consciously. The most dangerous situation we as young people can place ourselves in is when we think we can live a successful life without God, the One who says, "All power is given unto me in heaven and on earth." Another one is doubting His Word. There are snares and pitfalls enough along the way that we need to trust every word of His promise to keep on the safe side. If we yield to the first temptation we are apt to go from bad to worse.

In Prov. we read, "There is a way that seemeth right to a man but the end thereof are the ways of death." This applies to many things, such as following the fashions of the world, using bad language, tobacco or strong drink, practicing selfishness, idleness, extravagance, and many other things which will lead to eternal ruin. We may deceive our parents and our friends, but we cannot hide one thing from God. In Eccl. 13:14 it says, "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

After we have accepted Jesus Christ and made a promise to God it is very important that we remain true to what we have promised and we place our spiritual life in great danger by not being faithful. In II Pet. 2:20 it says, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ they are again entangled therein and overcome, the latter end is worse with them than the beginning."

These are only a few of the dangerous channels we as young people can drift into. The greatest care must be exercised in keeping ourselves pure. But by the help of God we will to a great extent be able to keep from them.

Middlebury, Ind.

Let your light so shine before men, that they may see your good works, and glorify your your Father which is in heaven.—Matt. 5:16.



## THE GRADED LESSONS

By J. A. Ressler.

For the Gospel Herald.

We are frequently asked in regard to the new Graded Lessons for Sunday schools and why it is that we do not join in their publication for our own people. The following editorial is taken from the Christian Workers Magazine, published in Chicago. It expresses an opinion in a way that should cause those who are contemplating the change in lessons to stop and consider at least. We give the article entire.

### "The Graded Lessons and Degraded Truth"

"We must not allow ourselves to be misrepresented or misquoted on this important question. No person of sense objects to the best religious education in our Sunday schools or to the graded lesson in itself, but only to the way the enemy would use these things to come in upon us like a flood. It is the treatment of these lessons put out by the syndicate of publishers so known, to which we are opposed, and this on four grounds:

- (1) It is unscientific in method.
- (2) It is impracticable in application for a large constituency of Sunday schools.
- (3) It is unscriptural in character.
- (4) It is exceedingly harmful in its spiritual results.

"To speak only of the last named—the particular treatment referred to stands for the radical criticism and a purely human and faulty authorship of the sacred books. It reduces the Word of God to the level of ordinary literature. It substitutes nature lessons for the Holy Scripture. It breaks the unity of effort which has been one of the strongest features of the Sunday school work for forty years, and it slurs over the great essentials of the Christian faith. By these essentials we mean the nature and guilt of sin; the divine justice in dealing with sin; the atonement of Jesus Christ as the only hope of the sinner; the need of regeneration by the Holy Spirit; justification by faith, and the eternal retribution of those who die in their sins. To have the children of this generation grow up with almost no instruction upon these vital truths of Holy Writ is a crime against humanity and against the state, to say nothing of the stewardship of the Church in the account it must render to its divine Head.

"The Religious Education Association which has been a primary agent in the introduction of these lessons has already obtained too great an influence over the Christian thinking of this country. This is saying nothing against the men personally who are at the head of it. We admit their scholarship, high resolve, and earnest purpose. But permit this association to continue its influence in similar proportion for the next ten years, and our churches will be so weakened evangelically that there will be no strength for a protest."

In these days of modernism, those who have had the courage to take a stand against the unorthodox innovations introduced by the syndicate in their "graded lessons" have had to hear the charge of being "fogies" and of being behind the times. Certainly no such charge could be brought against the editor of the Christian Workers Magazine. The objections pointed out are so apparent that a casual examina-

tion of the lessons will show them to be well founded. We want the best that can be had for our Sunday schools, and we are willing to leave go what we now have for something better. But as long as the objections pointed out are to be found in the graded lessons we must utter our protest against them.

\* \* \*

Since writing the above we have received the following from one of our leading bishops of the Middle West: "Enclosed find an editorial which I clipped from the July number of 'The Christian Workers' Magazine,' James M. Gray, editor.

"If what the editor says concerning the 'Graded Lessons' is true, I think we ought to use every effort to keep them out of our Sunday schools. I have never examined any of the 'Graded Lessons,' but Mr. Gray ought to be in a position to know.

"There are many of our Sunday school workers who are very enthusiastic in trying to introduce the 'Graded Lessons' into our Sunday schools, but if the cardinal doctrines of Christianity of which Mr. Gray speaks are not taught in these lessons, I believe the 'Gospel Herald' should be used to influence our people against the use of them. Don't YOU think so?"

Scottdale, Pa.

## CLEANSED BY CHANGES

Sel. by M. E. Hostetler.

The most of God's children are kept from a state of ease. No sooner have we fixed ourselves in some comfortable place, with pleasant circumstances, ready to enjoy quiet and ease, than something breaks in to disturb us and spoil all our dreams of a restful stay. We toil hard to build ourselves a home, denying ourselves and taxing every energy, and just as we get fairly settled in it, some reverse comes and we lose it. We watch our families growing up about us, and lavish our love upon them in unstinted measure; and as we begin to realize our hopes in the blessed outcome of our households, death enters, and the fairest, richest treasures of our hearts are taken from us. We form tender friendships and learn to lean heavily on those we love and trust; then when they have grown into our very life, so as to be almost part of ourselves, and when we begin to feel that we are always to have them, suddenly we lose them and must go on life's lonely way without them. Few of us are allowed to abide long in any resting-place of complete contentment. When we get fairly settled down, we are straightway called to pull up the tent-pins and be off. Change follows change. Disappointment is the end of our hopes far oftener than realization. Joys come like summer birds into our lives,

alighting but for a little stay, and then flying away.

At such times we need to remember one of Jeremiah's most forcible illustrations. It is from wine-making. When first pressed from the grapes the juice was thick and unfit for use. When allowed to stand for a while, the lees would settle to the bottom of the vessel. The wine was then emptied into another vessel, leaving the lees or sediment in the first. After being left quiet in the second vessel for a time, other lees would settle, and then again the wine would be drawn off. This process of emptying from vessel to vessel would be repeated until all the lees were removed, and the wine was pure and sweet. Wine left standing on its lees became thick and syrupy and was not ready for use.

Moab had not been emptied from vessel to vessel. He had been at ease from his youth. He still lay on his lees. That is, Moab had not been tossed and driven about. He had not been expelled from his own country. While one of the tribes had Moab's land, Moab remained there, too. His condition was, externally, prosperous. He had not been destroyed, as had many other tribes and nations, by the coming of the people of Israel into Canaan. He was prosperous. Other nations would envy his condition, and consider it one of peculiar favor. But God does not so regard it. Because there had been no disturbances or unsettlements in his experience, Moab had never been purified of his pride and enmity to the Lord. What seemed, therefore, a state of prosperity is marked as, in reality, just the reverse. The very feature in his history which appeared most fortunate was really his greatest misfortune.

It is a spiritual truth that it is not the greatest blessing in this life to be left at ease in temporal things. Externally it may seem so. One may prosper more, as this world rates prosperity; but it may be at the expense of the inward spiritual life. Our lives are like wine, at first full of impurities. If we were allowed to remain at ease, to settle down long in one condition, undisturbed, without care, trial, or dislodgement, we would not get free from the taste and flavor of the old natural life.

It ought to comfort us in all our experiences of change to remember that they come not by accident, but by design of Him who loves us with a wise, deep, and eternal love; that they are part of the process by which our lives are being purified and sanctified, and made meet for the heavenly glory. God is emptying us from vessel to vessel, each time leaving behind some portion of the dregs of our old corruption, and working in us some improvement of character.

A Christian man of intense business



enterprise and activity was laid aside by sickness. He who never would intermit his labors for a day was compelled to a long dead halt. God made him lie down. His restless limbs were stretched motionless on the bed. Speaking to a friend of the contrast between his condition now and when he had been driving his immense business, he said, "Now I am growing. I have been running my soul thin by my activity. Now I am growing in knowledge of myself and of some things which most intimately concern me."

Since God plans to bring blessing to the Christian through the changes in his life, it is proper for every Christian to inquire of himself whether the changes and emptyings through which he is passing are indeed having their proper effect upon his life. Each time the wine is drawn off some further portion of the dregs is left behind. Are we losing, in every change and trial, something of the old natural evil? Are we being purified of the old corruption? Are we learning life's great lessons of patience, unselfishness, and submission? Or, do we still keep the old impatience, pride, and selfishness, the old earthly desires and passions?

When one is sick, one's desire should be not merely to get well, but to leave behind in the sick-room something of the remains of sin yet in the heart, some fault of character, some unloveliness of disposition, some infelicity of temper. When one is passing through any trial, one's aim should not be merely to struggle through, but to come out of it a better man, or a better woman—holier, truer, purer, more Christlike. When one is enduring a sorrow, it is not enough to find strength and comfort, so as not to be crushed; one has endured the sorrow in vain if one has not in the fires been cleansed of some earthliness, something undivine, and made better.

The only safety in this world's trials is to stay near to Christ, ever to maintain communion with Him. No hand but His can keep us from harm in the mingled experiences of life. We dread sorrow, but joy has its dangers, too. We cry out in loss or adversity, but perhaps there is greater peril in gain and prosperity. We fear the darkness, but even at noonday pestilence walks. Tender human affection and the sweetness of a happy home may win us from God and make us self-indulgent, unready for sacrifice and service with Christ.

Everywhere there is danger to the spiritual life. God would cleanse and purify His people in the changes of experience. But evil is persistent and does not yield its place. Only the divine Spirit can cleanse and purify. There is no safety save in keeping near the heart of Christ. "Wash me, and I shall be whiter

than snow," must be the constant prayer of the follower of Christ. "Nearer, my God to thee," must be his yearning every day. Then he will be safe.—The S. S. Times.

#### REPORT

**Of an all-day Sunday School Meeting  
Held at the Painview Church near  
Aurora, Ohio, July 4, 1913**

For the Gospel Herald.

The meeting was called to order by P. R. Lantz, Mod. E. B. Stoltzfus was Asst. Mod.; Alvin Miller, Chor.; D. D. Hartzler, Asst. Chor., and Ernest Raber, Sec.

Devotional exercises conducted by D. B. Raber.

**Why have a Sunday School Meeting?**  
Laura May Miller, A. A. Miller.

**How Create a Greater Interest in Studying the Sunday School Lesson?**  
Minnie Neff, A. R. Horst.

**The Teacher.**

1. **His Opportunities.** J. J. Stutzman.
2. **His Influence.** Jay Brewster.
3. **His Responsibility.** D. D. Hostetler.

Many good thoughts were given along the line of Sunday school work.

#### Afternoon

Song service.

Scripture reading and prayer. A. W. Hershberger.

**Children's Meeting,** conducted by Mabel Reihl, Leetonia, O.

After song and prayer and a number of recitations by the children she gave an illustration using the word flower, each letter representing one thing which brought many pleasant thoughts long to be remembered by those present.

**Address** from Mark 12:43, by A. J. Steiner, North Lima, O.

We were reminded that the Church is not only a band of people or a body of believers, but that it is a means of spreading the Gospel. He admonished us to give to the cause of Christ.

**Address** from Isa. 6:8, by P. R. Lantz. In this we heard that our giving is not always all that is needed. One's time is truly as acceptable.

Short talk by E. B. Stoltzfus.

Benediction, P. R. Lantz.

#### Evening Session

Song service.

Prayer.

**Address, The Ideal Young People's Meeting.** D. D. Hartzler.

Time for general talks.

**Sermon** from Prov. 24:31, by A. J. Steiner.

Closing song.

After a few remarks by the moderator the meeting was dismissed by repeating the Lord's prayer.

The talks were to the point as were the essays. The Sunday school was encouraged. We have reason to think that the day was spent in the Lord which caused a general good feeling. May many more be spent likewise.

Ernest Raber, Sec.

"Have a smile that won't wear off." Well, I imagine I hear you say, "That's easier said than done." Probably it is; but it is possible, nevertheless, to have such a smile. A little forethought and reflection on the great and good things that we enjoy in this life, the promise of their continuance, will put sunshine and happiness into the heart, and then the face will become radiant with a big, abiding smile. Just try it!—Sel.

#### REPORT

**Of the Ninth Annual Sunday School  
Meeting Held near Baden, N.  
D., July 3 and 4, 1913**

For the Gospel Herald.

Organization: Moderators, B. B. King, I. S. Mast; Sec., D. F. Miller; Chor., J. D. Yoder.

Sermon by B. B. King. Text, Jno. 5: 40.

#### Friday Morning

Meeting opened at 9:30 with song service by J. D. Yoder, after which devotional exercises were conducted by D. F. Miller.

**What should be the Christian's Purpose in life?** M. Kauffman, D. B. Kauffman.

Do something for the Master. If you cannot preach then sing or pray. If you do not understand our purposes be free to ask us about them.

**Present Conditions and Needs of the Sunday School.** J. E. Kurtz. Essay by Barbara Yoder.

More asking questions by the scholars, consecrated teachers who are not afraid to teach sound doctrines, better organization. Beware of getting into formality of conducting the school.

**Importance of early training in the home and Sunday School.** J. D. Yoder, A. C. Ogburn.

Just a little neglect in early life may mean ruin to their souls. Impressions we leave on the child by our talk and action goes with them all through life. The time to begin to train a child is 20 years before it is born.

**The source of power.** D. F. Miller, L. A. Kauffman.

The source of power is in God through the Holy Spirit. The reason so many people have no power, they never were baptized by the Holy Ghost. All power is given to Jesus Christ both in heaven and on earth.

Prayer by A. C. Ogburn.

Adjournment at 11:45.

**Afternoon Session.** Devotional exercises by L. A. Kauffman.

**Children's meeting.** L. A. Kauffman. **Conditions and needs of the rural districts.** B. B. King.

Many places are neglected because too many do nothing. Numbers are satisfied with themselves without considering the welfare of others. Open fields before us with no workers to gather in the lost. Nearly 1,000,000 children north and west of the Mississippi River not in Sunday school. Too many ice cream socials and not enough prayer meetings. Ice cream in warm weather makes cold members.

**How Supply the Needs of the Rural Districts.** Alpha Kauffman, I. S. Mast.

More consecrated workers needed. Teachers and preachers filled with the power of the Holy Ghost. Scatter some of the large congregations and put some of the idle members to work. Too many buried talents. God uses what material He has on hand and He does the best He can with what He has. Send them out two by two as the Lord did with the Church back of them.

**The Missionary Spirit.** Through the failure of Bro. Lapp getting there on time the subject was opened by D. B. Kauffman and D. F. Miller.

The missionary spirit is not different from any other prompting of the Holy Spirit. We are all missionaries. If we are filled with that spirit we must expect to meet obstacles but God will remove them. Paul as a missionary found many



obstacles, so do the missionaries of today.

Prayer by I. S. Mast.

Much interest was manifested throughout the meeting. Collection, \$19.52. All was given to the Kansas City Mission.

D. F. Miller, Sec.

### REPORT

**Of the Ontario Annual Mennonite Sunday School Conference, held at the Wide-man Church near Markham, Ont., May 27 and 28, 1913**

For the Gospel Herald

Mod., L. W. Hoover; Secy., J. C. Fretz. **The Heathen at Our Door.** Oscar Burkholder, S. F. Coffman.

Any with whom we meet who are ignorant concerning God are as heathen at our door. We may reach them by giving our service, our prayers and our means. A knowledge of the work demands action.

#### Wednesday Morning

**How is Our Interest in the Young People's Bible Meeting Manifested?** Allen Cassel.

Our presence, the attention we give, and the assistance we render go to show our interest. Our attitude to visitors should be one of welcome.

**The Training which Workers Receive from Young People's Bible Meetings.** Elton Wismer, J. Keffer.

They receive a training in concentrating their attentions to the study of the Word and in method of expressing Bible teachings.

**Forward Steps in Our Young People's Bible Meeting.** M. C. Cressman.

More workers are interested in the work than ever before.

Regarding the mission cause is a direct forward step.

They are receiving a consideration in church and Sunday school conference work.

#### Wednesday Afternoon

**The Primary Class. Its Importance and Its Needs.** Moses H. Shantz, M. Elizabeth Brown.

Youthful minds are inquiring and receptive. Impressions received will develop for good or for evil.

Its greatest need is a consecrated teacher with exact information. A graded lesson series was recommended as important to impart spiritual truths.

**The Missionary of Tomorrow from the Sunday School of Today.** Moses Heckendorn, Ezra Sauder, John Nahrgang.

The sphere of the Sunday school in mission work is a means of training for the support of the mission cause of the future.

The plan of the teacher should be not salvation alone, but salvation for service.

**The Sunday School as a Soul Winner.** Oscar Burkholder, J. C. Fretz.

Our talents should be particularly directed to the interest of the Sunday school since the majority who confess Christ are young in years.

The harmonious efforts of consecrated workers will meet with success for the cause.

#### Wednesday Evening

**How can We Promote the Spirit of Universal Peace?** S. F. Coffman.

The spirit of peace may be extended by reasoning on the facts regarding warfare, by teaching a gospel of equality, by cultivating a spirit of peace, by offering intelligent explanations in favor of peace.

Christian missions scattered abroad will be one great factor to settle the question of peace.

Secretary.

### REPORT

**Of the Annual Meeting of the Mennonite Board of Education Held at Goshen College, July 10, 1913**

For the Gospel Herald.

Meeting was opened by scripture reading and prayer by D. G. Lapp.

The roll was called and the following members of the Board responded by their presence or by proxy:

I. R. Detweiler, Jno. Blosser, J. J. Fisher (P. E. Whitmer), D. D. Miller, E. S. Hallman, Aaron Loucks, C. P. Yoder, Joseph Bechtel (A. R. Zook), J. M. Kreider, D. J. Johns, H. F. Reist, D. A. Yoder, D. S. Yoder, S. F. Coffman (D. S. Gerig), D. G. Lapp, A. L. Hess (D. H. Bender), N. E. Byers, J. S. Hartzler, D. H. Bender, T. M. Erb (D. H. Bender), Allen Good (D. H. Bender.)

The minutes of the previous meeting were read and approved.

The Business Managers of Goshen College and of Hesston Academy and Bible School then gave their reports and after some explanations both reports were accepted.

Moved that a committee of three be appointed to revise the by-laws and present the same to the adjourned meeting to be held next fall in Iowa. Carried. J. S. Hartzler, D. H. Bender and P. E. Whitmer were appointed.

The resignations of N. E. Byers and C. H. Smith were then read and considered.

Moved that the resignations be accepted. Carried.

The committee who had been appointed at a previous meeting to make arrangements for the hiring of a president for Goshen College, then reported, and recommended Bro. J. E. Hartzler for that place.

Moved that J. E. Hartzler be elected president and business manager of Goshen College for one year (beginning Aug. 23, 1913), or until his successor shall be elected. Carried.

Moved to accept the arrangements made by the committee for the salary of the president and business manager, which is \$900.00 for fifty weeks. Carried.

Moved that the new president (J. E. H.) be authorized to begin at once to make all necessary arrangements for the school for the coming year. Carried.

Moved that Bro. P. E. Whitmer be elected Dean of Goshen College for one year. Carried.

Meeting adjourned for dinner to meet at 1 P. M.

Afternoon session opened by prayer by Aaron Loucks.

Resolved, That the brethren, J. J. Fisher and A. E. Kreider, be heartily recommended as instructors for Goshen College, Bro. Fisher to begin teaching in the fall of 1914 and Bro. Kreider in the fall of 1914 or 1915, their salaries to be governed by the regular schedule and that in the mean time the Executive Committee of Goshen College be authorized to fill these vacancies as best they can. Passed.

The following directors were elected for four years: J. S. Hartzler, I. R. Detweiler, John Blosser, J. J. Fisher, A. D. Wenger, D. N. Lehman.

Election of officers of the Board:

President, John Blosser.

Vice President, D. G. Lapp.

Secretary, D. D. Miller.

Treasurer, J. S. Hartzler.

Moved that the Dean (P. E. W.) be elected a member of the Executive Committee of Goshen College. Carried.

The following constitute the new Executive Committee of Goshen College:

J. E. Hartzler, P. E. Whitmer.

J. S. Hartzler.  
E. S. Hallman.

L. S. Nafziger.  
F. S. Ebersole.

Moved that D. H. Bender be elected as principal of Hesston Academy and Bible School for a period of three years. Carried.

Moved that Bro. T. M. Erb be elected Business Manager of Hesston Academy and Bible School for one year. Carried.

Executive Committee for Hesston Academy and Bible School:

D. H. Bender.

M. M. Weaver.

T. M. Erb.

J. A. Coopriden.

A. L. Hess.

C. M. Hostetler.

J. M. Grove.

Moved that a committee of three be appointed to arrange for an adjourned meeting some time in connection with the General Conference near Kalona, Ia., next fall. Carried. Committee: D. H. Bender, J. S. Hartzler, D. D. Miller.

Moved that we hereby show our appreciation of the educational work done for Goshen College in the past by Bro. N. E. Byers. Carried.

Bro. N. E. Byers then gave a closing address.

On motion the meeting adjourned to meet at time and place arranged for by the Committee appointed for said work.

D. D. Miller,  
Secretary.

### REPORT

**Of the 10th Quarterly Mission Meeting for the Pacific Coast Held at the Hopewell Mennonite Church near Hubbard, Oreg., July 4, 1913**

For the Gospel Herald.

Organization: Moderators, C. C. Steckley, S. G. Hostetler; Chors., M. H. Hostetler, Rudy Yoder; Secys., Harry West, Albert D. Erb.

Devotional service by M. E. Brenne-man.

Mission sermons, E. Z. Yoder (text, II Tim. 1:6), J. P. Bontrager (text, I Jno. 4:11).

**What is the Object of the Mission Meeting?** Florence Burck.

Unity of purpose one of the main objects for the Christian today.

Promoting the cause of Christ in this needful mission field of the Pacific northwest.

Receiving information to bring deeper inspiration.

More encouragement under personal obligations.

Closing forenoon, A. P. Troyer.

#### Afternoon

Devotion, G. R. Bebb.

Children's exercises—Theme, **Salvation.** J. B. Yoder, S. E. Roth. Forty-eight children in the class, equal number of boys and girls.

**The True Mission Spirit.** Barbara Widmer.

Christ is the model in all true missions in life, and the right attitude follows the cleansing power of God.

The true mission spirit is born in the home.

**Who is My Neighbor?** Lydia Kropf.

Neighbors may reach far beyond those just across the street. Any one in need, whom we offer a helping hand is our neighbor.

Our neighbors reside in the uttermost part of the earth.

Good attendance and interest was shown.

Secretaries.



## Obituary

**Dillman.**—Jay H., son of Henry and — Dillman, was born June 1, 1892, in Elkhart Co., Ind.; died June 30, 1913; aged 21 y. 1 m. He is survived by a father, mother, 1 brother, and 2 sisters, also a host of relatives and friends to mourn his departure.

He united with the Mennonite Church in the Yellow Creek congregation in the spring of 1912. Funeral services were held July 2, 1913, at the Yellow Creek Church by Ezra Mullet and Jonas Loucks. Text, Job 10:1, first clause.

**Yoder.**—Sarah Yoder (nee Gerber) was born July 23, 1856; died July 4, 1913; aged 56 y. 11 m. 14 d. She was a daughter of William Gerber, was married to Amos Yoder of Ohio, and lived in matrimony 26 y. 3 m. 8 d. To this union were born 2 children. She leaves to mourn her departure husband, 1 son, 1 daughter and 1 sister and a host of friends. She was a faithful member of the Walnut Creek A. M. Church. Funeral was largely attended. Services by S. H. Miller from Eccl. 12:5, and M. A. Mast from Psalms 119:50.

**Hochstetler.**—Durbin, son of Abner and Minerva Hochstetler, was born Nov. 23, 1906; died July 6, 1913; aged 6 y. 7 m. 13 d. At the time of his death he was visiting his grandfather and uncle near Farmerstown, Ohio. They were shooting sparrows from the bird-houses and a bullet glanced and hit the boy, but they did not know it till later when they found the boy above the barn. He leaves to mourn his early departure father, mother, 1 brother, 2 sisters, and a host of relatives and friends. Burial at the Walnut Creek A. M. Cemetery. Services by S. H. Miller from Matt. 24:42.

**Martin.**—Lavina, wife of Benj. Martin, died at her home in Brecknock Twp., Lancaster Co., Pa., July 9, 1913. She was buried July 13 at Bowmansville, Pa. Her sickness was consumption. She was sick about 6 months and fully resigned to the will of Him who does all things well. The husband and 3 children survive, also 5 children from his first wife. She was the daughter of Dea. Noah Bowman. In the prime of life the reaper, death, came and took her away, so it is not safe to put our salvation off to some convenient time. She leaves 6 brothers, 4 sisters, father, and mother. She was aged 36 y. 10 m. 4 d. Services by John M. Souder in German and Benj. Weaver in English. Text, Rev. 7:16, 17. Peace to her ashes.

**Kilmer.**—Anna Moyer was born in Ashland Co., O., June 18, 1849; died June 1, 1913; aged 63 y. 11 m. 13 d. She came to Elkhart Co., Ind., with her parents when but a child and has lived here ever since.

She was married to Philip H. Kilmer Sept. 8, 1872, who died Nov. 22, 1890. To this union were born 3 sons of which 2 are living; namely, Oscar of Wakarusa and Rufus of Elkhart and one foster son, Ozark Caffray, also of Elkhart.

She leaves 3 sons, 7 grandchildren, 3 brothers, David, Amos and Abraham Moyer, and 3 sisters, Mrs. Franna Freed, Mrs. Adam Powles and Mrs. Emma Lutz.

She united with the Mennonite Church in 1890 and has been a faithful member ever since. Funeral services conducted by Henry Weldy and D. A. Yoder at the Olive Church.

**Mast.**—Katie, daughter of Bish. M. A. Mast, was born May 18, 1887; died in Milford, Nebr., July 6, 1913; aged 26 y. 1 m. 18 d. She was visiting for her health at the time of her death. Mother preceded her on Jan. 25, 1913. She leaves to mourn her departure father, 4 brothers, 3 sisters and a host of relatives and friends. Her mother and 2 sisters preceded her to the heavenly home. She was a faithful member of the Walnut Creek A. M. Church and a teacher in the Sunday school. Buried July 9 at the Walnut Creek A. M. Cemetery (Ohio). Services by S. H. Miller from Rev. 14:7, and Fred Mast of Martin's Creek from Mark 13:37.

**Rudy.**—David Rudy was born in Lancaster Co., Pa., Dec. 21, 1816; died at his home near Dalton, D., April 19, 1913; aged 96 y. 3 m. 28 d. He moved with his parents to Wayne Co., O., at the age of 16 years, and located at Orrville. In 1839 he was married to Mary Martin. To this union were born 10 children of whom 6 preceded him to the spirit world. His wife was taken to her eternal reward Mar. 25, 1892. He is survived by 2 sons, 2 daughters, 1 brother, 2 sisters, 15 grandchildren, and 60 great-grandchildren, besides many other relatives and friends. He was a faithful member of the Mennonite Church for many years. His seat was seldom vacant as long as health would permit him to come. The funeral services were conducted at the Martin's Church near Orrville by the brethren, N. A. Lind of Wadsworth, and I. W. Royer of Orrville. Interment in the adjoining cemetery.

**Miller.**—Paul, son of John F. Miller, was born Sept. 26, 1896; died July 13, 1913; aged 16 y. 9 m. 17 d. He leaves father, 1 brother and a host of friends to mourn his early departure. The last act he was seen doing was studying his Sunday school lesson in the morning, then he went away. The man he was working for thought he went home, but instead he had gone to the Sugar Creek River about a mile west of Dover and went in the water. Some men were fishing in the forenoon and found the bicycle and clothes but couldn't see anyone and they dived and found the body. They didn't know the boy. The next day he was identified and brought home west of Shanesville, Ohio. He was a faithful member of the A. M. Church since 1912. Buried July 16, at the Walnut Creek A. M. Cemetery. Services by S. H. Miller from Heb. 12:2, and M. A. Mast from the same text in German.

**Lilly.**—Florence B. Johnson Lilly was born July 22, 1886; died July 12, 1913; aged 26 y. 11 m. 20 d. Her early life was spent with her parents. She was married to John Lilly, which union was blessed with 2 children, one having preceded her to the other shore. She leaves her husband, 1 child, her parents, 1 brother, 1 sister and a host of relatives and friends, to mourn her early departure. Three weeks before she died she expressed a desire to live a life of service and usefulness to the Lord and wanted to be admitted into the Church. She was baptized on Sunday evening in her parents' home and as the dread disease, tuberculosis, weakened the physical body the spirit became stronger. Services were held at the home and at the Masontown Mennonite Church by E. D. Hess, assisted by John Baker of the Brethren Church. Text, Num. 23:10. Her early departure is a strong warning to the unsaved.

**Briggs.**—Mary B. Lechlitter was born Feb. 14, 1848, in Ashland Co., O.; died at the home of her son, Harvey Weaver, Knox, N. Dak., June 22, 1913. She was married to Francis B. Weaver in 1872. To this union were born 7 children. Two died in infancy. Four sons—Levi, Jonas, Harvey, and William—and one daughter, Caroline, and 11 grandchildren survive to mourn her departure; also 4 brothers and 4 sisters. Her husband preceded her to the spirit world Aug. 9, 1896. On March 17, 1897, she was married to James Briggs, who also preceded her about 4 years ago. She united with the Mennonite Church about 30 years ago and remained a consistent member until death. Her corpse was brought to the home of her son, William, Wakarusa, Ind. The funeral was held on June 25 at the Olive Church, by A. B. Yoder and Jonas Loucks. Text, I Sam. 20:18.

"Mother, thou art sweetly resting,  
Here thy toils and care are o'er,  
Pain and sickness, death and sorrow,  
Never can disturb thee more."

**Gehman.**—Henry Gehman was born in Elkhart Co., Ind., Feb. 15, 1882; died May 27, 1913; aged 31 y. 3 m. 12 d. He was a son of Pre. — Gehman (deceased) of the Wisler Mennonite Church and while yet a small boy moved with his parents from Elkhart Co. to near Pellston, Mich. In Sept., 1906, he was married to Anna Luella Garber of Elkhart, Ind., and lived near his parents' home. A few years later he moved from Pellston, Mich., to Saulte Ste Marie, Ont. While there he had abandoned his former occupation as farmer and carpenter and took up the study of civil engineering and was engaged in surveying together with studying his course.

On May 23, 1913, he kissed his family and bade them goodbye and with a cheerful heart left his home with his two employees for a few days' service, expecting to return home again May 27. While on their way home he was drowned in the Mississagi River in an attempt to shoot the Shino Rapids a short distance above Iron Bridge, in company with J. L. Lang and K. G. Ross, the local surveyors. As they were nearing the foot of the rapids they got too close to the swells and their canoe sank from under them, precipitating them into the river which is about 600 feet wide at the point Gehman took hold of a large rack and hung to it. Lang took hold of the canoe and tried to bring it to shore, while Ross endeavored to guide some of the parcels to the shore. Gehman apparently let go his hold on the pack and though his companions tried to reach him they were unable to do so before he went under. His body was not found until 15 days afterward. When found it was in a bad condition and was placed in a coffin and into a rough box and sealed immediately. No one was allowed to view the body at the funeral which was held at the house on Saturday afternoon, June 14, and was conducted by a minister of the Presbyterian Church.

Henry Gehman was of a cheerful disposition, always looking on the bright side of things, having a smile and a kind word for everybody and had no bad habits. He had won for himself many friends but had never professed religion. This is another loud call to the unconverted. "Watch and pray; for in such an hour as ye think not, the Son of man cometh." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." He leaves a wife and 3 sons, also a mother, 3 brothers, and 3 sisters to mourn their loss. I. H. G.



## Items and Comments

Premier Asquith of England has appointed Dr. Robert Bridges poet laureate of Great Britain to fill the place left vacant by the death of the late Alfred Austin.

It is estimated that the cost of church buildings now going up in New York will cost about \$4,450,000 when completed. This report would be more encouraging if the assurance could be given that not a cent of this money will be spent for anything not necessary in a plain house of worship.

The idea of resorting to questionable means in order to get money enough to go through college was carried to its extreme limit by two New York boys who started on a career of scientific crime in order to get enough money to secure their education. They are now facing a scientific sentence to serve a common course in an ordinary jail. A good aim does not justify bad means of securing it.

"Stockholm, July 12.—The Swedish premier in his opening speech at the Northern Temperance Congress said that he favored Prohibition for Sweden, but only as instituted gradually, after a trial of partial restrictions. As the Prohibition group in the Diet, is very strong, it is believed that Sweden will soon be dry. The Northern Temperance Congress, comprising delegates from the northern parts of Europe, especially from Scanlinavia, is now in session at Stockholm."—News Item.

What promised to become a railroad strike of great proportions has probably been averted by the passing of the Newlands Law, which is an amendment to the Erdman act providing for arbitration between labor and capital. There was a demand on the part of the railway conductors and engineers of eighteen of the eastern railroads for increased pay. This the companies were not willing to grant. Both sides have expressed satisfaction with the new law, and arbitration in the present controversy is probable.

The present war between Bulgaria and other balkan nations promises to be short and decisive. This time it was Bulgaria against the field, instead of Turkey in the war declared closed a few weeks ago. Bulgaria agrees to make large concessions to Rumania, and yields to the contentions of Greece and Servia. It is another illustration showing that war decides disputed points, not according to justice but according to brute force. A disturbing factor in the present situation is the presence of Turkey, which power has again entered the field of conflict and makes demands which its now divided conquerors may have some difficulty to satisfy.

The remarkable revelations concerning corrupt lobby methods witnessed at Washington, D. C., during the past few weeks constitute food for reflection on the part of those who imagine that "politics is next to religion." It should not be forgotten that Col. Mulhall comes before the public, not as a penitent sinner promising never to repeat his acts, but rather glories in what he is doing, having sold his story for the snug little sum of \$10,000. Another thing that should be observed is that no damaging revelations are being published against very many men who are liable to be of much public service to the lobbies hereafter. Politics is a rotten mess, often corrupting those who start in to purify it.

## OHIO SUNDAY SCHOOL CONFERENCE

The Ohio Mennonite S. S. and Y. P. B. M. Conference convenes at the Beech Church, four miles northeast of Louisville, Stark Co., Ohio, Aug. 13-15, 1913. An especially interesting program has been arranged for this meeting, and all who are interested in the cause are invited to attend. Those coming by rail from the west, north, or south should leave their trains at Canton and take the Stark Electric trolley line to Stop 24. Those coming from the east should leave the train at Alliance and take the Stark Electric going west to Stop 24. Bro. Alvin Hostetler, Louisville, Ohio, will answer any other inquiry.

J. A. Liechty.

## CONFERENCE ANNOUNCEMENTS

### Southwestern Pennsylvania

The Annual Conference of the Southwestern Pa. Conference District will be held in the Weaver Meeting House, Cambria Co., Pa., on the following dates:

Sunday School Conference beginning Tuesday evening, August 26, continuing all day on the 27th. Church Conference beginning Thursday morning, Aug. 28, continuing at least part or all day on the 29th.

All coming to conference from a distance should notify either one of the following brethren: L. H. Weaver or Andrew Baumgardner, R. 3, Johnstown, Pa.

Those coming on the P. R. R. stop at Johnstown, take the Windber trolley and stop at Scalp Level; those coming on the B. & O. change at Rockwood for Paint Creek, take trolley to Scalp Level.

The Bishops and Executive Committee will meet at the church Tuesday afternoon, Aug. 26, at 2 o'clock.

W. C. Hershberger.  
Sec. of Conference.

### Missouri—Iowa

The Lord willing the Missouri-Iowa Conference will meet with the brotherhood near Versailles, Mo., during the last week in August as follows:

Aug. 26 and 27, for Sunday School Conference.

Aug. 28 and 29, for Church Conference. All the ministers, Sunday school workers, Mission Board committeemen, are especially urged to be on hand promptly for service.

A hearty invitation is extended to brethren and sisters throughout the district. A special invitation is extended to brethren and sisters from other districts to come and be with us in our deliberations.

Versailles is the nearest railroad over the Rock Island or Missouri Pacific Rys. Address either of the following brethren with reference to your coming: D. F. Driver, Eli Swartzendruber, Amos Gingerich, all of Versailles Mo.

J. R. Shank, Secy.,  
Carver, Mo.

Forget, my friend, the ill of yesterday!  
What matters it, if I were wrong or thee?

We each must own, alike, the truth we speak;

That both are human, friend, and so are weak.

It only matters if the King shall see,  
Forgiveness, then alike, in thee and me.

—Annie S. Wallis.

## MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
	1st Fri. in Oct.	9034
Virginia	2nd Fri. in Oct.	916
Ontario	2nd Fri. in Oct.	1530
Southwestern Pa.	4th Thurs. in May	1615
Eastern A. M.	4th Thurs. in Aug.	1246
Ohio	Last of May	4219
Indiana-Michigan	4th Thurs. in May	1427
Ind. Mich. A. M.	2nd Fri. in Oct.	1697
Illinois	1st Thurs. in June	1811
Western A. M.	1st Fri. in June	448
Missouri-Iowa	Last of Sept.	3862
Kansas-Nebraska	Aug. 28, 29	668
Nebraska-Minn.	3rd Thurs. in Oct.	811
Pacific Coast	3rd Thurs. in Oct.	1491
Alberta Sask.	4th Thurs. in Oct.	160
India	Last week in June	217
	Spring	513

## ANNOUNCEMENT

The semi-annual meeting of the Sewing Circles of Lancaster Co., Pa., will be held at the Vine St. Mission, Lancaster, on Monday, July 28, at 2 o'clock P. M. Every one interested is invited to attend.

Secretary.

## ANNOUNCEMENT

The new catalogue of the Hesston Academy and Bible School is out and will be sent free of charge to any one desiring a copy. It contains a brief history of the school, description of courses of study, expenses, register of teachers and students and general information about the institution. A list of names of prospective students will be appreciated. Address the principal, D. H. Bender, Hesston, Kans.

Prompt obedience to just commands pays well. It is a mistake to parley for a moment as to whether you will obey or not. It is weakening to delay compliance with a reasonable demand, while it is strengthening to character to decide promptly to do the thing that is right.—Sel.

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# GOSPEL HERALD

*"In the defense and confirmation of the Gospel."* *"How beautiful are the feet of them that preach the Gospel of Peace."*

Vol. VI

SCOTSDALE, PA., THURSDAY, JULY 31, 1913

No. 18

## EDITORIAL

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

**Our Missionary Message.**—We desire to call the attention of our readers to the weekly message appearing in these columns under the above caption. The article appearing this week is especially touching and appealing to all whose hearts are burdened for the salvation and spiritual uplift of souls. Read the message, meditate upon it, act as the Spirit moves, and have others do the same.

A large part of this paper is edited by our brethren in India. In sending us these messages they have not only submitted to the Church at home their "annual report," but have given us much information, much food for the soul, much encouragement to support the work in India heartily in finances and prayers. May the good work go on with ever increasing power and many be brought to righteousness. These annual messages from our brethren beyond the sea are helpful, inspiring, and much appreciated.

**India Mission Map.**—In the supplement to this issue of the Gospel Herald there will be noticed a map of that part of India occupied by our mission. A casual glance at it will mean little. But a careful study of it will well repay the effort. The map has been prepared with great care and labor by Bro. J. N. Kaufman. Keep your copy of it. From time to time places will be mentioned, trips into new country will be described, and references will be made to sections of the field in a way that can be much

better comprehended if we understand this map.—R.

A brother writes, "Our pews are almost filled in some places with men and women who know not God." This statement was made in urging the necessity of more preaching on the new birth. Of the correctness of the assertion, we will let the reader judge. But it is certain that there is in many places entirely too much indifference on the part of some members. We need to be diligent in **living** the new life and in **teaching** it to others. Regeneration should be taught earnestly, effectively, constantly; not to condemn people but as a matter of course, for "Except a man be born again, he can not see the kingdom of God."

An Exchange refers to the present as a time when there is too much dependence upon the "house-filler preacher" to lend attraction and interest to the service at the church and not enough dependence upon the Lord. Amen to the thought. The same writer calls attention to the fact that the Lord is always present in the house of the Lord and this fact should not only want to make people go there but to worship in reverence before God while there. We might add that in the person of the Holy Ghost there is a "house-filler Preacher" at every Christian service where God is worshiped. He fills the house of worship as certainly as He did in the days of the apostles, and will fill the hearts of all who are willing to obey the Lord and worship Him in spirit and in truth. Too many hearts have no room for the Spirit of the living God because they are completely filled with the spirit of this world.

**Too Late!**—A convict was dying in prison at Bridgewater, Mass. Friends of the dying man got the governor of the state interested in the case and a

pardon was granted. When the bearer of the pardon arrived at the prison he was informed that prisoner had died. The hope of his dying a free man was forever past.

In one respect this resembles the spiritual condition of thousands. It is their earnest desire to die free men or free women, and then go on to glory. But they are not willing **now** to meet the conditions of freedom. While the great Governor of the universe stands ready to pardon all who meet the conditions, these poor convicts are putting off the day of application for pardon to "a more convenient season," perhaps just before death. But alas! before the pardon comes death has sealed their eternal fate, and they must cry, through all eternity, too late! too late!

"Today, if ye will hear his voice, harden not your hearts."

How shall we awaken a greater interest in the cause of Christ? is a question that is frequently heard. It is not always possible to answer the question. In all ages of the world's history there has been indifference and opposition, and we suppose it will be that way until the end of time. "When the Son of man cometh, shall he find faith on earth?" But very often we might do more in the way of arousing an interest if we ourselves were fully alive to our responsibilities and opportunities. Interest, like everything else subject to influence, is contagious. No one has ever been intensely interested in anything himself that he did not communicate this interest to others. With the love of God in our hearts constraining us to learn all that we can of His Word and will, to make faithful preparation for duty, and to improve every opportunity to get others interested in His cause, a sure result will be a greater interest on the part of fellow men.



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### IT IS BETTER TO LIVE

I have sometimes felt that the burden  
Of life was too heavy to bear;  
And have longed to lie down at the noon-  
tide

And rest and forget all my care;  
But over my heart comes the message,  
Repeated again and again—  
"It is better to live and to suffer,  
Than to die to be rid of the pain."

There is rest in the darkness of dying,  
And end to the weary despair;  
The grave holds sure peace and calm si-  
lence;

No sorrow nor pain can be there;  
But perhaps in the struggle of living,  
Is a soul that has need of my care—  
Some heart may be bearing a burden  
That my hand may lighten or share.

'Twould be easy to say, "I am weary,"  
And lie down and give up the strife,  
To suffer no more with the heartache  
And sorrow I meet in this life;  
But perhaps from my sorrow-swept heart-  
strings

A melody sweet may be wrung,  
And my lips when they drank deep of  
suffering

The tenderest songs they have sung.

I will live and be strong and will suffer,  
If need be, until I find rest,  
When life and its trials are over;  
Though never my life should be blest.  
Though always the sun should be dark-  
ened

By the clouds that hang over my way,  
I will trust that the light will be clearer  
When at last I awake in the day.

Sel. by Sadie Brubaker.

### LOVE

By D. J. Johns.

For the Gospel Herald.

(Continued.)

#### Love Manifested

It is not an unmistakable evidence of love if men have great gifts, or faith, or knowledge, or even good works. According to I Cor. 13:1-3 it is possible to speak in tones and tenderness of angels, to prophesy, to understand mysteries, to make sacrifices for the poor and even to suffer death, and still be without the love of God. But these qualities exercised in the spirit of meekness and humility are the manifestations of love possessed. The attributes of love are admirably set forth in the thirteenth chapter of First Corinthians, and these we shall endeavor briefly to notice.

1. "Suffereth long, and is kind."—It manifests itself in much forbear-

ance and pity and kindness toward those less favored than ourselves. It stands in the way of hasty temper and rash acts. There is no cruelty in love—unless it is in bearing much ourselves rather than to inflict pain and sorrow upon others. Love in the heart gives a tenderness to our words and actions which helps in relieving the sufferings of others and making things agreeable for them.

2. "Vaunteth not itself, is not puffed up." He that can do a hundred little things in God's service and never selfishly speak of them is a greater hero of love than he that does many mighty works and boasts of them. It is not he who knows the many passages of Scripture and is able to quote them at his pleasure, but he that **believes** and in the fear of God obeys the little that he does know, that manifests the love of God in his heart.

3. "Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." "Taketh not account of evil" (R. V.) It is never seemly or becoming to withstand or disregard the teachings of one whom we know to be our superior. Then certainly it is very unseemly for man to disregard and disobey the teachings or commandments of a loving heavenly Father who is our superior in every way. Yet how carelessly and indifferently will brother grieve brother in things as needless as the eating of meats offered to idols. God says of all such, "Now walkest thou not charitably" (Rom. 14:15). It is very unseemly for any one to claim salvation and say, "I know God," and not keep His commandments (I Jno. 2:4). Seeking one's own advantage and being inconsiderate of others' interests show a lack of brotherly love; as well as taking account of every evil that may be done unto us, and being so easily provoked when obstacles chance to fall across our pathway.

4. "Rejoiceth not in iniquity, but rejoiceth in the truth." It certainly is not the love of God that impels men to rejoice at the downfall or sinfulness of others. They in whom the love of God has full sway are grieved at the sound of lying or profanity, and receive the news of wickedness on the part of others with heaviness of heart. Love to God means also love to man. Hence the desire to see all men, especially neighbors, free from all iniquity in any form. This same love constrains us to work for the social, moral, and spiritual uplift of all people, and to rejoice at the evidence of truth and righteousness reigning in the hearts and lives of others.

5. "Beareth all things, believeth all things, hopeth all things, endureth all things."

He that bears patiently the crosses that fall to his lot as he is about his Master's business, and without mur-

muring or complaining thanks God for the grace which gives strength to endure hardship and willingness to walk in the path of duty, has the right to claim the love that "believeth all things." Not the "all things" which men may teach, and thus be "carried about with every wind of doctrine," such as Dowieism, Eddyism, Russellism, and other false teachings, but believing the "all things" which God hath spoken, the "all things" which work together for good to them that love God; believing that God will not permit His children to be tempted above that which they are able to bear (I Cor. 10:13), that the chastening of the Lord will work the peaceable fruits of righteousness to them that are exercised thereby (Heb. 12:11), believing with the psalmist that all the precepts of the Lord concerning all things are right (Psa. 119:128)—these are the "all things" that love believeth and endureth. He that does not believe all things that God says and willingly endures all things that His Word asks of him can not justly claim His love.

"This is the love of God, that ye keep his commandments: and his commandments are not grievous" (I Jno. 5:3). "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (Jno. 14:21). "He that loveth me not, keepeth not my sayings" (Jno. 14:24).

6. "Charity never faileth." After meditation upon the first and last of these three words, read the sentence, placing the emphasis on the middle word. Then compare this with the so-called charity of secret societies, life insurance companies, and some so-called "benevolent organizations." All charity, outside the real Christian charity, is partial, given upon conditions, bestowed upon favorites, excluding some who can not meet the conditions imposed. But Christian charity, being of the same kind as that which prompted the loving Father to send His Son to redeem a lost and sinful world, never passes by the needy under any circumstances. "Charity never faileth."

7. "The greatest . . . is charity." To other things there is an end. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away:" but there still abide "faith, hope, charity, these three; but the greatest of these is charity."

Love has rightly been called "the greatest thing in the world." The Bible so teaches it. Among the notable comparisons with other important things is that found in the verse just quoted, also that found in Col. 3:12-



14. Mercy, kindness, humility, meekness, nonresistance, the spirit of forgiveness, faith, hope, and other excellent qualities of the Christian heart and mind are all noble, uplifting, and necessary for every believer, but above them all is charity. It is the heavenly stamp upon the human soul, "the bond of perfectness" which insures the unity of the body of which Christ is the Head. It is the heavenly jewel which not only fills the soul with gladness and with goodness, but constrains its happy possessors to imitate the example of Him who so loved us that He gave His only begotten Son to die that we might live.

(To be continued.)

Goshen, Ind.

## THE NEW BIRTH: ITS NECESSITY

Sel. by J. L. S.

"Ye must be born again" were words of startling force addressed by our Lord to a cultured, scholarly and religious Jew. The dying robber (Luke 23) or an immoral woman (Luke 7) and people of that sort, without doubt, need to be born again. All are agreed as to this: but does a religious man need to be born again? Does a kind-hearted professor of religion—a Church member need the new birth? Religion and reality, profession and possession are very different things. Every sinner needs a new nature. He cannot see the kingdom of God without it. He cannot enter into the kingdom of God unless he is born again (Jno. 3:3, 5).

Reader, O reader, this vital truth concerns you whoever you are. "Ye must," implies an absolute necessity. It cannot be dispensed with. Baptism cannot secure or bring about the new birth. God is its source (Jno. 1:13); the Holy Spirit is the agent (Jno. 3:6); the Word of God is the instrumental means (I Pet. 1:23). A new birth supposes the moral unfitness of the old nature, derived from fallen Adam, to enjoy heaven and enter upon its joys. A new birth is absolutely needful for heaven. It is not at all a question of gross sins, or even whatever you have done. It is what you are. In your old Adam nature you are unfit for the Kingdom of God.

You can easily test for yourself whether or not you are born of God's Spirit:

Do you love Christ?

Do you love Christ's people?

Are your desires of a holy character?

Is the reading of the Holy Scriptures neglected, a burden, irksome, or a pleasure and daily delight?

Do you love prayer?

Do you love the company of God's people? (Continued in third column.)

## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

### Vain glory

Vain mean empty, worthless, fruitless, ineffectual, unsatisfying. To be vain means to be conceited or to have a high opinion of one's self or accomplishments or attainments. Therefore vain glory is simply a boastful, empty pride, or to use the common language, it is getting far too high an opinion of one's self.

It is a pity that people become vain, especially in religion. It is hard to convince the sinner that it is the right thing to do to give his heart to God, when he can plainly see, in the lives of Christian professors, nothing but a vain, empty pretence.

It is also hard for a vain person to prove good. There is nothing but the grace of God that can keep one in the paths of righteousness and give the power of endurance under trial. It is one of the devil's tricks to deceive people by making them believe they are saved when they are not. And there is no one so hard to reach as the self-righteous person. There is a great difference between a man "saved by grace" and a man "saved by works." They are traveling in opposite directions—the first to glory and the second to despair.

### Zeal

Zeal is a passionate ardor or great eagerness in the pursuit of anything. Zeal means also great enthusiasm or fervent desire to obtain some object or purpose.

Man becomes zealous in more things than religion. When a man gives his heart and life in any pursuit, he can truthfully be said to be zealous. In our Christian life we should manifest zeal. There is an old saying that "whatever is worth doing, is worth doing well," and this is certainly true of the saving of souls. The price of our salvation was so great, and the future home of the soul in eternity is so important that every possible effort to bring a lost, dying people back to God should be put forth. It is so easy to "drift with the tide" and such a large per cent of humanity are doing so, that they who know the worth of salvation should never lay down the armor of God for a moment of time, but should press on, cry aloud the glorious news and rescue the perishing before they are ushered into the presence of God without hope. Be zealous, but with your zeal, above all other things, be true to God.

Belleville, Pa.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### GIVE GOD THE BEST

God wants our best. He, in the far-off ages,  
Once claimed the firstlings of the flock, the  
finest of the wheat,  
And still He asks His own, with gentlest  
pleading,  
To lay their highest hopes and brightest  
talents at His feet.  
He'll not forget the feeblest service, humblest  
love;  
He only asks that of our store we give  
Him

The best we have.

Christ gives the best. He takes the hearts  
we offer  
And fills them with His glorious beauty,  
joy and peace.  
And in His service, as we're growing  
stronger,  
The calls to grand achievement still in-  
crease.  
The richest gifts for us or in the heaven  
above,  
Are hid in Christ. In Jesus we receive  
The best we have.

And is our best too much? O friends, let  
us remember  
How once our Lord poured out His soul  
for us,  
And in the prime of His mysterious man-  
hood  
Gave up His precious life upon the cross.  
The Lord of lords, by whom the worlds  
were made  
Through bitter grief and tears, gave us  
The best He had.

—Selected.

## OUR MISSIONARY MESSAGE

### IV. The Call for Laborers

By J. S. Shoemaker.

For the Gospel Herald.

The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest; that he will send forth labourers into his harvest.—Matt. 9:37, 38.

The multitudes thronged about our Lord. He saw them scattered about as sheep having no shepherd, being physically exhausted and harrassed with divers fears and anxieties. He

Is the race-course, the theatre, the ball, the whist-party hated and shunned as formerly they were loved and eagerly sought after?

Have you ever realized the fact that you are a sinner, and as such deserve eternal wrath and condemnation?

Reader, face these questions now, and if you cannot truthfully reply, rest assured you are not born again. Haste, haste, ere it be too late to the refuge of God's own providing. Christ dies for sinners. He died for you.—W. S.



saw them as men and women who were morally depraved, and spiritually famished for soul food.

The circumstances and conditions which existed among the masses in our Lord's time continue to exist in this our age. Almost everywhere, in home and foreign lands; in villages, cities, and rural districts; are to be seen multitudes of shepherdless sheep, for the salvation of whose souls no one seems to care, and it is to be feared that many who pose as under-shepherds lead the people into the arid deserts of infidelity, rather than into the green pastures of God's Word.

Our Lord was moved with compassion as He looked upon the multitudes which were in a famishing, suffering, and helpless condition. He saw their physical, moral, and spiritual needs as no one else could. He saw the multitudes as fields of ripened wheat, waiting for the thrusting in of the Gospel sickle. He calls the disciples' attention to the abundant harvest, to the golden grain ready to be gathered into God's garner. He follows with a loving appeal, that they should pray for harvest-hands, that the ripened grain perish not for want of laborers.

Our Lord had at least three things in mind in making His touching appeal to His disciples. (1) That their sympathies would be awakened as they looked upon the multitudes—the ripened harvest that was perishing, decaying, and going to ruin because of a lack of laborers. (2) That through earnest prayer and supplication they should be prepared too for loving service in gathering in the ripened grain. (3) That they should be made conscious of the fact that their Master as the Lord of the harvest had purposed to gather in the ripened wheat into His garner through human instrumentality, and He would impress them with the momentous fact that the harvest being ripe and the laborers few was a positive evidence that they were called to thrust in the sickle.

If the hundreds of millions of unsaved souls which inhabit the two hemispheres were presented to our vision in a great panorama, and we like our loving Master could see clearly the sad condition of lost humanity, with all their physical, intellectual, moral and spiritual needs looming up before us, our hearts would certainly be stirred with compassion, and the silent call coming from the perishing millions would be ringing in our ears, and the ears of all Christians, constraining the Christian forces everywhere to become "laborers together with him" in gathering in this vast harvest.

At this season of the year the husbandman is diligently laboring to gather in the natural harvest; he rises early and retires late in the evening; his hours of toil are mingled with per-

spiration and weariness, all because he is anxious to gather in all the ripened grain ere it perish.

If all Christians were as eager and diligent to gather in the spiritual harvest, glorious would be the results, and great would be the rejoicing in the great day of rewards.

"Come over into Macedonia and help us," is the call that is coming to the Christian Church from various parts of this great globe; from Africa, India, China, Japan, and many other countries in both home and foreign lands. Cities, and rural communities in the home land are calling, **calling, CALLING**, "Send us Workers." The various mission and charitable institutions are sending in appeal after appeal, saying, "We are very much in need of more workers. Can you not send us some one to help us extend the Lord's work?"

The Mission Board of the Church would gladly place workers wherever needed if the same were available. A number of those who are on our list as volunteers for special work feel that they need more preparation before entering the field. Some have taken up other lines of work, others have handed in their resignation as workers, and one who had been recently appointed as a missionary to India has been called to his eternal reward. Because of these and other reasons there are comparatively few who are available to support the present needs of our various mission and charitable institutions.

The question is sometimes asked, "How may I know that I am called to labor in the Lord's harvest?" Our reply is, all His saved ones are called to be laborers with Him in winning souls for His kingdom. The Lord saves men and women to serve, and He has a work for each one to do in extending His kingdom. Reader, if you are desirous to know your field of labor, and whether God has really called you to do some special work, follow our Savior's admonition and "pray ye." Pray daily that workers be sent into His vineyard. Pray until you become intensely concerned and burdened for the salvation of the lost, then both the call and the nature of your work will be made clear to you. If all Christians (not only ministers) would pray earnestly each day that laborers be sent into the Lord's harvest, there would be an adequate supply to evangelize the world. "Pray ye therefore." Since there are multitudes of souls that are living in the darkness of sin, we should be constrained to "pray without ceasing" for harvest hands.

Note the Master's expression "That he would send forth." God Himself must send, direct, and constrain by divine compulsion to go forth into "his" great "harvest." It is the Lord's har-

vest. It is a great harvest, both because of its exceeding vastness and inestimable value. It is ripe and ready to be gathered in. It is the Lord's will that all should be saved. He has kindly asked you, dear reader, to pray for laborers. Yea, more than this, He has called you to assist Him in gathering in "His harvest." Note, you are called to **labor**, not to be an idler; to be an idler means to be a hindrance rather than a help in gathering in the ripened grain. All saved ones are called to serve. Therefore "Do with thy might what thy hands find to do," whether in the domestic circle, or in the surrounding community, or in the lowly walks of life, or in the society in which you move, or among the sick, suffering, and destitute, or in the church services, Sunday school, and young people's meetings, or along mission and charitable lines—anywhere and everywhere as the Lord opens the door for service, enter it with joy and a determination to do His will lovingly, cheerfully and faithfully.

Freeport, Ill.

## FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

Dear Readers, Greeting:—It affords us real pleasure to inform you that the proposed special meetings which have been looked forward to by many with much believing prayer and great expectation, have begun in dead earnest.

With two exceptions all the workers that promised to assist, were here in time for a meeting of the workers on Saturday at 2 P. M. Bro. S. E. Allgyer of West Liberty, Ohio, was appointed chairman of this meeting and M. D. Landis chorister. It was further unanimously agreed that during these meetings Bro. Allgyer be regarded as "father" of the enlarged "mission family."

At this meeting of the workers Bro. Allgyer spoke to us as a father to his son in whom he has utmost confidence, from whom he expects very effective service and whom if need be he corrects because of his love for him as a father.

It proved to be a very unusual meeting because of God's manifest presence with us. It was later turned into a consecration meeting and the deep interest manifested by the workers, backed up by many praying friends in the country, somehow gave us the confidence and assurance that positive victory awaited us in our efforts for lost souls. We were later not surprised to see a soul turning to Christ; with tear-dimmed eyes, in the



first evening meeting and deep conviction taking hold upon others!

The burden of Bro. Allgyer's theme was, (1) that our dependence be, not upon the speakers, not upon good sermons, not upon good singing, not upon personal work, not even upon prayer, (however important each of these be) "not by might nor by power, but by my Spirit sayeth the Lord of hosts;" and (2) that we exemplify what we profess. "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:2).<sup>a</sup>

Possibly the meetings that are of the greatest importance of all during these special efforts are the daily consecration meetings for the workers at 4 P. M. It is here that God meets us and gives us strength for the battle. The night before all workers were scheduled to be here the Lord sent a refreshing shower of rain (seemingly a fore token of showers of spiritual refreshment He wants to let down upon us) and the weather has been real pleasant with some more refreshing rain today. Among the band of seventeen extra workers here the following states are represented: Ohio, Colorado, Iowa, Nebraska, and Kansas.

Thus far one or more services have been conducted at each of the following places: On the streets, at the Argentine station, Mission hall (200 S. 7th St.), Willows Maternity Hospital, Fairmont Maternity Home, Wyandotte Co. Jail, Rock Island R. R. shops, Children's Home (8th & State K. C. K.) and in Gospel Tabernacle. The brethren, S. E. Allgyer, Abner G. Yoder, Parnell, Ia.; Perry J. Shenk, Oronogo, Mo.; and Allen H. Erb, McPherson, Kans., did the preaching thus far. Early Sunday morning a band of twenty-three workers started out to extend invitations to the people in the Rock Island district, the community where the Tabernacle is located. They went by "twos" and the work was assigned and planned with the view of not missing one house.

Every morning each worker is assigned his or her work and there is much more work than can be done during the short time these meetings are to last. Those that do not go along to shop or institutional meetings are given house to house visitation work.

Deep consecration, and willingness on the part of the workers, exceptionally good singing, good interest and attendance and the manifest presence of God have been marked features of the work from the very beginning.

The first meeting in the tabernacle was held last night and was beyond the expectation of many of the work-

ers themselves. The tabernacle was almost filled with anxious listeners. The interest and order were exceptionally good. The singing was such that made one feel you could not miss a single meeting even if there were no preaching.

Bro. Allgyer was the message-bearer. God was with us and one precious soul responded to the offers of the Gospel.

Precious as have been the beginnings of this special movement, our eyes are upon God for much greater things and we know He will not, can not disappoint true faith.

Reader, will you join us in importunate, believing, sleepless, overcoming prayer for the rescue of the lost in Kansas City?

Yours for Christ and souls,  
J. D. Mininger.

July 23, 1913.

### AMONG THE MISSIONARIES

By S. B. Zook.

For the Gospel Herald.

On our trip west we visited the following Mennonite Missions: Home Mission, Lima, Ohio; Gospel Mission, Ft. Wayne, Ind.; Pacific Garden Mission, Happy Hour Mission, Gospel Mission, and Home Mission, Chicago, Ill.; Kansas City Mission, Kansas City, Kans.; also the Christian Mission, Chinese Mission, and Berean Mission, Los Angeles, Cal. I learned a great deal about the need of spiritual mission work, not only by observations, but by experience.

Here in Los Angeles we attend the meetings at the missions every evening and rejoice in the work. And all along the way we find them doing a noble work bringing in the sinners from the highways and hedges and converting them from the darkness of sin and degradation to the glorious life eternal. It is true that some cities will not tolerate street meetings in the congested parts of the city, but here in Los Angeles the missions are very appropriately built and arranged for street meetings at the door, even in the most congested parts of the city, and with good results. Of course the liquor traffic, saloons, pool-rooms, are all around us, but we should have courage enough to face the devil and manifest to the world and the ungodly sinner that the prince of darkness is subject to the prevailing power of an almighty God.

At the missions every evening we hear the most heart-rending confessions and experiences we ever heard. It is enough to crush any man's heart, and we know that an honest confession is good for the soul. Everywhere

(Concluded on page 285.)

### MENNONITE CHILDREN'S HOME

For the Gospel Herald.

Two children have been placed into the home of Bro. and Sister Amos Hartz near Morgantown, Pa., and one into the home of Bro. and Sister Andes near West Willow. One by one these needy children pass through the institution and we are made to wonder what the future may bring forth. We know that God will surely bless all who have opened the doors of their hearts and are ministering to the needs of these little ones. We have a number of small boys and a few girls to be placed into homes. Baby Ethel is three months old and has a smile for every one. Who will care for her and give her a permanent home? We will soon have a little boy several months old (the sisters from the Philadelphia Mission intend to bring him here July 30) and would be glad to hear from some one who has been thinking of caring for a needy child. Our prayer is that the brotherhood and all who are interested in the Lord's work may continue to support the work at this place.

Yours for the needy,  
Levi Sauder.  
Millersville, Pa.

### ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

After a siege of whooping cough, chicken pox and finally thirty-two cases of measles, our 83 inmates and the workers are all enjoying good health. While we have many bright boys and girls that should gladden Christian homes we wish to especially call attention to a boy one year old, three that are 3 years old and three that are 4 to 5 years old and others up to 10 years old. Also bright girls that are two, four, five and seven years old respectively. If after you have given a child a three months' trial you are not satisfied, you can return it to the Home. We regard the bringing up of homeless, dependent children by childless Christian families as one of the noblest and highest types of mission work. Inasmuch as ye have done it to one of the least of these ye have done it unto Christ, and may His love for the lost and the needy burn within our hearts until we yield to His plain commands and our simple duty.

West Liberty, Ohio.

"The railroad profits of the U. S. for three days would do as much missionary work as all the churches on earth would do in twelve long months."



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### THE INFLUENCES FOR WHICH PARENTS MAY BE RESPONSIBLE

By Lydia H. Smith.

For the Gospel Herald

(The contents of this essay are gleaned largely from the book called, "Talks about Home Life," combined with some original thoughts.—L. H. S.)

The first commandment with a promise is, "Honor thy father and thy mother," but many parents make the mistake of allowing their children to have their own way and do not teach obedience, so when they grow up they lose all respect for them. Then how can they honor those for whom they have no respect?

There is in many places a lack of reading the Bible and family worship. Some one has said, "A family without prayer is like a house without a roof." Following are a few ways in which children are neglected:

1. Not feeling the responsibility of bringing the children up in the nurture and admonition of the Lord. The life of a child has a beginning but it has no end. The child has an immortal soul which must live forever in heaven or hell, either with Jesus and the angels in glory or where hope never enters.

2. By neglecting to teach them how to overcome sin and implanting right principles and motives.

3. By not being a good example in the home. As a rule nothing can equal the effects of a parent's example and language in every day life in the home.

4. By parents not working in unity. The lesson of Isaac and Rebecca is an example.

5. By not making home a happy place.

6. By not taking children to church and Sunday school; and if they do, on the way home find fault with the preacher and his sermon.

7. By not praying for the children. In the life of Christ we have more examples of prayers of parents than of any other class of people and not one was rejected. We still have the same Christ. The prayer of a righteous man availeth much.

Some parents, tired of the importunities of their children, promise

what they ask, hoping some newer fancy will drive it from their minds. "Yes, yes," they say; or, "Some day, perhaps," without really intending to make good their words, and do not consider that they show a lack of reliability. A child soon learns not to trust the promises of others nor to perform his own, and the unreliable child grows into the unreliable man, unfit for a place of honor or trust. The columns of our daily papers show how many such men there are.

Flanagan, Ill.

### MOTHER

In this state (Illinois) the first Sunday in May every year is called "Mother's Day." On that day we meet publicly in the churches and other places, to honor and in various ways to pay homage to "Mother." Every day should be rightfully mother's day, but alas! Such is not the rule—rather the exception. After reaching manhood or womanhood, the majority soon forget this loving and faithful heart who watched over them during the first tender years of their existence. Taken up with cares and pleasures of our lives, we seem to have very little time for mother.

After entering homes of our own, or having positions in cities far away from the old home, gradually we forget and become negligent in our duty. We do not prize as we should that most beautiful of all possessions—our mother's love.

Never changing, her heart is all our own. When sickness comes, losses overtake us, when the finger of scorn or shame is pointed toward us, she has always a true welcome in her heart. Was it not mother who went to death's door and suffered all things that we might live? She again it was who guided the first trembling footsteps. At her knee we learned our childish prayers and listened to those wonderful bed time stories in the long ago. She was then the sum and substance of our whole existence.

How quickly we forgot. Mother sewed, washed and slaved to make life pleasant for us; but now how different is her life. Old and worn, she sits alone in the old home, with only the bitter-sweet memories of other days for companions. How vivid is each little incident of the children's lives in her memory. When the anniversary of her first-born rolls around each year, she thinks with delight how she surprised him when a child with the birthday cake—but John has been away these many years, far too busy to think of mother or birthday anniversaries.

Then there is Ellen, living in a fine house, with carriage or auto always at

her disposal. Yet days and weeks pass by with only an occasional hasty visit at mother's.

If you are fortunate enough to have a mother still living, do not forget and neglect her. While there's time, show her by word and deed that you deeply appreciate all the sacrifice she made for you in the days gone by. A little gift now and then, a cheering card, and other little things which seem so trifling to you, are a great deal to her; for her life is not full of the pleasures as yours is now.

If you are far away and can not visit her, do at least write her regularly, thereby letting her know that she is often in your thoughts. Some day she will have reached the end of her journey, and as you stand looking upon the still, cold face it will surely be a great solace to know that she never had occasion to think you had forgotten her. Do not wait until then to surround her with flowers which she can not appreciate. Scatter sunshine in her path and surround her with those pretty flowers now while she is able to see and let you know how she appreciates them. The future holds very little for her for she has reached the evening of life. It is your duty to help make her sunset tranquil and beautiful. Begin today to make it so.—Sel. by Sarah Yoder.

### THE WORST CALAMITY

Charles Kingsley was right in the declaration: "The very worst calamity I should say, which could befall any human being would be this—to have his own way from his cradle to his grave; to have everything he liked for the asking, or even for the buying; never forced to say, 'I should like that, but I can't afford it; I should like this, but I must not do it.' Never to deny himself, never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes."—Sel.

The saloon is a sort of bank.

You deposit your money and lose it.

Your time and lose it.

Your character and lose it.

Your health and lose it.

Your strength and lose it.

Your self-control and lose it.

Your own soul and lost it.

Your home comfort and lose it.

The depositor awakes to find himself ruined.—Exchange.

"A high Chinese official, recently converted, is now supporting 20 evangelists at an expense of \$7,000 annually."

"Nothing vitalizes a church like a world-wide vision and a world-wide sympathy."



## Sunday School

For the Gospel Herald.

Lesson or Aug. 10, 1913—Ex. 12:21-31

### THE PASSOVER

**Golden Text.**—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

**Introductory.**—Things in Egypt were rapidly coming to a crisis. Time and again had Pharaoh been humbled, and time and again had he again hardened his heart and refused to let Israel go. Nine plagues had been visited upon Egypt. Pharaoh was distracted, desperate, furious. Every opportunity had been given him to see the folly of trying to fight against God. But there is nobody so blind as the man who deliberately shuts his eyes to truth and righteousness and determines to hold on to sin and selfishness. God is now ready to strike the crushing blow from which Pharaoh can not recover until Israel is out of reach.

**God's Directions to Moses and Aaron.**—The stubbornness of Pharaoh having now been fully established and Israel being now fully prepared to follow the leadership of Moses and Aaron, God directs them to tell the people of Israel what is to happen. The angel of the Lord is to pass over Egypt to smite all the first-born in Egypt. That Israel may not suffer with the Egyptians, orders are given the children of Israel to slay a lamb for a feast and to sprinkle the blood of the lamb on the outside of the door. As the Lord passes over Egypt He will see that blood and pass over, spare the first-born in every house on which the sign is found. It was the Lord's passover.

**The Passover Kept.**—Moses and Aaron did as the Lord commanded. The lamb was prepared according to directions. Blood was stricken upon the doorposts and lintels of the doors. Faithfully, solemnly, reverently, with staff in hand ready to depart at a moment's notice, did those Israelites eat the passover that night. While this was going on inside, the Lord was fulfilling His promise by passing over the land of Egypt. In every house not protected by the blood the first-born was slain. Think of it—a distracted nation, having suffered nine grievous plagues because the will of God was defied, now crushed completely in the thought of having a corpse (the death of the first-born) in every home! Where will this thing end! "There was not a house where there was not one dead."

**The Exodus.**—Pharaoh and his people could stand this no longer. He did not wait for another audience with

Moses and Aaron; did not even wait until morning. From one end of Egypt to the other a mighty wail went up and the children of Israel were urged to get out of the country with all possible speed. Hear the command of Pharaoh: "Rise up, and get ye forth from among my people, both ye and the children of Israel; and go, and serve the Lord." The triumph of the Lord was complete.

**Lessons to be Learned.**—As we study this lesson a number of thoughts come to our minds, among them the following:

1. It is folly to fight against God. The forces of sin may prevail for a time, but God always wins in the end. "If God be for us, who can be against us?"

2. Never falter when your stand for the right brings you persecution. Conflicts and trials are not pleasant, but they are strengthening and victory is all the dearer because of them.

3. As the blood upon the doorposts was a perfect shield against the destroyer, so the blood of Jesus upon the door of our hearts is a perfect shield at the present time. "God can not see the sins of men through the blood."

4. As the children of Israel ever afterwards looked back with sacred reverence to the time they were delivered from bondage in Egypt, so we look back in sacred reverence to the time when "even Christ our passover was sacrificed for us." With sympathy for His suffering and joy because of our deliverance, may we continue to eat the bread and drink the cup, thereby showing "the Lord's death till he comes."

#### Reflections.—

1. "Christ our passover is sacrificed for us."

2. The blood was the only thing that saved on that passover night. The blood of Christ is the only thing that saves today. "Without the shedding of blood there is no remission of sins."

3. It took faith to apply the blood that at that time seemed very unreasonable. It takes faith to apply the blood of Jesus to our hearts today.

4. Two things required of the Israelites were to obey God in keeping this command to teach the children what it was for. These two things are necessary today in connection with all the commandments of God belonging to the New Testament dispensation.

5. It took the slaying of the first-born in Egypt to make Egypt willing to let the children of Israel go. It takes the slaying of the first-born (the first Adam) in us to make us willing to accept and serve the Lord Jesus Christ.

6. The "Great cry" in Egypt might have been spared them had they be-

## Our Young People

### CHRISTIAN PERSEVERANCE—NOAH

Gen. 6

Topic for August 17.

#### MOTTO

"In due season we shall reap, if we faint not."

#### OUTLINE OF TOPIC

##### I. The Spirit of Noah's Time.—

1. Corruption of social life.—Gen. 6:1, 2.
2. Men of remarkable ability.—Gen. 6:4.
3. Great wickedness.—Gen. 6:5, 12.
4. Terrible Godlessness.—Gen. 6:3.

##### II. The Character of Noah.—

1. Just, perfect through grace.—Gen. 6:8, 9.
2. Walking with God.—Gen. 6:9.
3. Working in faith.—Heb. 11:7.
4. Continuing faithfully.—Gen. 6:22; 7:7.

##### III. Results of Noah's Perseverance.—

1. His fellow men received ample warning.—II Pet. 2:5.
2. His family was saved with him.—Gen. 6:18; 7:1.
3. He became the new head of the race.—Gen. 9:1.

#### PERSONAL THOUGHT

"To every man his work." This is the present situation before you and me. Do we feel at times like getting out of the harness? Lord help us to labor on hopefully.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, *Continually*, etc.
2. Talk for children—Describe Noah's Ark.

##### For Young People.—

1. Things that Make Men Persevere.
2. The Value of Christian Perseverance.
3. Lessons from Noah.

##### For Older People.—

1. What Noah Stood For.
2. What Noah Did for the World.

lieved and obeyed God ere He resorted to the last measure. The great cry because of judgment for sin will be spared us if we accept God before too late.—K.

#### IN HIS VINEYARD

Lord, I know a work is waiting  
For each ransomed child of Thine.  
Lo, I come in faith beseeching  
Show me mine.  
Whatsoever thou appointest,  
Be the service great or small,  
Give me grace to rise and do it  
At Thy call.

—Selected.



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## OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 31, 1913

## Field Notes

An interesting missionary meeting was held in the Scottdale Mennonite Church last Sunday evening.

Our congregation at Bowmansville, Pa., is to enjoy Sunday morning services every two weeks hereafter, instead of every four weeks, as heretofore. The evening services every four weeks remain as before.—M.

Arrangements have been made for a meeting of the Executive and Mission committees of the Mennonite Board of Missions and Charities at Goshen, Ind., Aug. 21.

The Western A. M. Conference is announced to be held at the Sycamore Grove Church near Garden City, Mo., Oct. 8 and 9. More extended announcement later.

A new edition (limp cloth) of "1000 Questions and Answers" has just been issued. For want of room a statement concerning the features of this book is held over for publication next week.

Minister Ordained.—As noted in the correspondence from Washington Boro, Pa., Bro. John K. Charles was called to the ministry in that district. The Lord sustain him in his labors and make his ministry fruitful in good works.

Arrangements have been made for continued meetings among the congregations of the Lower District in Rockingham Co., Va., beginning about Sept. 10. Bro. S. G. Shetler of Hollsopple, Pa., is expected to assist the brethren there in their work. The Lord bless the efforts put forth to the good of many souls.

Many of our readers will be interested in the message from Kansas City. The prayers of God's people are requested. A later card brings us the information that at the time of the writing (July 26) fourteen had already made the good confession. May these confessions not only include Christ as the Savior from all sin, but as the Teacher of "all things."

The brethren, J. E. Hartzler of Elkhart, Ind., and J. I. Byler of Toronto, Ont., were welcome callers at this office one day last week. The former was on his way to York and Lancaster counties, Pa., and the latter was on his way to his former home at Belleville, Pa. Both had attended the dedication services at the new mission building in Youngstown, Ohio, Sunday, July 20.

Mail Route Changed.—Because of a change in mail routes the following receive their mail at Elizabethtown, Pa., R. 5, instead of at Rheems, Pa., as heretofore:

H. M. Erb.  
Chas. Bless.  
J. N. Rutt.  
P. C. Miller.  
J. H. Grove.  
S. E. Garber.  
M. E. Rutt.  
Grace Gish.

Tillman Schwanger,  
Annie Epler.  
B. F. Garber.  
Phares M. Gish.  
Levi Longenecker.  
Elias Garber.  
Ira Longenecker.  
Henry L. Miller.

In answer to a number of queries we will say that Bro. G. J. Lapp and family and Sister Fannie Hershey expect to sail for India Sept. 4 with Quebec as the starting point.

In the map printed in this week's supplement to the Gospel Herald you will find names which you have often seen in connection with the reports of the work in India. Two names are missing which it seems should have been there: Sundarganj, on the west side of Dhamtari, just south of Hutkesar; and the Leper Asylum, south-east of Dhamtari, east from Gokulpur, across the road. The out-stations which will be looked for are Gariaband, 34 miles east from Dhamtari; Bijapuri, along the railway line (spelled Bijapuri now); and Bhatgaon, west, and Maradeo (Murradeo in the map), south, from Rudri. When it is remembered that each village named on the map represents a population of about 400 to 450, the vastness of the number of people will be apparent. The figures in various places indicate the height above sea level in feet. The names seem strange, but they stand for a people throbbing with life and needing the Gospel of Jesus Christ. Pray for our work and our workers there.—R.

## Correspondence

### Noble, Iowa

Dear Readers, Greeting:—God be praised for His unspeakable gifts to the children of men. We have great reasons to praise Him for the bountiful harvest weather and has blessed us with health and strength to gather in the golden grain for the sustenance of the natural life. Much more is He to be praised for the opportunity His children have of laboring in the great field of the Lord helping to gather in the precious souls that are ripe to harvest, that when the great Reaper will come that we will be gathered into His garner. July 27 if the Lord will, baptismal services will be held when 19 precious souls will be received into church fellowship as enlisted soldiers of the cross, holding up the banner of Christ.

Cor.

July 21, 1913.

### Ryder, N. Dak.

Greeting in His ever blessed Name: Did you ever stop to think what a privilege we, as His children, have to greet one another (though we may be strangers to one another or, rather, as somebody has said, brethren or sisters who have never met) in such a name? The Lord surely has been good to us, wherefore we feel to praise Him



more and more. We had been privileged to attend the meetings at Surrey; to hear Bro. Lapp's sermon and two lectures on India's customs and religions, and afterward Bro. King continued meetings for over a week, at which meetings a number of souls made the good choice. Saints were strengthened and built up. Sinners and triflers warned to flee the wrath to come. Oh, that we might all strive to live just as Jesus would have us live, all the time, because He desires our days, our hours, minutes, and seconds, and shouldn't it be our highest joy to give them seeing what He has done for us.

I take this means of greeting the many friends, brethren and sisters, also new acquaintances I met on my trip East in the spring. I feel unable to remember them all by personal letters.

The cause for the trip was sad indeed; the namely, the giving up of the one nearest of earthly ties, but we were privileged also to attend a number of most inspiring meetings for which we were surely thankful. Among them were the Sunday school and Mission meetings in Lancaster Co., Pa., the Ohio Conference, Mission Board Meeting, the Eastern A. M. Conference, and a few days at Goshen College and the Orphans' Home. We feel like saying if it is possible, when young brethren or sisters contemplate taking a trip, to so arrange the trip that it will be possible to attend such meetings if there are any; also to visit mission stations and homes, and thus become acquainted with the workers and the work.

The Lord has been remembering this place by very welcome showers that have greatly helped the crops.

May we all live true to Him.

Robert E. Myers.

July 21, 1913.

#### Bardo, Alta.

Greetings of Love:—A few lines from here may interest some. We are having very nice weather at present. On July 6 we reorganized our Sunday school with Bro. Milo Stutzman as Supt., and Bro. Jake Brenne-man as Asst. Supt. May the Lord bless and strengthen them, that their work may be upbuilding to the Church, and may we all take an interest in this work that our Sunday school may prosper.

Our young people's meeting was also reorganized, with Bro. Jake Brenne-man and Bro. Simon Stalter as leaders. The topic for Sunday evening is Come. A very important subject if we stop to think what it means to us. Jesus said, Come unto me all ye that labor and are heavy laden and I will give you rest. It is not the will of God that any should perish, but

that all should come. Let us strive to do His will more so that we can some day hear the voice say, Come. May God bless His work everywhere.

Lucinda Yoder.

July 22, 1913.

#### Pond Bank, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. and Sister C. R. Strite of Hagerstown, Md., were with us over Sunday, July 20, and the brother preached for us from Luke 10: 25: "What shall I do to inherit eternal life?" He also announced preaching for Sunday, Aug. 3, at 2:30 o'clock. We changed the time of service from 7:30 on account of some aged sisters traveling after night. Bro. Strite brought with him some brothers and sisters, for which we are thankful. We extend a hearty invitation to all the brethren and sisters to come to visit us. Pray for us at this place.

In the Master's name,

James G. Bumbaugh.

July 25, 1913.

#### Leola, Pa.

The monthly meeting of the Lancaster County Sunday school workers will be held on Tuesday, Aug. 5, at 7:15 P. M. sharp, in the Mission at 112 E. Vine St., Lancaster, Pa. The instructors for the lessons will be as follows:

Aug. 10 and 17, A. W. Geigley, Goshen, Ind.

Aug. 24, D. H. Mosemann, Lancaster, Pa.

Aug. 31, J. S. Leed, Fruitville Pike, Pa.

'Twas the heat that cut the number

When we met the first July,

'Twas all right, of course, to slumber

If His will, you'll not pass by.

Won't you please just think a moment,

That it means to stay away,

A discouragement of brethren,

In whose charge this work does lay.

So be sure that you'll be present,

If this work shall be prolonged;

For there's one who has decided

That his part should be passed on.

D. M. Wenger, Secy.

July 25, 1913.

#### Washington Boro, Pa.

(Habecker's congregation.)

To all Herald Readers, Greetings of Love in Jesus' Name:—"Our help is in the name of the Lord, who made heaven and earth."

As noted in the Gose! Herald some time ago, of the call for help in the ministerial work at this place, votes were taken at Masonville, Habecker's, and Mountville, and Thursday, July 24, ordination services were held at Habecker's Church. Two brethren were nominated and passed through the lot, the lot falling on Bro. John K. Charles, who was called to the work.

Services were conducted by Bishop Benjamin Zimmerman, Cumberland county, and Bishop Benjamin Weaver, Lancaster county. Text, Luke 10:1-20. Ordination by Bishop Abram Herr, our home bishop.

May God's richest blessings rest upon this home and may we all as the laity individually and collectively stand by our young brother that we may help and lift him up by our prayers and assistance in the work he has been called to, "that they may give account with joy and not with grief." Heb. 13:17.

July 25, 1913.

#### Calverton, Va.

On July 15 meetings opened here, continuing until Sunday evening. Baptistal services Saturday, when two precious souls were received, and preparatory services were held. Communion was held the following day with 21, including Bish. David Garber (who officiated) and his wife from Alexandria, Va. Feetwashing was also observed. The outlook at this place seems rather discouraging—membership scattered, which with other reasons causes irregular attendance. Both buildings are union and one unfit for use, either of which buildings to one side of the scattered membership. To encourage better attendance two appointments each month in summer were grove meetings, which in inclement weather were held in private homes. So with the foregoing discouraging features it seems as if the field would eventually be abandoned. As to the propriety of others coming here I could not encourage it. In behalf of colonization I would say, May it be encouraged where prospects are worthy, and by prayers and presence supported, and let us also bear in mind the initial work is not easy, even to say nothing of the time, effort to locate and boarding those prospecting.

Usually those who venture to land a new colony are minsiters and as a rule they, if answering the majority of calls to duty, have sufficient task on hand, and that it is no small charge to look after church duties and in part financial interests of those contemplating a change of location. Cases could be cited in which the ministry suffered because of such conditions. Brethren, in looking after our individual interests, may we be no hindrance to the cause, rather strengthening the weak places. Those seeking locations should see to it that they so locate that they may prove a benefit to colonization and church building, thus relieve such strain that may otherwise be incurred.

Fraternallly,

Elam Horst.

July 25, 1913.



## Miscellaneous

### HOW CAN I HELP HIS CAUSE?

By S. E. Roth.

For the Gospel Herald.

The Macedonian call I hear,  
It heavily falls on my ear,  
In heathen lands the lost ones cry,  
"Come help us ere in sins we die."  
Christ died upon the cross.  
How can I help His cause?

How can I help? (not how can you?),  
There must be something I can do.  
What is it Lord? help me to see  
The work Thou hast in store for me.  
I know I am but dross,  
How can I help Thy cause?

How can I (such a sinful one,  
Who must depend on Thee alone,  
For all I have and am and do)  
Hast Thou a task that I can do?  
This does my mind engross,  
How can I help Thy cause?

If I were rich (like many are)  
This problem would be plainer far.  
For then I could help others go  
To heathen lands. (One thing I know  
I'm not rich, never was),  
How can I help Thy cause?

If I could preach and sing and pray,  
(Like many can) then I would say  
"I'll go, and teach salvation free."  
But as it is, I plainly see  
I'm greatly at a loss.  
How can I help Thy cause?

Perhaps 'tis better so,  
That I can't preach or teach or go  
Perhaps that I can help Thy cause,  
If patiently I bear my cross  
I'll say, "Thy will be done."  
Lord Thou canst help alone.

Woodburn, Oreg.

### HINTS TO WRITERS

By J. A. Ressler.

For the Gospel Herald.

In course of your reading you often find sentences, paragraphs, or even whole articles which you would like to see printed again in the church paper. Perhaps there is some thought you would like to add to the thoughts you have found in your reading. Or there may be some things in the article that you would like to have omitted. How can you use these good thoughts of others without appearing to take that which does not belong to you? There are probably quite a good many people who sincerely want help on just this point.

One way is to write at the head of the article, "Selected by (your name)." Another way is to say what you want to say in your own words, and then when you come to the part you take from another say, "Such a one (naming him or her) says,"—and put all that you copy between quotation marks. Be sure in some way or other

to indicate the fact when you use another person's words in your writing. Many persons innocently quote from others without giving credit without knowing that it is wrong. Think a moment.

I carry a great many things off from the grocery store to my home and use them. I take books from the Publishing House and never take them back. Isn't this wrong and wicked? No; for I pay for the groceries and take the books by orders of the Manager to be used in work for the House. If I were to take the groceries on the sly and not pay for them, or were to sell the books and pocket the money, it would be stealing and I'd be a common thief.

It is not wrong to copy if you say that you are copying. But when a person carries off the thought of another and says by so doing, "This is mine," he is stealing that other person's thought; only such stealing is called by the refined name of plagiarism. The name is not of much importance, however. How much difference in the sight of God is there between stealing a melon from the grocery or a book from the bookstore and stealing a thought or an article from a book or paper?

Scottdale, Pa.

### DETERMINATION

By Agnes A. Gunden.

For the Gospel Herald.

This characteristic is one which many Christians have too little of, for when some little difficulty comes in their way, they are ready at once to give up. When we know something is according to God's will we should be determined to carry it out regardless of the cost. Unless we have our hearts in a thing and are determined to bring that thing to pass, the blessings God showers upon the work will not profit us much. The greater the desire is the greater will be the blessings and wonders are sometimes performed in just that way.

The Bible tells us, "If God be for us, who can be against us?" We must be careful and know that what we are about to undertake is in harmony with God's will ere we push it too much. David Livingstone was determined to follow the divine leading regardless of what it cost self, and amidst many difficulties a way was opened in Africa and the slave-trade exposed and discouraged by giving them something better, that in a short time it was abolished. George Leslie Mackay was not exceptionally bright and without a special teacher, but by spending some of his time with the Chinese boys he learned their language and in five months he preached his first ser-

mon in Formosa. The influence he had on these boys for good will only be revealed at that great day. This call came about because he was determined to bring the message of salvation to those poor, benighted people and because his work was approved of by God. He like Paul was determined to plant churches in all cities; and although hindered many times were not discouraged but pressed on, and the result was that many churches were established.

Flanagan, Ill.

### WHO SHALL IT BE?

The Saskatchewan-Alberta Conference which convened at Guernsey, Sask., on July 3rd, endeavored to obtain as complete information as possible concerning the work of the Church and the welfare of the scattered members throughout the entire conference district. It was discovered that the members residing in the vicinity of Herbert seem to have felt they were hardly receiving the attention they were entitled to, and so Bishop N. B. Stauffer was appointed by the Conference to visit the brotherhood at Herbert and investigate matters, and ascertain if arrangements might be made, and a communion service was appointed and held at the Goethe school house on Sunday, July 20, at which thirteen members took part, several others not being able to be present. In the afternoon, all met at the home of Bro. A. C. Moyer, at which time the matter of organization was fully discussed from all angles. The opinion prevailed that the only drawback was the lack of a minister, and the membership unanimously decided that proper steps be taken to place the matter before the church at large, through the columns of the church paper.

It was deemed advisable to work in conjunction with the executive Board of the Saskatchewan-Alberta Conference in calling the attention of the brotherhood at large to the need of the Herbert field. Bro. Stauffer being by virtue of his office as bishop, a member of the Executive Board, recommended that a brother from the membership at Herbert be appointed to assist and consult with, and so Bro. A. C. Kolb was appointed for this work.

It was decided that in connection with this request for ministerial help, information be also given for the benefit of prospective newcomers, relating to the opportunities offered by this district regarding the securing of homes. Concerning this, it may be said that the land in this district is very productive. As high as 52 bushels of wheat to the acre, has been raised, and there are a number of instances



where the yield has been from 40 to 46 bushels to the acre. Oats yield from 40 to 80 bushels per acre. Flax and barley also yield well, while potatoes of fine quality and good yield, are the rule.

In the town of Herbert, which has a population of over 1000, all necessities can be readily procured. Besides the roller mill, which has a capacity of 100 barrels of flour per day, and which has its own grain elevator, there are three other large elevators, while two more, and possibly three, are to be built this year. With the double-tracking of the Canadian Pacific Railway, which is being pushed with all possible haste, excellent freight and passenger service is assured.

Good land within a radius of from five to six miles of the Goethe school, which is most centrally located as a place of meeting for our members, may be bought for \$20.00 to \$25.00 per acre, on very reasonable terms. Some might be bought for even less. At the Goethe school house a Sunday school has been organized, with an average attendance of about thirty. The Grand Trunk Pacific Railway Co. has surveyed a line from Watrous to Swift Current, which, when built, will afford convenient facilities for shipping, etc.

Throughout the community in general, the Mennonite Brüder-Gemeinde and the German Mennonites (Allgemeine Konferenz) are well established, having several churches, although in this immediate vicinity there is a splendid opportunity offered now for our people to establish a church. The wish has also been expressed already by members of the two branches of the German Mennonite Churches mentioned, that there might be English services, since their ministers preach only in German.

THEREFORE, what is needed in this field, is a minister qualified, well established, able to adapt himself readily to conditions around him; and it would be a special advantage if he could also speak some German. A young man would find this a splendid field, and it seems that if an organization were effected here, and a few more families would move in, a flourishing congregation could be built up.

For further information, inquiries may be addressed to

N. B. Stauffer, Aldersyde, Alta.,

or

A. C. Kolb, Herbert, Sask.

A young man who treats his mother's commands with disrespect is very apt to treat very lightly the commands of God, of his employer, or, even of those who make the laws of his country.—Scott.

A missionary from India states that fifty per cent. of the children of India die before their second year.—Ex.

## NOTABLE DAYS

By I. G. Musser.

For the Gospel Herald.

Do we like to sit in heavenly places where the Word of God is preached and Sunday school, or Bible Reading or in whatever form it may be? "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." What seek ye? Do we spend Sunday in visiting, sleeping, sight-seeing? Where are we? Are we in the house of God and when we go to the house of God and there is Sunday school before church services, are we on the outside till Sunday school is over, talking about our every-day affairs? "As a man thinketh in his heart, so is he." Whatever is in the heart the mouth speaketh. If it is filled with things of this world we soon find it out. What seek ye?

What is our conversation? Do we like to go to the house of God in the evening, or do we sooner go to the country store and spend the evening there and get mixed up in foolish talking? Do we seek honor and riches, or do we seek the lowly Jesus? We are here in this world to work out our soul's salvation through Jesus Christ our Redeemer.

Terre Hill, Pa.

## WHY IS IT?

By Levi Blauch.

For the Gospel Herald.

Today, March 23, was Easter day, and most of the people were celebrating it, some to the honor of God by studying the beautiful lesson found in Mark 16:1-11 and listening to Easter sermons, others (sad to say, the greatest majority) celebrated this holy day to satisfy the carnal desires of their wicked hearts by spending thousands of dollars for unnecessaries. Which of the above sects will be the better off in the day of judgment?

Next comes ascension day. Little is said about it, only that some go and spend the day in the sanctuary of the Lord. Whit Sunday is celebrated about the same. Decoration day comes next and the world runs nearly wild. Then comes the Fourth of July. The public works must stop for the day. Why? Because on this day the country was redeemed. Not only does the work stop, but the people are left loose and they go wild. You couldn't think of any wickedness that is not made use of on this day. A few, yea very few churches are open for this day. What about the day wherein our Savior was born? Why, a month beforehand the world begins to run wild, even church people make use of a heathen custom. They cut down a tree, carry it home, nail it fast, put

thereon gold and silver. Read the book of Jeremiah. How about the Christians? Do they show their colors as they should when this day comes? Is all the foolishness done away with by them? Do they fight the battle of the Lord faithfully? Oh, yes, we forget Thanksgiving day, or is it a feast day? What does Uncle Sam say? Does he say, "Kill all the fowls you can and have a feast?" or does he say, "Assemble yourselves in the sanctuary of the Lord and render thanks unto His name?"

How about Good Friday, in one sense the darkest of all days, because the sun refused to shine, the earth did quake, the rocks were rent and the vail of the temple was rent in the midst, while the Son of God, the Lord of glory was expiring between heaven and earth. Has there ever anything occurred that should mean more to us than the death of Christ? Why it is that many of us are so forgetful? Is it because we are living in such a fast age, wherein we cannot take time to stop the plow, close the door against business and lay aside all kinds of work? Let us stop for a moment and think, Where were the disciples on this day? Where was Mary the mother of Jesus? There were other mothers besides Mary who were concerned, namely the mother of James, and the mother of Zebedees' children. Here we have three mothers who were interested in the death of Christ and many women there beholding afar off. Why is it that when Christmas comes that we do not dismiss all silly thoughts and foolish actions and assemble ourselves in the house of the Lord in a regular Christmas service. The same should not be over-looked, although we should be thankful every day, yet when this special day comes we should have a desire for the house of the Lord, and if we want to celebrate the Fourth of July let us open our meeting houses and have a regular Bible service. Why is it that so many of us are forgetting the real meaning of those hallowed days concerning our Lord? Why is it? Let each answer for himself.

Johnstown, Pa.

## SEEING GOD'S HAND IN ALL THINGS

By Sarah Hartzler.

For the Gospel Herald.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—Rom. 8:28.

While traveling on our way heavenward, can we see God's hand leading us at all times? When falsely accused and evil spoken of, can we see His hand in it all? Will it bring us closer



to our dear Savior's feet in prayer?

Yes, when we love God we can see His hand in all things like Joseph, and say, "God meant it unto good to bring us closer to Jesus."

When God withholds the rain from the earth for a while, can we see His hand in it and say, "Thy will be done?" Can we have faith in God that all will work together for good? Then when the showers of rain come, and the good fruits of the earth develop, do we thank and praise Him for His goodness and say, "Thou hast given it. Use it all, Lord, just as seemeth best to Thee?"

O, dear sister, brother, if we can only see God's hand in all things we will walk humbly before Him, and will be so filled with His love that we cannot find fault with our brethren, but we will pray for them at all times, and know that God will let nothing come before us, only what is for our good.

While thinking of our past sinful life, how wonderful God has loved, we can see it was His guiding hand that has saved us from everlasting torment. If we surrender all to Him, have His way with us we can see His guiding hand more clearly every day.

Plainview, Tex.

## PERSONAL WORK

By Chris Sutter.

For the Gospel Herald.

"Must I go and empty-handed,  
Thus my dear Redeemer greet,  
Not one day of service give Him,  
Lay no trophies at His feet?"

Some people think they can live in sin and put off salvation till on their death-bed, not considering the opportunity they are missing to work for Christ. In Matt. 25 we have a parable of a man who went into a far country and gave his goods to servants. When he returned he found the one who had five talents had traded and received five talents more, he that had been given two had gained two more, but he that had been given one had hid his master's talent in the earth. The man that took this journey is Christ, we are His servants and He has given us all one or more talents to work with. Which one of the three servants in the parable will He find us to be when He comes to reckon with us at the last day?

The Lord knows how much to give each of us. He gives us according to our "several ability." If we receive only one talent let us be faithful, then God can trust us with more. If we are faithful with little we will have the same reward as he that received much. If we refuse to work He will take away what we have and give it to others that are willing to make use

of their talents, and we will be cast out as unworthy servants. We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (II Cor. 6:1). "I must work the works of him that sent me while it is day, the night cometh when no man can work" (Jno. 9:4). Do not be afraid to do personal work. Be a mouthpiece for God. "As we have therefore opportunity, let us do good unto all men" (Gal. 6:10). "And let us not be weary in well-doing; for in due season we shall reap if we faint not" (Gal. 6:9). "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

Tofield, Alta.

## THE LETTER AND THE SPIRIT

By P. Hostetler.

For the Gospel Herald.

As man is composed of a two-fold being, even so the Word is two-fold—the letter and the Spirit of the Word. Paul refers to this when he writes, "The letter killeth, but the Spirit giveth life."

When Jesus told the people of giving His flesh to the world, so that all who eat His flesh can live and all not eating that flesh have no life, it was something that seemed utterly impossible to many, because they considered the letter and not the spirit of that teaching. But Jesus explains by saying, "The words that I speak, they are spirit and they are life." Again He says, "The flesh profiteth nothing." He means the literal flesh, or the letter of the above saying, where He had said the flesh giveth life. Paul also talks of this when he says, "The natural man can not understand the things of the Spirit, for they are foolishness to him." Here we have one great reason for the many churches, doctrines and creeds. As the letter of the Bible, as differently interpreted by different people, does not entirely agree, and much less those who read it who see only the letter. Jesus said of many such who with seeing eyes see not nor hear with learning ears—or, in other words, see only the letter. In the letter of the Word some find many seeming contradictions, but the Spirit of it is all a unit and harmony. This is one reason why it is so very, very difficult, often impossible, to take the Bible and prove to or show a deceived or mislead brother the error of his way. As he has been led to look at the letter of parts of the Word and lost too much of his spiritual insight, and the doctrine he has embraced has letter foundation in parts of the Word to which he holds fast,

thinking he is building on the Word and sure foundation, and dares not let loose, or he fears to let loose. This condition in lost souls becomes very deplorable and so many are there now; and this will increase, as is prophesied: "Deceivers shall wax worse and worse, deceiving and being deceived."

As a rule I think the Church can do more to rescue such by earnest prayer and fasting to God than by arguing the Word, with them as the Almighty alone can get them to see and to become willing to return. As a rule such will not return unless they see their way is wrong and the one they left is right; but I have known of instances where God so worked that such got enough confidence in their brethren, that they thought their way was wrong even when it looked right to them; but as they came back the light dawned again, so it became very clear to them where they had been.

Think we not that if it was worth while for that proud and Pharisaical worldling to fast twice a week for reasons not acceptable to God, it should be as much more worth while to pray and fast twice a week for near and dear ones who depart from the faith and fall from grace? Unless we do something in this line can we say we did all we could to restore them? But I do not mean that we should only pray and not talk to them, but do both; not forgetting that if God did not help us we would also be in unbelief and disobedience.

Pardon me for going away from my subject so far, but as I was giving a cause of this departing from the faith, I wanted to give that as one of or the best way of helping to restore such.

We wish yet to add: We have in our churches doctrines and practices, such as church rules, restrictions, converts making promises, etc., etc., for which we would have no Bible if the letter only were taken, but for which we have Bible if we have the spiritual teaching of the Word. This is why some think we have this and that for which there is no Bible. And as we need the letter of the Word to get the spirit of it, so also we need the form as well as the Spirit in our church work and worship.

Shelbyville, Ill.

There is a way of doing kindness which looks as if no kindness had been done; a gentle and delicate way which adds preciousness to the gift. I have known some men to do a kindness as if they were receiving it rather than giving it, so that the poor were not made to feel their poverty. This was Jesus Christ's method, and it will be ours as we approach His likeness.—Joseph Parker.



(Continued from page 277.)

we go we find the missionary overworked. If anyone needs an outing or a few days' rest it is the workers and those who have charge of the work. They toil all day and often meet with difficulties and perplexities which must be solved to the best advantage and sooner or later they become nervous and their strong constitutions must yield.

Now the question comes up, Who will volunteer to help bear the burden and give one by one an outing, thus fulfill the law of God? It is not only go, help go, and let go, but come with a Samaritan spirit and manifest your sympathy and love and God will reward you.

It is true that traveling over this vast country we come to many places where street mission services are conducted every evening with a full house. An opening for a Mennonite mission in Los Angeles is a very essential proposition, and for the successful operation of mission work we should (1) investigate the locality and government of the city; (2) have the building arranged for street services at the door just previous to services in the hall. This embraces the command to go into the highways and hedges and bind up their wounds and bring them into the great spiritual feast. The opportunity for accomplishing good work is on every side. The fields are ready and waiting. We have only to enter, go earnestly to work, cling to the task, and the victory is ours and God receives the glory.

Los Angeles, Cal.

### "IN SUCH AN HOUR AS YE THINK NOT."

Some folks think that very often God causes afflictions—reverses, sickness or even death—to come into our midst in order to teach us definite lessons, to act as warnings or to give inspiration. Other folks laugh at such notions and claim that these experiences come into our lives of their own accord and at their own time and are not intended for the above purposes. I am not saying what I believe but wish to give four experiences that have either come under our observation or have been reported to us during the past six months.

It was in February of this year. The mother was in her home with the little six months babe in her lap. The child had not been very well and a physician had been called in. He was gone a short time when the mother noticed something seriously wrong with the child and almost before she could lay it upon the couch it was a corpse. "In such an hour as ye think not."

It was on the 11th of March. A

middle aged man was on his sick bed and the physician was called. Very little hope was given because of the weakened physical condition of the man caused by excessive indulgence. He was sick a week and delirious much of that time. On the last day of that week he became conscious, confessed his sins, sought pardon from his Savior and received grace to his soul. He died that night. "In such an hour as ye think not." Called away unexpectedly to himself and friends but given time to repent.

It was on the 17th of April. A 60 year old mother was going about her duties, reeled and almost fell. She was supported to a chair and then placed upon the bed. Without returning to consciousness, she died about three hours later. "In such an hour as ye think not." She had made peace with her Savior and went to be with Him.

It was on the first of July. A physically strong and healthy young man took sick with typhoid fever. He had during the past few months decided to give his life for the carrying on of God's work in India, had bade many of his friends farewell and was expecting two months later to sail for his field of labor. Two weeks later his body was laid to its long rest and his spirit went to be with his Maker. On the Sunday following the death of the young man above referred to he had preached on "Watch, therefore, for YE KNOW NEITHER THE DAY NOR THE HOUR."

Many of us who read this article have followed these four incidents and were moved by every one of them. For a time they affected our lives but in a very brief time their influence was lost and we are living along the same careless lines. The question that now arises is, "Does the fact that these experiences have come under our observation convince us that there is a great truth in the expression 'IN SUCH AN HOUR AS YE THINK NOT' and that this may come into our own experiences?"

"THEREFORE BE YE ALSO READY, FOR IN SUCH AN HOUR AS YE THINK NOT THE SON OF MAN COMETH."—A. M. Eash, in "The Way."

### REPORT

Of S. S. Meeting Held at Pea Ridge, Mo.,  
July 13, 1913

For the Gospel Herald.

Organization: Mods., L. J. Johnston, J. M. Kreider; Chors., John Hershey, J. W. Hess; Sec., H. S. Bissey.

#### Sermon, Infinitude of God.

God the beginning and end. All that man may do is as nothing compared to God's power. The love of God too wonderful to measure.

#### Consecration.

Consecration is one of the first steps in the Christian life. Self must be destroyed and God's will obeyed. A consecrated life

is a holy, pure, unselfish life separate from the world.

#### Power and Beauty of a Pure Life.

Power of a pure life comes from God, the source of power. Its beauty can best be seen when we compare the life of one led by sin and one led by God.

Talk to the children, Subject, What can we learn from the little flowers?

They teach us purity. Their fragrance is as kind words and deeds.

#### How Feed the Lambs?

Three things necessary—the right feeder, the right feed and a right time to feed. In Sunday school see that the lambs are fed on the Word. Stop the appetite for evil food at first showing.

#### Gleanings from the Life of Joseph.

He was truthful and loving as he was willing to bear what came upon him so we should be for Christ's sake. Must I empty-handed go? With the many that are lost, what will the results be if we go empty-handed?

#### What Can I Do for the Sunday School?

Be punctual, ready and willing to work, living the right kind of life, keeping the day holy.

Secretary.

### REPORT

Of the Tenth Quarterly S. S. Conference  
held at Milan Valley Church,  
June 29, 1913.

For the Gospel Herald.

Opening exercises by the Moderator. Minutes of last meeting read and approved.

Song by infant class.

#### Power and beauty of a pure life.

Maude Bontrager.

A pure life wins souls to Christ. It also has a great influence over the lives of those around them.

Recitation.

What influence should a S. S. worker have? Simon Hershberger.

We can influence others by right living. The work of the S. S. lays the foundation of the future Church.

Song by primary class.

Recitation.

Effective and Defective Teaching. Elsie Yoder, Clara Bontrager.

To teach effectively we must know how to hold the attention of the class. We must try to draw from the scholars what they have learned from the lesson. Also if we would make teaching effective we must have teachers of noble, Christian character. Teachers should always have the love of God shed abroad in their hearts, always recognize new scholars in the Sunday school, and show by their lives that they themselves practice what they teach.

The Aim of the Sunday School. Daniel Yoder, C. J. Bontrager.

The aim of the Sunday school is to bring souls to Christ. The Sunday school is the nursery of the Church.

Sunday school report of last quarter read.

Next moderator, Simon Hershberger.

Ella Miller, Sec.

"We can pass through life only once."

As each day rises out of eternity, it confronts us with this question: "What will you do before this day has sunk into eternity and nothingness again?"—Sel.

"The standard by which our success in life is measured is the kind of service we render to those about us."



## FINANCIAL REPORT

## Mennonite Board of Missions and Charities

June, 1913

For the Gospel Herald.

General Fund	
Freeport Cong., Ill.	\$ 22.50
Forks Cong., Ind.	16.40
Union S. S., Ill.	14.75
East Union Cong., Ia.	12.66
Pike S. S., Ohio	39.26
Morrison, S. S., Ill.	6.14
A. M. S. S. Conference held at Albany, Oreg.	21.24
West Union Cong., Ia.	45.00
Total	\$177.95

India Missions	
Mr. & Mrs. D. Kornhaus	\$ 13.88
Willow Springs Cong., Ill.	14.30
Orrville Mennonite Mis- sion Church	16.84
Children of Sewing Circle, Youngstown, Ohio	1.00
Zion Cong., Ore.	15.00
Sugar Creek S. S., Ia.	22.54
E. C. Bowman	10.00
East Fairview S. S., Neb.	19.98
Howard & Miami Co.'s Cong., Ind.	8.45
Workers of Towamencin Cong., Pa.	13.75
West Fairview S. S., Neb.	25.70
Members of Almira S. S., Ont.	7.00
Waldo Cong., Ill.	26.00
S. L. Warye	7.50
Phil. 4:19	200.00
A Bro., Pa.	10.00
Salem S. S., Wooster, O.	.97
Mrs. C. Ruvenacht	25.00
Daniel E. Burkholder	1.00
From Souderton, Pa.	32.20
Nappanee, Ind.	33.53
Total	\$505.14

India Hospital	
Blooming Glen S. S., Pa.	\$ 26.00
Lena Stalter's S. S. Class, Ill.	7.90
Total	\$ 33.90

Native Workers' Support	
Salem S. S., Wooster, Ohio	\$ 2.00
Clinton A. M. S. S., Ind.	2.00
A Sister, Ind.	10.00
Logan Co., Ohio, Sewing Circle	4.00
Total	\$ 18.00

Missionary Support	
Logan Co., Ohio, Sewing Circle	\$ 2.80

Chicago Missions	
Wm. Heatwole	\$ 10.00
Jacob Eigsti	3.00
S. B. Zook	1.00
Sister Coopridge	1.00
Ill. S. S. Conference	12.26
Roanoke Cong., Ill.	12.00
Sterling Cong., Ill.	15.30
Total	\$ 54.56

South America Pledges	
Anna Yoder	\$ 25.00
Barbara Augspurger	25.00
Total	\$ 50.00

Orphans' Home	
Goshen Cong., Ind.	\$ 6.50
EASTERN TREASURER	
India	
Levi H. Brubaker	\$ 15.00
Hanover S. S. Meeting	15.00
Churchtown S. S. Meeting	7.46
Total	\$ 37.46

General Fund	
David F. Harnish	\$ 50.00
Clear Spring Cong.	7.38
Brethren in Md.	11.25
Total	\$ 68.63

Holbrook Cong. Col.	
	\$100.00

South America Pledges	
B. S. Shaub	\$ 10.00
H. C. Miller	10.00
Henry F. Eshbach	25.00
Jacob L. Brubaker	25.00
Mrs. Maria Brubaker	25.00
Mrs. Hettie Ranck	30.00
Anna W. Ranck	5.00
Elam H. Risser	25.00
Isaac M. Neff	10.00
Lizzie A. Herr	20.00
Frank H. Houser	5.00
Isaac M. Neff	10.00
Aaron K. Stoltzfus	10.00
R. L. Buckwalter	15.00
Frank Eby	5.00
Jacob L. Brubaker	10.00
C. B. Newcomer	8.00
M. H. Brubaker	10.00
Total	\$258.00

CANADIAN TREASURER	
India	
Anson Hallman	\$ 10.00

Native Workers' Support	
Hagey's Y. P. B. M.	\$ 12.00

Toronto Mission	
Wanner's Cong.	\$ 9.71
Berlin Cong.	40.00
Total	\$ 49.71

LOCAL INSTITUTIONS	
Lima Mission	
B. B. Stoltzfus, Supt.	
J. M. Hershberger	\$ 1.25
C. F. Berry	1.00
John Umble	.50
S. S. Union New Stark	7.87
Total	\$ 10.62

Kansas City Mission	
J. D. Mininger, Supt.	
Geo. Rostetter	\$ 1.25
Minnie Campbell	1.85
Icie Shenk	1.00
J. D. Charles	5.00
Rent	10.00
Lydia Zook	1.00
D. S. Weaver	200.00
S. B. Zook	.85
Jno. Koppenhaver	5.00

Menno B. Weaver	10.00
Western A. M. Conf. District	75.58
I. G. Hartzler	.50
M. H. Plank	2.25
Total	\$314.28

Chicago Missions	
A. H. Leaman, Supt.	
Visitors	\$ 10.00
Martin's Cong., Orrville, Ohio	12.16
Pike Cong., Elida, O.	14.03
Goodfield Cong., Ill.	15.00
Total	\$ 51.19

Youngstown Mission	
T. K. Hershey, Supt.	
W. W. Hege	\$ 1.00
Rent	18.00
Total	\$ 19.00

Ft. Wayne Mission	
B. B. King, Supt.	
Friends	\$ 4.00

Canton Mission	
Geo. M. Hostetler, Supt.	
A. Boy, Sugar Creek	\$ .25
Walnut Creek Sewing Circle	5.00
Martin's Creek Sewing Circle	.90
Mrs. A. N. Hostetler	1.00
Martin's Y. P. B. M.	2.00
Arthur Duncan	5.00
Trinity Missionary Society	1.00
Offerings, S. S.	5.94
Total	\$ 21.09

Old People's Home	
J. F. Brunk, Supt.	
Samuel Linder	\$ 3.00
Special Support	148.00
Total	\$151.00

Orphans' Home	
A. Metzler, Supt.	
William Heatwole	\$ 5.00
Noah Brenneman	3.00
Jonas Yoder	3.00
Sister Neuhausser	1.00
Special Support	277.25
Total	\$289.25

Sanitarium	
J. M. Hershey, Supt.	
Hospital Fees	\$366.79
P. E. Brunk	10.00
John H. Hershey	5.00
C. S. Zehr	5.00
Peter Ulrich	2.00
J. C. Zehr	1.00
A. C. Berkey	2.00
Jacob A. Boler	5.00
T. T. Woodruff	767.78
Total	\$1164.57

KANS.-NEBR. MISSION BOARD	
India Missions	
Pleasant Valley S. S.	\$ 10.31
La Junta S. S.	20.17
Roseland S. S.	51.28
Catlin Cong.	16.00
Spring Valley Cong.	39.50
Total	\$137.26

India Missionary Support	
India Missionary Support	
Band, West Liberty S.	
S.	\$ 13.00

Bible School India Mission	
Hesston Cong.	\$ 27.75
Evangelizing	
La Junta Cong.	\$ 5.00
Roseland Cong.	12.00
Catlin Cong.	3.66
Spring Valley Cong.	4.00
Total	\$ 24.66

Home Support	
Roseland Cong.	\$ 9.20

Chicago Missions	
Catlin S. S.	\$ 6.65
Catlin Cong.	2.00
Spring Valley Cong.	6.05
Total	\$ 14.70

Kansas City Mission	
Catlin S. S.	\$ 6.65
Catlin Cong.	4.25
Spring Valley Cong.	12.25
Total	\$ 23.15

Old People's Home	
Spring Valley Cong.	\$ 1.50
Orphans' Home	
Catlin S. S.	\$ 6.70
Catlin Cong.	1.00
Spring Valley Cong.	7.70
Total	\$ 15.40

Native Bible Teachers, India Mission	
Catlin S. S.	\$ 15.00

Mary Burkhard	
Sadie Lapp's S. S. Class	\$ 11.25
Orphanage Work	
Catlin Cong.	\$ 2.00

Miscellaneous	
Spring Valley Cong.	\$ 1.00

Incidentals	
Catlin Cong.	\$ 1.00

IND.-MICH. CONFERENCE MISSION BOARD	
India	
Holdeman Cong.	\$ 1.00
Clinton (Brick) Cong.	23.00
Total	\$ 24.00

Native Workers' Support	
C. A. Shantz & Wife	\$ 5.00
Sisters' S. S. Class, Elk- hart	1.50
Fort Wayne Cong.	9.00
Total	\$ 15.50

Fort Wayne Mission	
Holdeman Cong.	\$ 5.00
Yellow Creek, Salem & Nappanee S. S. Meeting	22.50
A. R. Miller	1.00
Total	\$ 28.50

Chicago Missions	
A. R. Miller	\$ 1.00
General Fund	
Holdeman Cong.	\$ 5.72
Ministerial Supply Fund	
Olive Cong.	\$ 14.00

Total receipts for June \$3800.24  
Gratefully acknowledged,  
G. L. Bender, Gen. Treas.,  
Elkhart, Ind.

**Correction.**—In last report Mrs. Mary Burkholder should have been credited with \$2.00 instead of \$5.00 for Chicago Missions.



## A SONG OF BUSY BEING

If you were busy being kind,  
Before you knew it, you would find  
You'd soon forget to think 'twas true  
That some one was unkind to you.

If you were busy being glad,  
And cheering people who are sad,  
Although your heart might ache a bit,  
You'd soon forget to notice it.

If you were busy being good,  
And doing just the best you could,  
You'd not have time to blame some man  
Who's doing just the best he can.

If you were busy being true  
To what you know you ought to do,  
You'd be so busy you'd forget  
The blunders of the folks you've met.

If you were busy being right,  
You'd find yourself too busy, quite,  
To criticize your neighbor long  
Because he's busy being wrong.

—Rebecca C. Foresman.

## Married

**Yoder—Alderfer.**—On June 14, 1913, at the home of the bride's parents, Bro. Warren D. Yoder of Blooming Glen, Pa., and Edith L. Alderfer of near Dublin, P., were united in the holy bonds of matrimony, Pre. I. F. Swartz officiating. May this union be blessed with many spiritual blessings.

## Obituary

**Wanner.**—Sister Wanner, nee Schrader, widow of the late Christian Wanner, died June 30, 1913; aged 77 y. 8 m. Her husband died about 8 months ago at Floradale, Ont. She then moved to her daughter, Mrs. Israel Weber, in her usual health, about six weeks before she died. She took pneumonia and died of a short sickness of five days. She was a faithful member of the Mennonite Church.

**Leaman.**—Sister Ann Leaman, widow of the late Daniel Leaman, died at her home in Lancaster, Pa., July 14, in her 83 year. She was born near Soudersburg, Pa., April 3, 1831. Deceased had been almost a life-long member of the Mennonite Church. Her remaining children are, Mrs. John Smith, Christian B., Susan, Enos H.

The services were conducted at the house by Pastor Whitmore and John H. Mosemann. Services at the Strasburg Mennonite Church were conducted by Elias Groff and Daniel Lehman. Text, Jno. 14: 1-3.

That she may arise in the first resurrection is our hope. Rev. 20:6.

**Mast.**—Barbara M., daughter of Abraham (deceased) and Susan Kurtz, was born May 29, 1890; died June 6, 1913; aged 23 y. 1 m. 7 d. On Dec. 5, 1911, she was married to Jacob R. Mast, who died April 1, 1913. She leaves a sorrowing mother, 1 brother and 2 sisters. The history of this short-lived family is marked with much sickness. We learn that the fellowship of God will not keep us from troublesome roads, nor is the Lord's promise an assurance of ease, but it is a covenant of unbroken friendship. Funeral was held at the Conestoga A. M. Church on July 7, conducted by Bro. J. W. Weaver and Gideon Stoltzfus. Interment in Pine Grove Cemetery.

**Isch.**—Gustave Isch was born Oct. 9, 1897, in Lorene, Germany; died near Wayland, Iowa, July 17, 1913; aged 15 y. 9 m. 8 d. In 1911 he accepted Christ as His Savior and though only a short time in the vineyard of the Lord was faithful to the end. We have no abiding city here. God calls the young as well as the old. He leaves to mourn His departure parents, grandparents, 1 sister and many friends. Services by Bro. S. Gerig, D. Graber, S. Gingerich. Interment in the Sugar Creek Cemetery.

**Brubacher.**—Barbara H. (Stauffer), wife of Bishop Jacob N. Brubacher, of Mt. Joy, Pa., was born July 15, 1833; died July 19, 1913; aged 80 y. 4 d. Sister Brubacher's health had been on the decline for some months, but was confined to her bed only a week.

Nov. 1, 1857, she was married to Jacob N. Brubacher, who survives, with one son, 8 grandchildren, and one great-grandchild. Several children died in infancy and 2 after they had grown up and married.

Funeral services were held on Wednesday, July 23, at the Landisville Mennonite meeting house by Henry E. Longenecker, Abram B. Herr, and Peter R. Nissley. Text, Rev. 14:12, 13. Interment in adjoining cemetery.

**Gardner.**—Jacobina, daughter of Christian and Mary Kropf, was born in Baden, Ont., 1846; died July 18, 1913; funeral services were conducted by J. A. Holdeman of Cedar Point, Kans. She moved with her parents to Fulton Co., Ohio, in 1864, to Davis Co., Ia., in 1867, and to Schuyler Co., Mo., in 1871. She was married to Christian Gardner in 1884 and lived in matrimony for 11 years when death claimed her devoted husband. She united with the Church of God in 1866 and was a faithful member until claimed by death. She was preceded in death by her husband and an only son. She is survived by one daughter, Clara Gardner, 21 years old, 4 step-children, 1 brother and 3 sisters. These and other relatives mourn their loss but not as those who have no hope of a future reunion.

"May Jesus guide and lead our footsteps,  
In the path our mother trod,  
So when we're called that we shall meet  
her,

Around the happy throne of God."

**Swartz.**—Bro. Abraham F. Swartz died suddenly about 11 o'clock on Sunday evening, May 25, 1913. Bro. and Sister Swartz had returned home Sunday afternoon from a visit to H. B. Lapp and family. When retiring about 10 o'clock he was apparently well, and conversed with his wife, when suddenly he expired without any signs of distress. He was born March 21, 1832. In later years he was married to Catharine Ann Siegfried of Berks Co., Pa. This union was blessed by 4 sons and 2 daughters. His wife and two sons preceded him by death. He was again married to Mary C. Swartz of Montgomery Co., Pa., which union was blessed by 2 sons, 1 preceding him to the eternal world. He is survived by his wife and 5 children: Mrs. H. B. Lapp, Mrs. Isaac B. Beideman, Pre. I. F. Swartz, A. Lincoln Swartz, and Norman S. Swartz. Bro. Swartz spent his early life in the occupation of cabinet maker and carpenter together with teaching, which vocation he followed for 39 winters. He was a faithful member of the Blooming Glen Mennonite Church, and an ardent worker in the Sunday school, conducting a Sunday school class at Line Lexington the last day of his life. He died May 25, 1913; aged 81 y. 2 m. 4 d.

**Shirk.**—Mary (Freed) Shirk was born in Montgomery Co., Pa., Feb. 23, 1813; died at the home of her step-son, John Shirk, in Caernarvon Twp., Lancaster Co., Pa., July 6, 1913; aged 100 y. 4 m. 13 d. During her early womanhood she lived at Manheim, Lancaster Co., Pa., and in 1850 she was married to David Shirk, and moved to the farm near Shirk's tan yards where she died; her husband died 33 years ago. One daughter, Lydia Weaver, widow of Reuben Weaver, survives her; as well as 2 step-daughters, Miss Katie Shirk and Mrs. Magdalena Diener (widow of Abram K. Diener) of Goodville and 1 step-son, John Shirk, with whom she lived since her husband died. She was a member of the Mennonite Church for many years and received the holy communion a few weeks before she died. The funeral was held on Wednesday, July 9, with interment and services at Lichty's cemetery and meeting house where Bishop Jonas Martin, Frank Hurst, John Kurtz and Moses Horning preached to a large congregation.

**Nolt.**—John W. Nolt was born in Earl Twp., Lancaster Co., Pa., April 14, 1913; died June 15, 1913; aged 70 y. 2 m. 1 d. He was afflicted with heart dropsy for a little over a year, but bore it patiently without complaining. The day that he died he and his wife went to visit their daughter, Mrs. Henry Snavely, with the intention of coming home the next evening, so he went to bed in apparently good health and about half an hour before he died he complained of getting tight in his throat and then just fell asleep never to wake anymore. He was a member of the Mennonite Church for many years and his seat was seldom vacant if health would permit. He always had a smile for everyone and was loved by all who knew him. He leaves a sorrowing companion and six children, two having gone before. Funeral services were held at the Groffdale Mennonite Church where a large concourse of people were gathered to pay the last tribute of respect. Bros. N. H. Mack and Benj. Wenger officiated. Text, Matt. 24:44.

"We miss thee from our home, dear father,  
We miss thee from thy place;  
A shadow o'er our life is cast,  
We miss the sunshine of thy face."

**Kennell.**—Joseph Kennell was born in France June 24, 1823; died June 25, 1913, from infirmities of old age; aged 90 y. 1 d. His widowed mother and 5 children emigrated to America when he was 8 years old, crossing the Atlantic in a sail boat. They landed in Philadelphia and settled in Lancaster Co., Pa., where he lived the rest of his life (except 4 1-2 years in Fauquier Co., Va.) and the last 7 years near Atglen, Chester Co., Pa., where he spent his earlier years. He united with the Amish Mennonite Church in his youth and remained a consistent member all his life. In 1845 he was married to Fannie Petersheim. To this union were born 3 sons, all of whom preceded him to the spirit world. His companion died 13 years ago. He leaves to mourn his departure a widowed daughter-in-law, 7 grandchildren and 6 great-grandchildren. Funeral June 27. Services at the house by Daniel Stoltzfus in German and John M. Stoltzfus in English. Text, Job 14:14. At the Millwood A. M. Church by Gideon Stoltzfus in German (Text II Tim. 4:7, 8) and by John S. Mast in English (Text, Heb. 11:9, 10). Buried in adjoining cemetery.

"How oft we thought him dying when he slept,  
As we watched him day and night;  
But, Oh how peaceful and how calm  
We thought him sleeping when he died."  
M. Kennell.



## Items and Comments

"An agricultural colony in Palestine has just been applied to the U. S. forest service for help in planting trees to bind the drifting sands of the Mediterranean. The colony is near Jaffa, or Yafa, the ancient Joppa of the Bible, and there is being developed in connection with it a seaside resort, with hotel, villas, bath houses, and gardens."

Because he wrote to his mother every week during the fifteen years he has been absent from his mother in Russia, J. W. Gordon, a tailor in East St. Louis, received the princely fortune of \$850,000 from his rich uncle who has just died—another illustration showing the reliability of the promise that it shall be well with those who honor father and mother.

A new policy is announced by the administration at Washington, D. C., providing for a protectorate over the Central American republics by the United States. The purpose of this is to secure more stable governments in the little republics of Latin America. The policy is far-reaching and if adopted may eventually change the map of the western hemisphere.

The peace situation of the world at the present time is suggested in the following headlines noticed on the editorial page of one of our exchanges: "The Mexican Situation." "Upheaval in China." "The Balkan Peril." These are times when rapidly changing events prove that the Christian doctrine of nonresistance is the only safe peace policy. Evidently the "golden age" is not yet at hand.

A clothing factory of Binghamton, N. Y., was burned to the ground July 22, and probably more than sixty girls perished in the flames. An important feature of the disaster is that many of those who were burned might have escaped had they not lingered to save some of the street clothes and other valuables. It is a striking illustration of how many people wishing salvation miss it finally because they are too much interested in the things of this world to find salation until too late to reach their Savior.

The main body of Doukhobors in Saskatchewan is emigrating to British Columbia. About 4,700 have already settled there while the remaining 1,500 are still on homestead land in Saskatchewan where they settled fifteen years ago. One of their peculiarities is that of refusing allegiance to any country. For this reason they can't get a patent to their land which they were allowed to enter free of cost. Quite a number of them have apostatized from the faith, declared their allegiance to the country of their adoption, and received the patents for their lands. But the majority are still steadfast in their belief that the children of God are but "pilgrims and strangers" on earth and therefore have no right to claim allegiance to any earthly potentate. Now they are before the authorities at Ottawa, Canada, claiming \$450,000 as compensation for improving about 27,000 acres which they are not allowed to own.

It is a mistake to be always asking, "How much can I get out of life?" It is vastly better to say, "How much can I get into it?" The latter is the really wise question, and, if rightly answered, will make life truly worth living.—Sel.

## OHIO SUNDAY SCHOOL CONFERENCE

The Ohio Mennonite S. S. and Y. P. B. M. Conference convenes at the Beech Church, four miles northeast of Louisville, Stark Co., Ohio, Aug. 13-15, 1913. An especially interesting program has been arranged for this meeting, and all who are interested in the cause are invited to attend. Those coming by rail from the west, north, or south should leave their trains at Canton and take the Stark Electric trolley line to Stop 24. Those coming from the east should leave the train at Alliance and take the Stark Electric going west to Stop 24. Bro. Alvin Hostetler, Louisville, Ohio, will answer any other inquiry.

J. A. Liechty.

## CONFERENCE ANNOUNCEMENTS

### Southwestern Pennsylvania

The Annual Conference of the Southwestern Pa. Conference District will be held in the Weaver Meeting House, Cambria Co., Pa., on the following dates:

Sunday School Conference beginning Tuesday evening, August 26, continuing all day on the 27th. Church Conference beginning Thursday morning, Aug. 28, continuing at least part or all day on the 29th.

All coming to conference from a distance should notify either one of the following brethren: L. H. Weaver or Andrew Baumgardner, R. 3, Johnstown, Pa.

Those coming on the P. R. R. stop at Johnstown, take the Windber trolley and stop at Scalp Level; those coming on the B. & O. change at Rockwood for Paint Creek, take trolley to Scalp Level.

The Bishops and Executive Committee will meet at the church Tuesday afternoon, Aug. 26, at 2 o'clock.

W. C. Hershberger.  
Sec. of Conference.

### READY NOW

### Our New Mennonite Year Book and Directory

is nearing completion and will be ready soon for delivery. There has been a demand for this kind of a work from different sources and what we have accomplished in our endeavors to meet the demand must be decided by each one who may have the privilege of making use of it. Note the following special features and articles:

Perpetual Calendar. By L. J. Heatwole.  
Statistical tables, giving the names, location, bishops, ministers, deacons, number of members, etc., of Mennonite congregations in the United States and Canada.

Statistical tables, giving the names, location, work, etc., of Mennonite institutions.

The Mission Efforts, Opportunities, and Possibilities of the Church. By J. S. Shoemaker.

Our Educational Interests. By J. S. Hartzler.

Progress of the Mennonite Church. By D. D. Miller.

Publishing Interests of the Church. By Aaron Loucks.

Size 6x9 inches. 86 pages. Bound in heavy paper cover.

Prices as follows:

Single copies, postpaid,	\$ .06
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100 copies, not prepaid,	2.50

MENNONITE PUBLISHING HOUSE,  
Scottdale, Pa.

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J. R. Stauffer, W. Treas., Milford, Nebr.  
M. C. Cressman, Can. Treas., Berlin, Ont.

### OUR MISSIONS

#### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.  
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

#### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N. Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

### BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# SUPPLEMENT TO GOSPEL HERALD

I am not ashamed of the Gospel of Christ. Ye shall be Witnesses unto me.

Vol. VI

SCOTTDAL, PA., THURSDAY, JULY 31, 1913

No. 18

## Twelfth Annual Report of the American Mennonite Mission

DHAMTARI, C. P. INDIA

From April 1, 1912 to March 31, 1913

### INTRODUCTION.

The verification of the promises of God has been an encouraging feature during the last year of work. To read in God's Word "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it," "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him," has been an inspiration to renewed effort and firmer faith many times in different places. We gratefully acknowledge the receipt of many blessings from God of which we were in no way worthy.

Possibly the greatest trial of the year was the actual release of the Mission right to Rudri station, and moving away from it. Reflection in the various developments within the Mission since it was started reveals the fact, however, that very often what was considered a sore trial has proved a blessing and, that, while the missionaries were thinking that all was going wrong, God in His own way was shaping things to save them from their own plans and reveal His own which have always been best.

Encouraging features of the work have been the following: the conversion of souls, the marked interest in Christianity among Hindus, the opposition of Satan, and the interest manifested in the work of the Church and Conference by the Christians. The fact that the Brotherhood in America has stood by and helped the work with prayers and means has spurred the missionaries on to more strenuous effort and given determination to do the best that could be done.

We are indeed grateful to the Church and the Mission Board for sending us Bro. Brunk and permitting Sister Stalter to return from furlough. We are expect-

ing Bro. and Sister Geo. Lapp to return in October. Bro. and Sister Lehman may be going to America, on furlough, next July, and we trust they will have a period of beneficial rest and work in the homeland.

### Rückblick auf das vergangene Jahr.

Wenn wir nun wieder einen Rückblick auf das vergangene Jahr tun, so denken wir dabei an den Spruch Samuels: „Bis hieher hat der Herr geholfen.“ 1. Sam. 7, 12.

In diesen Worten hat Samuel ein vielseitiges Bekenntnis abgelegt, und wenn wir es nun am Schlusse des Jahres zu dem unsrigen machen, so bekennen wir zunächst damit, daß wir die Arbeit im verflossenen Jahr nicht allein getan haben, sondern der Herr mit uns gewesen und uns geholfen hat. O, wie köstlich, daß wir nicht nur einen Herrn haben, der uns die Arbeit aufgetragen hat, sondern uns dieselbe auch tun hilft!

Daß wir also noch hier sind und mit der großen Arbeit, die uns der Herr anvertraut hat, wieder so weit gekommen sind, ist nicht unser Verdienst, sondern Gottes große Gnade. Was uns gelang kommt nicht auf unsere Rechnung. Die Siege, die wir feierten, hat nicht unser schwache Arm des Fleisches erkämpft. Alle Ehre und Ruhm gebühret dem Herrn allein.

Auch haben wir in diesen Jahr des Herrn Macht und Schutz reichlich erfahren dürfen. Kein Feind, wie viel ihrer auch waren, konnte uns schaden; keine Lage war für ihn zu schwierig, wie dunkel sie für uns auch schien. O, wie oft fehlte es uns an Eifer, Treue, Fleiß und an der wahren Hingabe! Wie oft empörte sich unsere menschliche Natur mürrisch und unzufrieden gegen ihn! Und doch ließ er es an seiner großen Gnade, Treue und Vergebung nie nicht fehlen. Sein Ohr war alle Zeit offen für unser Flehen und sein Herz für unsere Not. Tief in den Staub gebeugt, danken wir nun am Schlusse des Jahres unserm lieben himmlischen Vater für die herrliche Führung und Bewahrung im vergangenen Jahr. Aber nebst Gott danken wir auch wieder alle den lieben Missionsfreunden und Lesern dieses Büchleins für eure Gebete und mancherlei Gaben. Auch der werthen Missionsbehörde danken wir herzlich für all ihre Arbeit und für das Vertrauen, das sie in uns gehabt. Wie der Herr mit uns gewesen ist, will er auch in der Zukunft sein.

### The Church.

**Zion Congregation.**—The Church at this place consists of twenty members including the missionaries. At the beginning of the year five were admitted into the



Church,—three by baptism and two by letter. Death has claimed two. One of them accepted Christ on his death bed. It was a very touching scene to see and hear him ask God for pardon in his last hours of life. He was baptized yet the same evening and the next day about noon after leaving a bright testimony to his Hindu friends and to all of us he left to be with Jesus. One has left the Church of his own accord.

On the whole, we are glad to report that the Christians here have been growing in grace and in the knowledge of our Lord Jesus Christ. Since the last Conference there is a much more energetic working spirit manifested among the more prominent members for which we are glad. The work of the Conference surely proves to be a great blessing to the Christian community.

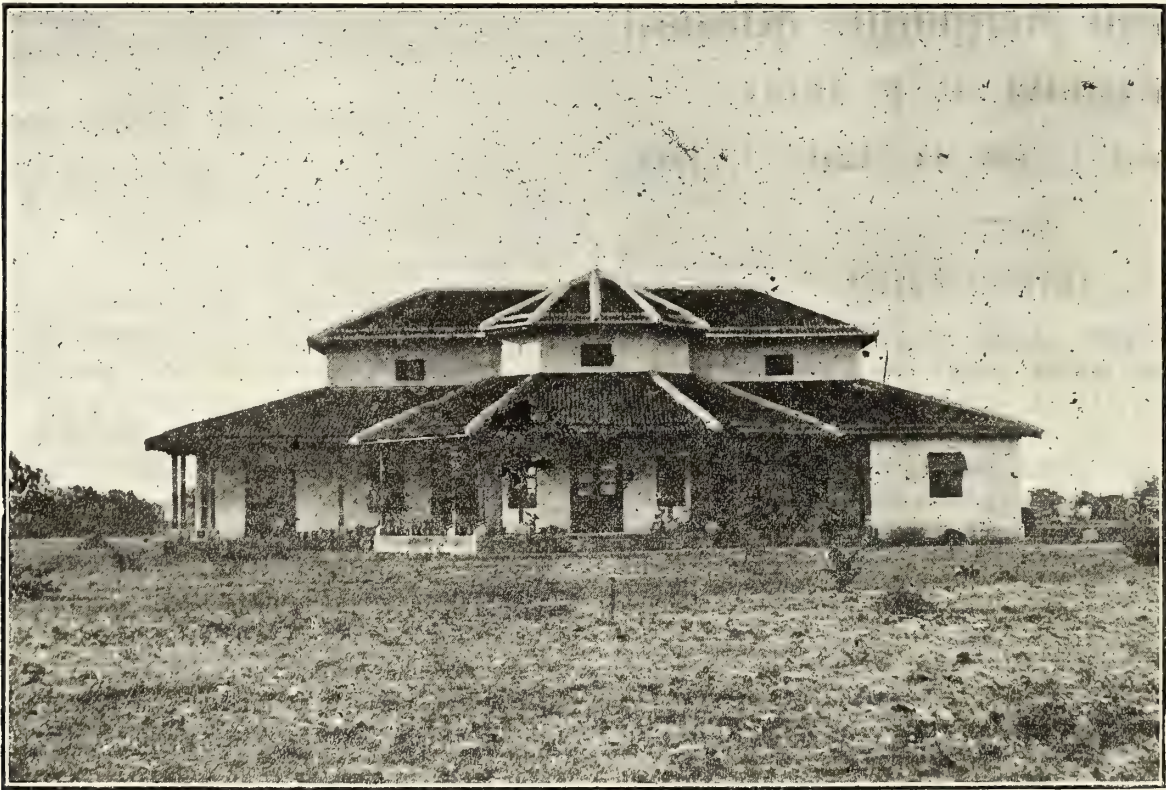
In the services very little change has been made from last year. Sunday morning service and Sunday

and on Thursday evening a prayer meeting is conducted with the Christians.

Work on the church building has begun and we expect to finish it during the next cold season. We earnestly ask the prayers of God's people for our Church here.

**Bethel Congregation.**—During the past year six have been received by baptism, and, including the orphan girls, one hundred and four were received by letter which makes the number now on the Church register one hundred and forty-five. There are at present six inquirers.

The experience of Charan Singh, a converted Sikh, may interest the readers. He is a tall Indian from that part of India known as the Panjab. He had read in a Mission school when a boy at which time he was taught the Bible but he grew to manhood without accepting Christ. He knew the story of Christ and was



The New Bungalow at Sankra (Zion Congregation)

School are conducted at the bungalow. We try to adapt these services to the Christians but we generally have some Hindus present in the meeting also. The Sunday School work is a great pleasure. It is most encouraging to see the little boys and girls come to Sunday School every Sunday to learn the Word of God and to sing Christian songs and bhajans of which they are very fond. Sometimes their parents try to frighten them by telling them that the missionaries will make Christians of them and that they had better not go but some of them reply very courageously, "That is just what we want." In the afternoon another service is held in the village of Sankra which is adapted especially to the village people. Generally, all the services are quite well attended and quite a few seem to take a great interest in the Gospel.

On Wednesday afternoon we have children's meeting at the bungalow with the village and Christian children

watching for an opportunity to confess Him openly. On coming to this part of India with his uncle to help in a big canal scheme he found the opportunity he sought and was baptized and received into the Church. But his friends troubled him on every side and they tried every way to get him to leave the Christian religion. The offer of big sums of money failed to accomplish their purpose, they began to threaten and he, knowing the significance of this, considered it prudent to leave this part of the country. We hope he may be spared and be a useful man in the Lord's work. Sidh Gopal, a converted Brahmin, who had been out of the Church for four years has again been reclaimed, whereupon, his wife became frantic and was determined not to live with him. She was determined to take their little girl and live in another town, however, though she threatened to take the life of her husband and the life of the missionary in



charge she was finally persuaded to live with her husband but will live as a Hindu. We are praying that her heart may be softened.

The spiritual condition of the Church is not what we should like to see, however, all partook of the communion on the 16th March.

Including the Orphanage Sunday School there are three ever green Sunday Schools. The attendance varies from twenty-five to seventy-five in the village Church Sunday School. The attendance in the Orphanage Sunday School is more regular.

**Maradeo.**—Maradeo is not really a new congregation but what is left of the Rudri congregation after the changes in the beginning of the year. At that time there were one hundred and ninety-four members in the Rudri congregation but most of these moved to the other

Congregation became much larger suddenly because of the influx of people who had to leave their homes at Rudri and seek homes elsewhere. The congregation now numbers over two hundred members. There have been eighteen accessions by water baptism during the year. One brother was expelled for committing gross sin. There are now a number who are earnestly asking about Christianity and are convinced that to come to Christ is their only salvation.

Near a city there are many temptations for those who have recently left the ranks of heathenism. A large bazaar is held every Sunday in the town and this is a special temptation to some, because, many things can be bought more cheaply on that day than any other. Others are tempted to follow their old associates among the heathen in customs and costumes. Constant prayer



Widows of the Widow's Home at Balodgahan (Bethel Congregation)

stations and entered the congregations there so that now there are but twenty-four left at the close of 1912. We are glad that it is not necessary to discontinue the congregation altogether.

Not being located in the village of Maradeo but about six miles away made it more difficult for the missionary pastor to attend to his duties properly yet a fair degree of earnestness is noted among the brethren and a willingness to abide by the rules of the Church and attend reasonably well the services that have to be held on the porch of a house or under a tree owing to not having a suitable house of worship. Services are held every Sunday and a Sunday School is also conducted with an attendance of about twenty-five children besides the Christian people.

The congregation here sent their two delegates to the annual conference.

**The Sundarganj Congregation.**—The Sundarganj

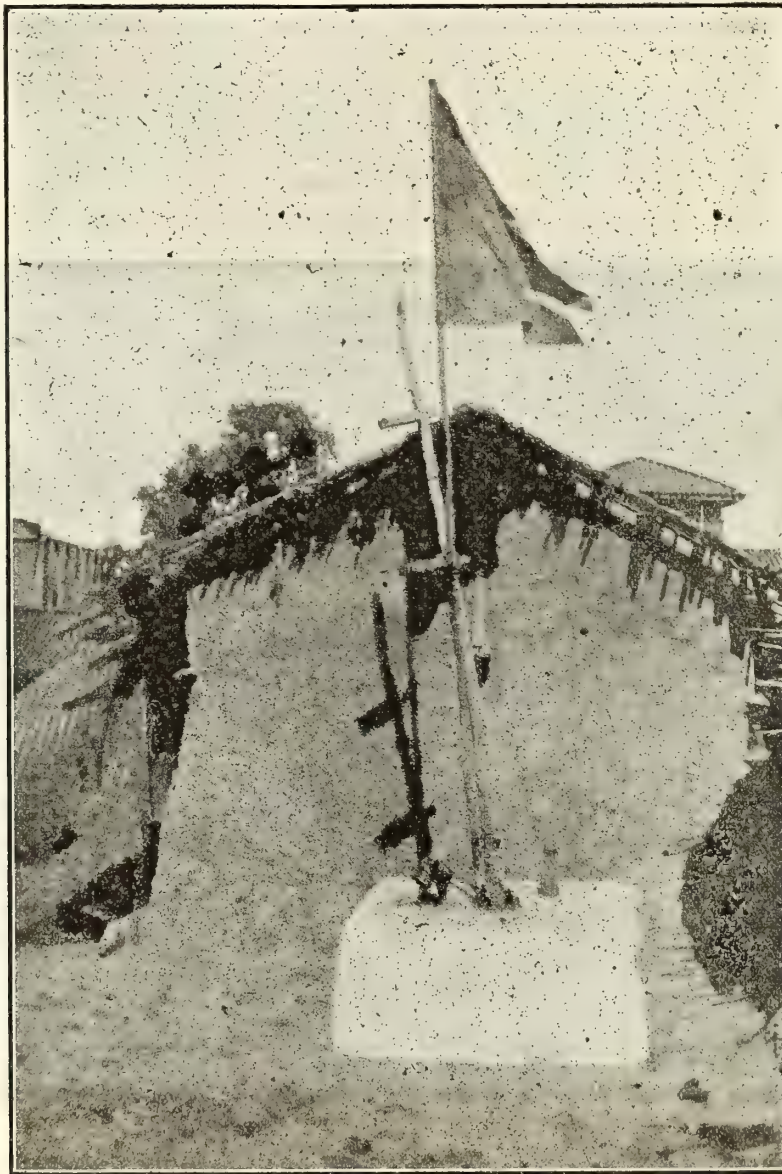
and much patience are necessary to keep the people from these things until they become stronger in the faith. A series of meetings was held during the year which was a means of blessing and spiritual upbuilding to many.

The Church service is held in the morning on Sunday morning and the Sunday School is held in the afternoon. The average attendance in the Sunday School has been about two hundred and twenty-five. The people are anxious to learn the Bible and take advantage of this to learn. Five village Sunday Schools have been regularly held during part of the year conducted by Christian workers who have gone to villages each Sunday. Experience has taught the missionaries that these village Sunday Schools are a very effective means of bringing the people to realize the demands that Christianity makes upon them. They also are an effective means of developing future workers and leaders in the Church.



Over eight hundred rupees have been raised for a new Church building which is a sore need. A site of land has been purchased and paid for and with the balance of money left and the money which is being given by the boys and girls of America for it, it is hoped that we may be able to have a new Church building before long, which will be a witness to these people of the permanency of the Gospel.

use for that purpose is unsatisfactory. Six hundred dollars will put up a suitable house of worship. We need the prayers of God's people in order that we may be able to carry out the work in best way, that these sufferers may be ministered to physically and pointed to the Saviour who will save their souls, and that we may be protected from contamination and save the community as far as possible from this dread disease.



Worshiping Place near Dhamtari

**The Leper Congregation.**—The spiritual condition of the congregation is fully as good as can be expected considering the condition of the people. There are many weak ones, some of whom fall but are usually glad to repent and turn when properly admonished. Nineteen persons were baptized and one reclaimed which makes the total membership of the congregation now one hundred and sixteen.

Religious services are conducted daily—with the men by the Caretaker, and with the women by the Caretaker's wife, who is appointed to do Bible teaching among the women. Sunday School and Church services are conducted weekly. In these services usually good interest is manifested.

We need a Church building as the building now in

## MEDICAL WORK

The Mission medical dispensary at Dhamtari has been open about four hours every day, throughout the year, except Sunday. The daily attendance ranges from thirty to sixty patients of all classes from the poorest to the richest. The diseases treated come within the usual range from the very trivial to the most severe.

Somewhat over one hundred surgical operations have been performed. The most common of these are the removing of tumors from various parts of the body and operation on the eye. In this number is not included the opening of abscesses and boils and the extracting of teeth, of which there have been a large number. No deaths have occurred as a result of operations. So far as





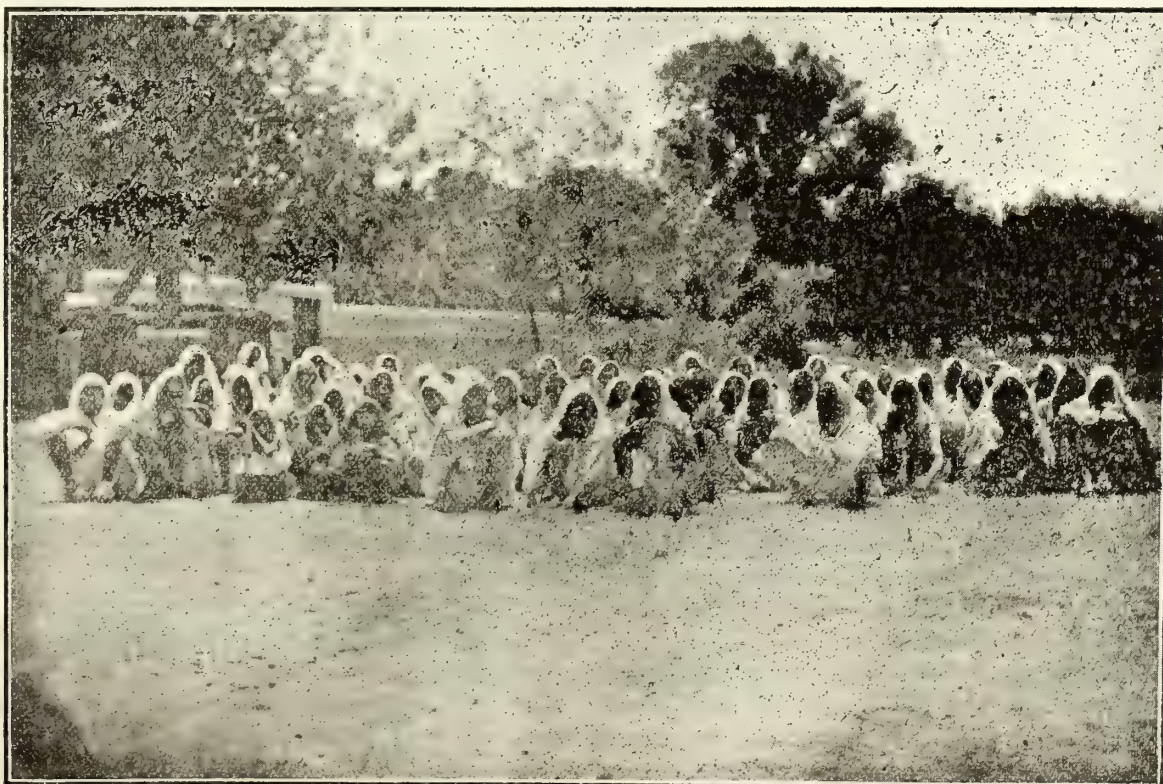
A Typical Brahmin Family

the work has been undertaken it has been quite successful. Some cases needing extensive operation were referred to the Civil Surgeon in Raipur, deeming it better policy than to expose the patients to increased danger on account of the lack of proper place and assistance for such operations.

Numerous calls have been made in Dhamtrai as well as in the surrounding villages. Calling fees have

been collected when deemed best. With this income together with the sales of medicines at the dispensary the greater part of the running expenses of the work have been maintained.

During the greater part of the year preaching and book-selling were done at the dispensary by students from the Bible School. The sale of scripture portions were not over twenty but many good discourses on



Women of the Leper Asylum



the Great Physician were given.

The two boys that are helping in the work are increasing in knowledge and ability and can now give considerable assistance. They are taking the full course in the High School and so can not give much time to receiving instruction along definite medical lines until their course is finished.

The principal needs of the work are a well equipped hospital with dispensary, operating room and properly arranged wards for patients, an Indian assistant who has taken full training, a compounder or drug clerk, a lady physician, an American trained nurse, and two Indian trained nurses. With these needs properly supplied we feel that the work could be properly done and results along evangelistic lines obtained as well as medical. Under present conditions we are often made

for treatment. May we seek for the healing of their souls as well.

The medical work at Sankra has been only a beginning. Medicine has been dispensed to a number of people as time from building would permit. No record of patients has been kept but it is hoped that a record will be kept and a favorable report given next year.

### INDUSTRIAL ACTIVITIES

**Introduction.**—Industrial activities have been carried on along the lines of carpentry and blacksmithing in the Industrial shop and agricultural work in Balodgahan and at Rudri. Sewing classes have been conducted in the different girls' schools and in the two orphanages. The training of the hand with the mind is not only exped-



Untainted Boys at the Leper Asylum

to feel that the work is only half done. We rejoice in the prospect of having all these needs supplied in the near future.

The medical work at Balodgahan although not quite so extensive as at Dhamtari has been regularly carried on. About five thousand patients have been treated. The most common ailments have been coughs, colds, fever, ring-worm, rheumatism, dropsy and sores of various kinds. Some of several years standing which took considerable time to heal. Some were so bad that nothing could be done but to amputate. Many did not consent to this.

Many people came from a distance of twenty miles or more for treatment. The dispensary is nearly self supporting. We ask one pice (about one half cent) per dose for medicine from all who are able to pay. Some who are well-to-do give more if liberally inclined. Most of the patients treated received the Gospel while waiting

for treatment. May we seek for the healing of their souls as well. In this country where manual labor is looked upon as degrading by so many people it is very essential that this be done and the missionary who trains boys and girls along purely academic lines and forgets to train them to be able to work with their hands is simply preparing a lot of people to be parasites on society in general. We are glad to report that there has been reasonable growth along this line as will be noted in the various institutions described below.

**The Village.**—It is easily noticeable that farmers living in and about the village of Balodgahan are more easily induced to raise other crops except rice and undertake new methods of doing their work since the Mission is working in Dhamtari. This influence makes it easier to give the Gospel message as well and opens places to evangelistic effort that could not be reached otherwise. There is also a marked growing interest concerning agri-



culture among our Christian people. Government officials are free to state that the village is of great benefit to the community. We hope that those who will be here in the years to come may be permitted to see a host of Christian farmers in the village of Balodgahan.

The population of the village is now, including the orphan girls, nearly six hundred. The crops raised last year amounted to about Rs. 21640. Much of the progressive spirit manifested on the part of the people of Balodgahan we believe to be due to the influence of the Mission. The Hindus of the community are beginning to see that Christians as a class are well able to do things by a method better than their own, and are losing faith in some ideas and prejudices regarding their own religions. With the giving up of ideas regarding commercial and social matters the people are also losing faith in their religious beliefs and we pray that we may do what God desires so that we may be able to reap a harvest of souls as well as harvests of grain.

**Farming at Rudri.**—Though all the buildings and about twenty acres of land at Rudri were taken over by Government yet we still own the small farm which has been farmed this year as usual. After paying all the expenses from farming we saved from the fairly good crop about sixty dollars this year. The idea has come to us that perhaps we can make these fields support an out-station where two Indian workers with their wives will be located.

**The Work Shop.**—This year has been the busiest in the history of the shop. We have orders now that will keep us busy for nearly a year and we have been obliged to refuse many orders. Definite improvement is noticed in the work of the apprentices as well as in the work of the more experienced carpenters and blacksmiths. Furniture which we considered quite good several years ago looks rather rough when compared with furniture that is made at present. Special attention has been given to finishing articles which is more difficult for these people than simple joining and fitting.

Regular customers have been secured from Government village schools who send in from all over the district for school furniture. The blacksmith shop which has hitherto existed for the sake of supplying the necessary iron work in connection with the carpenter shop has now started on a distinct career of its own and is busy making iron gates in response to orders that have come in for them.

Important improvements have been made with reference to work in the shop. Formerly one man had charge of the entire work in the shop, which has become too heavy for him and it was thought best to divide the apprentices from the regular carpenters in the shop and thus have the workmen in two divisions. The head carpenter who is also the drawing master has twenty-three boys in his charge while in the other division there are four carpenters and two cane workers in charge of a competent carpenter.

The course of study noted below has been adopted by the Mission for the training department. Lack of sufficient time has made it impossible to adhere strictly to the course but it has thus far proved successful in

creating a greater interest among the boys who take great pleasure in turning out the strongest and best looking furniture. There are twelve boys in the first year, seven boys in the second year, and four boys in the third year.

Reference was made last year to a lot of machinery needed in the shop. This machinery has been shipped from America arriving in Dhamtari just as the year drew to a close.

### Course of Study

#### First Year

Workshop practice	4 hours	Elementary carpentry and joining with cabinet making.
Drawing	1 hour	Free hand and simple orthographic projections.
Literary subject	½ hour	Arithmetic.

#### Second Year

Workshop practice	4 hours	More advanced carpentry, joining, cabinet-making and wood turning.
Drawing	1 hour	Orthographic and isometric projections.
Literary subject	½ hour	Arithmetic.

#### Third Year

Workshop practice	4 hours	Advanced carpentry, joinery, cabinet-making and wood turning, wheel and cart making, truss making, painting, polishing and varnishing.
Drawing	1 hour	Orthographic and isometric projections and perspective sketching.
Literary subject	½ hour	Calculating, judging quality of material, etc., etc.

### Educational Work

**Orphanage Schools.**—The Vernacular Middle School in the boys' Orphanage has proven of considerable attraction to those outside of the orphanage during the year and there are now fifty six boys from outside the orphanage attending the school. The Municipality of Dhamtari has decided to open a school similar to this one just across the way from the mission compound and it has been thought best to discontinue the orphanage school, because the boys can be kept under our discipline going to and from school, and can even be watched while in school. The normal class of this school will however be retained as there will be an increased demand for Christian teachers in the village schools to be opened by the mission. As a preparation for teaching in these mission schools the pupil must pass the Municipal school and take normal training in the Mission Normal school.

**The Girls School.**—Owing to the transfer of the school and orphanage to Balodgahan, our Girls school has been very small this year, there being only twenty eight girls enrolled. We had hoped to get in a number of village girls into every department, but thus far it has not been possible.

The school has occupied a room in the dormitory part of the year; but it was transferred to the new school house a few months before the close of the year.



With a headmaster and three assistants the teaching staff is quite efficient. The head master was not a Christian when he came, but we are glad to be able to say that he is now. Two of the teachers got their training in the Bilaspur Female Training School and are doing very well.

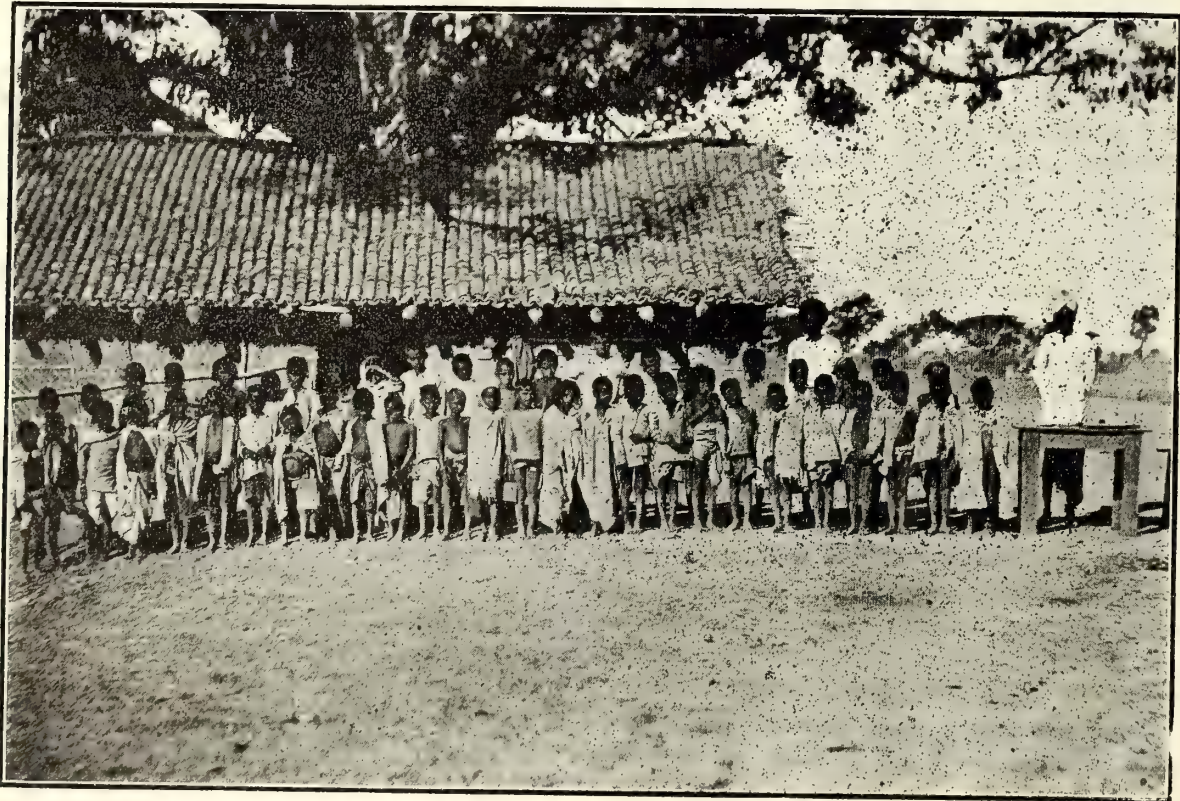
Bible classes are conducted in each class three times each week. This year the Sixth Class studied Prophecies concerning the Captivity,—their fulfillment, Post Captivity, and Reconstruction; Prophecies concerning the Messiah and His Kingdom; Also the book of Acts. The girls have made fairly good grades in these subjects and have enjoyed the study of the year.

The English High School has gone through its first year of regular work as such. It has sent seven candidates to take the Matriculation examination this year. The work of the school was seriously hindered because

these schools are placed Christian masters who, besides teaching the regular government course of study, also teach the Bible and Christian songs. It is hoped in this way to sow the good seed in the tender minds. The future will show the results of this line of work.

**Balodgahan Village School.**—Boys and girls come to this school from three villages. Their parents are all non-Christians with one exception. In this school are employed two teachers and one monitor. The total enrollment for the year was eighty five boys, and twenty five girls. The average attendance was fifty four.

**Bhatgaon Village School.**—This school has grown during the year. The enrollment is ninety five and the attendance has been very good. The work of the headmaster has been quite satisfactory, although a change has been recommended for the first assistant master. The boys take a good interest in their studies. The examin-



A Village School

of an epidemic of small-pox which necessitated the closing of the school for a period of two months. The average enrollment for the year was one hundred and twenty eight.

The students have been interested in the Bible teaching given and those who leave the school are impressed with the claims of Christianity upon them. Two very serious needs of the school are; More Christian teachers, and more missionaries in the field so as to allow one missionary full time with the school, and give that personal touch to the evangelistic effort in the school which it must have to be an effective evangelistic agency. The building work is being pushed as fast as it can be, and it is hoped that it may be ready for occupancy by next July.

**Village Schools.**—These schools are established in villages where there are no governments schools. In

ation was held but results are not yet known. In the village a new school house is very much needed.

**Maradeo Village School.**—What used to be the Rudri Village School is now located in a village called Maradeo about two miles out of Rudri. The moving of the school necessitated the erecting of a building which is now in progress and which, when finished, will furnish enough room for fifty one pupils enrolled. A building site was kindly given by Mr. Gonpat Rao, an Indian Gentleman, free of charge. The pupils come from five scattered villages. Owing to the change of the school the average attendance has been unsatisfactory. The teaching staff consists of a head master, an assistant master, and a monitor.

**Primary Girls School, Sundarganj.**—The school had an enrollment of from ten to thirteen girls during the year. Progress in their work has been rather slow, but



not discouraging. Sewing has also been taught during a part of each day. The school had to be closed about a month on account of small-pox but has been reopened.

### Orphanage Work

**The Boys' Orphanage** now numbers sixty-five inmates. As the orphan boys are growing fewer in number, more time and care are being put to other phases of the work. The percentage of small boys is smaller than formerly and consequently less help required along some lines and more along other lines.

Eight boys are attending the High School and have all passed this year in the final examinations. Thirteen boys are taking the course of industrial training given in the Mission Work Shop and are preparing for carpentering, blacksmithing, wheel-wrighting, etc. Two boys are learning the mason trade. Others are in training as cooks. Seven boys are learning the trade of tailoring and are doing well. The boys make all their own clothing and are busy at something all the time.

Industrial training as a means of making a living when they become married has proven very necessary for the boys and is now being given more extensively than before because of now having a means to do it. The strict division of labor among Hindus makes it hard for boys always to see the advisability of doing different kinds of work. Much persuasion and not a little discipline are necessary to control this part of the situation at times.

No boys have died during the year. Health has been good with the exception of two cases of fever.

An orphanage in India has the same disadvantages that an orphanage in America, in this, that institutional training and living are so different and far removed from actual conditions in the outside world where the orphans will finally live. This is all the more serious in this country since social conditions are such that it is impossible to allow much contact on the part of the inmates of an orphanage with those outside.

**The Girls' Orphanage.**—One very hot day last May the girls left their home in Rudri for a new one in Balodgahan. They are being accommodated in the stables built for the cattle and goats and, while it is not impossible to live there, yet conditions are far from satisfactory, and we hope soon to move into the new orphanage buildings being built near by.

There has been more than the usual amount of sickness during the year and we regret to record the death of four girls. They each left a bright testimony of their faith and trust and we know that they are at rest.

The number in the Orphanage is steadily decreasing until now there are only eighty-one. There were three admissions during the year. One about thirteen years of age, one only four days old, and one about eight months old. The last one has again gone to live with its father and stepmother. The youngest one in the Orphanage is now nearly a year old and doing very well at present, although she was very sickly when smaller. There are eleven girls less than twelve years old. It will be some years before they can provide for themselves.

The Orphanage girls have their own Sunday School. It is held every Sunday afternoon in one of the rooms of the dormitory. They have elected their own officials and have chosen very well. The girls have not the opportunity of earning money of their own, yet they like to give so they deduct a certain amount of rice every day. This is given each girl on Sunday and she gives it into the collection basket. The rice is then sold and the money is at their disposal. They have in this way been able to send money to China as well as to needy places in India.

Meetings are held every evening at six o'clock at which all the girls are supposed to be present. Several evenings in the week some of the missionaries conduct the service, other times they do it themselves. The outlines as given for Young People's Meeting in the Christian Monitor are used in the Wednesday evening Prayer Meetings and the girls enjoy those studies almost more than any other.

Let us remember that while the Orphanage is decreasing in numbers they are still a very vital part of the Mission work. It is there we get our help in carrying on nearly every other phase of the mission work.

### LEPER ASYLUM

"Loathsome" is the adjective usually employed to describe the disease that has laid hold on the inmates of the Leper Asylum. If the reader could but walk through the wards of the Leper Asylum he would readily agree that this is an appropriate term. Leprosy is a type of sin and there certainly could not be a better type of sin so far as its loathsomeness and final result are concerned.

The asylum for the last year has been greatly overcrowded but there are changes being made now that will relieve the situation to some extent. Another ward is sorely needed and application has been made to the government for financial help to build it. Up to the present nothing has been heard, however, as to whether the government will give the grant or not. Application has also been made for the acquisition of the land which divides the old and new parts of the Asylum. This we have strong hopes of acquiring soon and thus be enabled to remove some houses that are too near the Asylum.

There were two visits made by the Commissioner of the Division during the year. These visits have been much appreciated as often helpful suggestions are gotten from visiting officials and the Government is kept informed as to the state of the institution.

There are at present one hundred and twenty-three lepers and ten untainted boys in the Asylum. These boys are the children of leprous parents and are kept in a separate house called an observation ward, where they are taught and watched to note if they will actually develop into lepers or not.

A new house has been built for the caretaker, who now lives on the premises. This helps the situation a great deal because the people need some responsible person to look after them continually.

Through the help of the government we have been able to give the antileprosy treatment. The treatment at present under experiment is called Nastine. We are sorry to report that up to date no satisfactory results have been obtained.



### EVANGELISTIC WORK

The work of spreading the Gospel through Evangelists, Colporteurs, Bible Women and like agencies was steadily pursued this year which saw more of this class of Mission agents than at any time previous. Including village and orphanage school teachers, there are at the close of the year over sixty such workers who, through the year were busy in their work of making the Gospel known through song and story. It was seldom possible for the missionaries to accompany the men in their work although some of them had the privilege of being accompanied on tour, but the Bible women were more favored in this line. It is very necessary for both men and women to have direct help in their visits as most of the workers are yet young and some of them are almost altogether without any experience. There are as yet few direct results but we are convinced that the regular visits made, the talks given, and the books

Pilgrim's Progress, Part II.  
Exodus with Commentary.

- Third Year. Acts of the Apostles.  
Gyan ka Prakash (Doctrinal).  
Christian and Hindu Religions Compared.
- Fourth Year. I & II Thes. I & II Corinthians.  
Joshua, Judges, Ruth, and I Samuel.  
The Holy Spirit (from "What the Bible Teaches.")  
Workers with God (For men only).
- Fifth Year. Romans, I, II, and III John.  
Isaiah with outlines and questions.  
Prayer and Faith (from "What the Bible Teaches.")

In addition to this a Primary Course is provided for such women as are unable to take the Regular Course.



A Store in Dhamtari

sold will in due time bring forth great results for the Master.

All these workers collect quarterly in a Workers' Meeting where such subjects are discussed that will enable them to become more efficient in their work and to obtain more spiritual power. These meetings have been very helpful to our Indian brethren and sisters. The Course of Study for Christian workers has been revised and extended this year. This course now extends over a period of five years as follows:

- First Year. Harmony of the Gospels.  
Memorizing—Jno. 1:1-14; Jno. 3:14-21;  
Matt. 5:1-16.  
Pilgrim's Progress, Part I.  
Genesis with Commentary.
- Second Year. Harmony of the Gospels.  
Memorizing—Jno. 17; Jno. 12:1-18.

Each year all the workers collect in a Bible Normal which continues for a month at which time the Course is reviewed under competent instructors after which an examination is held and those who pass are promoted accordingly. The results of the Normal have been very encouraging this year most of the workers having passed their examinations. There are several of the Bible Women who are reading in the fifth year.

As a matter of convenience we shall refer more directly to the work of the Colporteurs and Bible Women with reference to the stations from which they do their work.

**Sankra Evangelistic Station.**—We are glad to report that the evangelistic work at this place has been growing considerably during the past year and that the interest has been very good throughout, except in a few villages where we found it rather hard to work. Besides the two missionaries, there were one evangelist, one colporteur, and three



Bible women who were active in sowing the good seed among the people. While this station had had its trials and difficulties in the beginning it seems the Lord is opening the hearts of the people, which makes the work very encouraging.

Although we have not been able to cover as much of our district as we wished to, we are glad to report at least twice the area covered that was possible last year, but with the workers above mentioned we are not able to cover very much more territory than we now cover. We therefore earnestly pray for more devoted Indian workers for the coming year. With the help of eight married couples we could manage to work our entire district. One couple we have in sight already and they will begin work as soon as the Bible School closes. The work of the Bible women has been especially encouraging and their visits seem to be much appreciated in the villages.

A great advantage in this district is the number of Government village schools. Most of the children and even many of the young men and women are able to read and understand which is a great help to the preacher. In one village visited while on tour twenty young Hindus gathered in a semi-circle around us and joined us in singing Hindi songs. We make it a point to visit the schools as much as possible, the Hindu masters of which are usually friendly to us and even want us to speak to the boys and girls frequently helping us to sell books to them!

**Balodgahan Station.**—During the year the Indian brethren who look after the village evangelistic work visited 193 villages, preached in 77 bazars, and had a total of 12,205 listeners. There were five inquirers. They sold 41 Scripture portions and 43 other religious books. The missionary in charge accompanied them on a tour in February visiting many villages to the east and south when hundreds of people listened gladly to the preaching of the Gospel. It was found that since the last tour among these villages the enemy had been busy sowing tares. There are those among the Hindus who see that sooner or later Christianity is going to get a hold on the people and in order to prevent a move towards Christianity they teach that to worship Krishna is the same as to worship Christ. However, this did not discourage us for we also saw that people were very favorably impressed with the Gospel message.

Three Bible women went out from this place visiting fifteen villages regularly with a total of 5,854 adult and children listeners.

**Sundarganj Station.**—Colportage work was carried on as usual from this station but as some of the men were somewhat irregular the following figures show only part of the work done. There were sold 154 Gospel portions and 427 other religious books with a total of 5,486 listeners. The results of the colportage work at the railway station and immediate vicinity are not given in the above figures.

The Bible women have been active in the work through the year with the exception of about a month or more owing to small-pox in the town and vicinity. As these women do their work in two different groups their work will be referred to separately. Group one is composed of three Bible women who do zenana work in the town of Dhamtari. They visited 364 homes and held 176 street meetings. There were 3,695 adult and 2,799 children who were taught by them. Group two is also composed of three

women whose work extended to the villages around Dhamtari. Nine villages lay within their scope which they visited each week. During the year they visited 369 homes and held 151 open air meetings with a total of 2,872 adult and 3,500 children listeners.

For a short time one other Bible woman was engaged in the work but her work is not reported separately as she was put into the Bible School early in the year.

**Gariaband Out-Station.**—The work here is encouraging, the people being anxious to hear, and a good interest seems to be manifested. The senior worker of this place has been transferred to Dhamtari and another man sent here. Two men have been here regularly throughout the year and their wives have done some work in the zenanas. There was one application for baptism but the applicant died before a missionary could get here to receive him into the Church. It is hoped to very soon have land and a building at this place and to permanently establish the work.

**Bijnathpuri Out-Station.**—During the past year the work at Bijnathpuri has been prospering. During a short stay here in camp we could feel that Christianity was making a good impression. From this place there are about twenty villages and three bazars that are regularly visited by the men. During a large part of the year only one family lived here and thus the work was hampered to some extent. There have been quite a number of books sold, especially in the nearby villages and schools. The masters are very friendly to the Christian workers and give them the privilege to sell books and hold meetings in the schools. On the whole, the work looks very encouraging.

The Bible women have also been busy at this place. The first six months of the year there were two women in the work but much sickness in both families hindered their doing regular work. They made on an average eighteen visits each month and had 689 adult and 495 children listeners. They visited in six different villages. In July one of the Bible women was transferred to the Leper Asylum which left the other woman alone the remainder of the year so that she was unable to extend her visits outside of the village in which she lived. She alone made an average of three visits weekly besides holding several special meetings for the children. Towards the latter part of the year another woman was put on the work and the two make regular visits each day and their reports show good interest among the women visited. As this place is nine miles away from Dhamtari it is impossible for the missionary in charge to accompany the women in their visits.

**Maradeo Out-Station.**—There is but one colporteur living at this place and sickness prevented him from going about his work regularly. However, in the six months he was engaged in the work he gave talks to 1,223 different people besides selling 31 Scripture portions and 34 other religious books.

The Bible women at this place were more active. There are three stationed here and together they visited six villages regularly each week. Three villages in the former Rudri territory are no longer visited, as residence at Maradeo places these villages too far away. But it made it possible to add another village which was formerly too far from Rudri. The following table will show what work the women did.



Total number of villages visited, 18.  
 Total number of visits, 1,155.  
 Total number of adult listeners, 3,724.  
 Total number of children listeners, 3,656.  
 Average listeners on a visit, 6.  
 Total number of special children's services, 243.  
 Total number of listeners, 2,575.  
 Average each service, 10.

At Rudri live a number of people who came from other parts of India who are in the employ of the canal authorities and the wives of these people welcome the Bible women and missionaries on their visits. A Marathi woman has learned knitting. The number of listeners throughout the year has been less than the previous year owing to the fact that it is difficult to find the people at home at the proper time and also that the missionary in charge was unable to give the women as much direct help as they should have had.

the Book Depot has been somewhat hindered in its business. Phenyle, a disinfecting fluid, has been on sale in the depot but during the last year a large number of shopkeepers in Dhamtari have added phenyle to their wares, which naturally has reduced the sales in the book shop to a large extent. As we do not aim to make any profit on the books, other articles were added which are sold at a profit in order to help pay expenses. Because of the hindrances above referred to the shop has not been self-supporting this year. Experiments are being made by selling cheap articles such as safety pins, hooks and eyes, and similar articles purchased from America. Here is an opportunity for some one to send a small consignment to India for putting them on sale in the Book Depot. Another opportunity to help will be to provide means for purchasing a permanent site where a small but good building can be put up. The time is here when such a permanent place should be provided.\* It will require about one hundred and fifty dollars.



A Quarterly Christian Workers' Meeting

**Bhatgaon Out-Station.**—Though there are no evangelists or colporteurs located at this place the wives of the school masters are regularly engaged in work among the women of the villages. These two women have been going out quite regularly five days out of the week during the year with the exception of one, having sore eyes for a number of weeks, was prevented from going out during that time. The following is a table showing what work they have done:

Number of village visits, 137.  
 Number of days worked, 137.  
 Number of homes visited, 263.  
 Number of listeners—adult, 1,204.  
 Number of listeners—children, 1,775.  
 Average number of listeners on a visit, 22.

**The Mission Book Depot.**—Owing to poor quarters,

In the meanwhile we are obliged to pay a rent of six rupees per month for the ground besides furnishing our own house.

**The Bible Training School.**—The Bible Training School has outgrown its experimental stage and has attained a permanent footing as one of the much needed institutions of the Mission. There is a very great lack of trained men and women to help in the spreading of the Gospel and when it is borne in mind that the real work of evangelizing India must devolve upon India's own men, missionaries cannot become too enthusiastic in the work of training their own men. The students in the Bible School applied themselves well to their work and are looking forward to passing good examinations. It was thought advisable at the beginning of the year to allow the wives of the men students to attend school so that when the men are sent to distant villages to witness for Christ their wives



will be better able to help them in this work. As a result the enrollment was increased to twenty students. Besides their regular studies, these women visited two villages each week for six months of the year and other six villages occasionally. Special interest in one of these villages was noted since the people of this village are mostly weavers and consequently are usually at home. Large numbers of women and children listened to the teaching of the women.

One of the students took two periods daily in teaching thus being a great help to the two missionaries who were responsible for the teaching in the school.

The school is in need of better quarters. This year room was provided in several rooms of the carpenter shop, which were vacated for this purpose.

### LOCATION OF MISSIONARIES

**Dhamtari.**—Bro. and Sister M. C. Lehman, Bro. and Sister J. N. Kaufman, Sister Mary Burkhard, Sister Anna Stalter, Bro. and Sister C. D. Esch.

These missionaries are responsible for the following lines of work: Educational, Industrial, Medical, Leper, Orphanage, Bible School, Evangelistic, and Church Work.

**Balodgahan.**—Bro. and Sister M. C. Lapp, Bro. and Sister A. C. Brunk, and Sister L. Ellen Schertz. Bro. and Sister Geo. Cobble, who are employed by the Mission, are also located here.

These missionaries are responsible for the following lines of work: Church and Evangelistic, Farm, Medical, Orphanage, Educational, and Building.

**Sankra.**—Bro. and Sister P. A. Friesen, who are in charge of Evangelistic Work.

### MISSION STATISTICS

#### General

Date of appointment of first missionaries,	Nov. 4, 1898
Date of landing of first missionaries,	March 24, 1899
Date of opening of work at Dhamtari,	Nov. 22, 1899
No. of Indian Christians, March 31, 1912,	488
No. of children of Christians,	149
No. of missionaries (including two on furlough)	17

No. of missionaries' children,	12
No. of deaths and dismissals from church during year,	37
Accessions by letter or baptism,	53
No. of Indian Christians at the end of March, 1913,	504
No. of pupils in orphanage schools,	115
No. of pupils in English schools,	123
No. of pupils in village day schools,	149
No. of pupils in village Sunday schools,	175
No. of Christian workers (Indian)	56
No. of students in Bible school,	20

#### Sunderganj

Acres of land,	26
Value of buildings,	Rs. 90000
Annual rental of land,	Rs. 92 8 0

#### Rudri

Acres of land,	30
Acres of land,	30
Cost of seed and labor for farming,	Rs. 253 00 0
Value of crops raised,	Rs. 430 00 0

#### Balodgahan

Acres of land,	839
Cost of land,	Rs. 8000 00 0
Value of buildings,	9800 00 0
No. of acres of Mission land under cultivation,	145
Value of crops reaped,	Rs. 2760 00 0
Amount of income from sales,	1650 00 0

#### Sankra

No. of acres of land,	4
Value of buildings (including land, well, out-houses, etc.)	Rs. 11688 00 0

#### Leper Asylum

No. of inmates at the beginning of Jan., 1912,	119
No. of inmates at the close of Dec., 1912,	124
No. lost by death and dismissal,	31
No. admitted,	36
No. of Christians in the Asylum at end of Mar., 1913,	133
No. of untainted children of lepers in Asylum and Orphanages,	13
Amount contributed by Leper Church during the year,	Rs. 69 00 0



# **BALANCE SHEET** **AMERICAN MENNONITE MISSION** **PRELIMINARY STATEMENT**

12 pies equal 1 anna

16 annas equal 1 rupee

3 rupees equal about one U. S. Dollar

Total received from organization of the Mission, March 24th 1899, to March 31st, 1912 .....	Rs. 655832 0 11	..
Total spent in various works .....	Rs. 656532 9 10	
Debit Balance, Mar. 31st, 1912 .....	700 8 11	
	656532 9 10	656532 9 10
	(\$218,844.20)	

## **TREASURER'S FINANCIAL STATEMENT**

### Receipts Disbursements

Rs. a. p. Rs. a. p.

By Balance April 1, 1912 .....	700 8 11
Donations .....	45151 8 5
Sundarganj .....	23843 7 9
Rudri .....	1437 4 9
Medical Station .....	4212 8 0
Balodgahan .....	9804 7 0
Sankara .....	4354 8 0
Igatpuri .....	46 1 0
Expense .....	357 13 0
Interest and Discount .....	114 1 6
To Balance .....	1123 11 6

Total .....Rs.46793 3 5 46793 3 5

### DONATION LIST

	\$	c	Rs.	a	p
Mennonite Board of Missions & Charities ..	\$16324	29	49793	5	0
Direct Donations .....			3647	7	11
Deducted .....			53440	12	11
English School Building .....	Rs.1522	8	0		
Hospital Fund .....	1522	8	0		
Industrial Building Fund .....	1522	8	0		
Sankara Building .....	278	8	7		
Personal Money .....	391	0	2		
Hot Season Leave .....	488	12	9		
Motor Cycle .....	17	10	0		
Furlough Fund .....	150	0	0		
Children's Fund .....	2395	14	0		
			8289	4	6
Total .....			45151	8	5

## **ANNUAL FINANCIAL STATEMENT**

For the Year Ending March 31, 1913

### **NOTE**

It will be noticed that the Cash on Hand of some of the reports will not agree with the Cash on Hand on these reports for the end of last year owing to combining some of the reports.

It will also be noticed that there is a discrepancy of one rupee in the Balodgahan Mission receipts as compared with the Treasurer's report which is counterbalanced by a discrepancy of the same amount in the Rudri Report. This is accounted for in corrected error in the Rudri Report after the Girl's Orphanage was moved to Balodgahan.

### **MEDICAL**

	Receipts	Disbursements
	Rs. a. p.	Rs. a. p.
Cash on hand .....	4 11 3	
Rec. from Mission Fund .....	4212 8 0	
Other Sources .....	44 4 0	
<b>General</b>		
Evangelistic Work .....	15 9	290 3 6
Medical Fund .....	376 0 0	
Medical .....	846 8 6	1076 3 6
Miscellaneous .....		10 6
Examination Fees .....		10 0 0
Hospital Equipment .....		73 7 0
Traveling .....		22 15 9
Wages .....		577 7 9
Post and Stationery .....		23 0 0
Cattle and Horse Feed...		194 12 0
Building and Repairing, etc	4 0 0	554 10 0
Furnishings .....		221 10 6
Horse .....		320 0 0
Civil Surgeon Fees .....		21 8 0
		3386 8 6

### **Missionaries' Living**

Table .....	902 12 0
Clothing .....	294 4 3
Fuel and Light .....	67 8 9
Hired Help .....	403 4 6
Postage .....	35 6 3

Tonga .....	41 14 0
Furnishings .....	272 12 3
Repairs .....	14 12 3
Miscellaneous .....	41 9 0
Cash on Hand .....	2074 3 3
	28 3 9
Total .....	5488 15 6

### **ZION EVANGELISTIC**

	Receipts	Disbursements
	Rs. a. p.	Rs. a. p.
Cash on Hand Mar. 31, '13	6 9 0	
Rec. from Mission Fund	4354 8 0	
Building Fund .....	3200 0 0	
<b>General</b>		
Evangelistic Work .....		466 6 0
Peter's Schooling .....		70 0 0
Medical .....		143 9 9
Cow .....		13 8 0
Yardmaking .....		9 2 6
Wages .....		140 8 0
Post and Stationery .....		284 12 3
Building and Repairing ..		3321 0 6
Furnishings .....		180 13 0
Medical Desp. ....	54 11 0	
Traveling .....		60
Orphanage Donation ....		205 12 0
<b>Missionaries' Living</b>		
Table .....		882 2 3
Clothing .....		249 13 0
Fuel and Light .....		124 12 9
Hired Help .....		425 2 0
Postage .....		35 1 0
Tonga, Oxen Feed .....		258 10 3
Furnishings .....		433 10 9
Repairs .....		22 14 0
Miscellaneous .....		182 2 0
Cash on Hand Mar. 31, '13		2820 0 0
		106 0 0
Total .....	7615 12 0	7615 12 0



## RUDRI

	Receipts		Disbursements	
	Rs.	a. p.	Rs.	a. p.
Cash on Hand .....	564	8 9		
Rec. from Mission Fund	1436	4 9		
Children's Fund .....	209	0 0		
Other Sources .....	170	5 0		
<b>General</b>				
Evangelistic Work .....			42	9 0
Medical .....			3	0 0
Traveling .....			10	0 0
Wages .....			114	1 6
Post and Stationery .....			3	13 0
Cattle and Horse Feed ..			26	14 6
Building and Repairing...			3	8 3
Furnishings .....			7	5 0
Moving .....			7	7 9
<b>Orphanage</b>				
Food .....			254	7 3
Clothing .....			5	14 6
School .....			90	10 3
Boarding & Tuition .....			89	1 6
Fuel and Light .....			78	4 0
Wages .....			75	14 3
Postage .....			2	0 0
Furnishings .....			79	14 3
Cow Feed .....			8	3 3
Well Digging .....			50	0 0
<b>Missionaries' Living</b>				
Table .....			63	14 6
Clothing .....			57	7 9
Fuel and Light .....			12	8 0
Hired Help .....			80	1 3
Postage .....			9	3 9
Tonga and Feed .....			40	10 6
Furnishings .....			65	3 0
Miscellaneous .....			3	11 0
G. J. Lapp's living for Apr.			170	0 0
Cash on Hand .....				
Total .....	2380	2 6		

## BALODGAHAN A

	Receipts		Disbursements	
	Rs.	a. p.	Rs.	a. p.
Cash on Hand .....	30	6 3		
Rec'd from Mission Fund	5384	7 0		
Bldg. Reserve Fund .....	7490	6 0		
<b>General</b>				
Evangelistic Work .....	4	5 0	535	6 0
Village Schools .....	17	1 6	533	3 0
Medical .....	290	10 0	285	15 0
Charity .....			12	1 0
New Buildings .....			7689	13 6
Farming .....	2323	3 9	1684	9 9
Miscellaneous .....			78	13 6
Wages .....			364	10 6
Post and Stationary .....			55	4 0
Cattle and Horse Feed ..			372	0 0
Building and Repairing ..			566	0 9
Furnishings .....			115	14 9
Other Sources .....	260	7 9		
Travelling .....			53	10 3
<b>Missionaries Living</b>				
Medical .....			37	14 3
Charity .....			194	8 0
Travelling .....			33	2 3
Cows Expenses .....			22	11 0
Table .....	19	0 0	1145	10 0
Clothing .....			434	8 6
Fuel and Light .....			83	14 0
Hired Help .....			583	14 0
Postage .....			66	2 3
Tonga .....			93	3 3
Furnishings .....			374	4 6
Repairs .....			5	8 0
Miscellaneous .....			26	3 6
Furniture .....			74	3 0
Cash on Hand .....				
Total .....	15819	15 3		

## BALODGAHAN B

	Receipts		Disbursements	
	Rs.	a. p.	Rs.	a. p.
Cash on Hand, June 1st.	904	6 3		
Rec'd from Mission Fund	4421	0 0		
Other sources .....	457	6 3		
<b>Orphanage</b>				
S. S. Supplies & books ...			72	2 9
Food .....			1942	7 9
Clothing .....			404	11 9
School .....			123	7 0
Board and tuition .....			309	9 0
Fuel and Light .....			176	2 0
Wages .....			461	6 3
Repairing and Postage ..			8	7 0
Furnishings .....			441	11 9
Wedding outfits .....			124	13 0
Miscellaneous and Hospital			38	1 9
<b>Missionaries' Living</b>				
Table .....			283	11 9
Clothing .....			139	5 9
Fuel and Light .....			15	12 0
Hired Help .....			113	6 6
Postage and Stationary ..			36	4 6
Tonga and feed .....			44	1 0
Furnishings .....			201	1 9
Repairs .....			3	0 0
Miscellaneous .....			4	4 9
Travelling .....			37	14 0
Dentist and Oculist .....			37	0 0
Cash on Hand .....				
Total .....	5782	12 6		

## SUNDARGANJ A

	Receipts		Disbursements	
	Rs.	a. p.	Rs.	a. p.
Cash on Hand Apr. 1, 1912	85	1 6		
Rec'd from Mission Fund	13757	0 6		
Other sources .....	425	1 9		
<b>General</b>				
Evangelistic Work .....			565	4 9
Village Schools .....			10	0 0
Charity .....			41	8 0
English School .....			5248	14 9
Grant-in-Aid .....	200	0 0	175	0 6
Toll and Tax .....			10	1 0
Industrial .....	56	10 0	11	8 0
Wages .....			763	7 0
Post and Stationary .....			134	9 3
Cattle and Horse Feed ..			306	5 0
Building and Repairing ..			459	14 3
Furnishings .....			307	4 3
Freight and Travelling ..			270	12 6
Rent and Commission ...			116	15 0
<b>Orphanage</b>				
Food .....			2527	12 0
Clothing .....			599	14 9
School .....			1226	9 3
Fuel and Light .....			335	9 0
Grant-in-Aid .....	200	0 0	175	0 6
Wages .....			510	8 9
Repairing .....			249	5 0
Furnishings .....			368	4 3
Sewing .....			49	11 6
Travelling .....			20	1 6
<b>Missionaries' Living</b>				
Table .....			815	13 3
Clothing .....			275	8 6
Fuel and Light .....			100	6 3
Hired Help .....			490	0 6
Postage .....			39	15 3
Tonga .....			317	14 9
Furnishings .....			202	13 9
Repairs .....			32	0 3



Miscellaneous .....	73 0 0
Charity .....	19 9 9

Cash on Hand, Mar. 31, 1913	2367 2 3
Total .....	16766 2 9

**SUNDARGANJ B**

	Receipts	Disbursements
	Rs. a. p.	Rs. a. p.
Cash on Hand .....	10 0 0	
Rec'd from Mission Fund .....	1713 12 0	
Children's Fund .....	477 0 0	
Other sources .....	44 11 9	

**General**

Evangelistic Work .....	193 13 0
Medical .....	2 0 0
Garden .....	5 12 9
Wages .....	139 0 0
Post and Stationary .....	12 6 0
Building and Repairing ..	113 14 0
Furnishings .....	53 1 3

519 15 0

**Missionaries Living**

Table .....	533 1 9
Clothing .....	194 0 0
Fuel and Light .....	40 8 6
Hired Help .....	286 14 3
Postage .....	48 1 6
Tonga .....	100 0 6
Furnishings .....	277 13 6
Repairs .....	3 5 0
Miscellaneous .....	21 0 6
Charity and Donation ....	91 10 0
Travelling, freight & telegram	35 8 6
Books .....	4 8 0
Garden .....	4 4 6

Cash on Hand .....	1640 12 6
Total .....	2245 7 9

**SUNDARGANJ C**

	Receipts	Disbursements
	Rs. a. p.	Rs. a. p.
Cash on Hand .....	141 7 3	
Rec'd from Mission Fund .....	8372 11 3	
Borrowed Loan .....	231 11 0	292 0 0
Other Sources .....	53 3 0	

**General**

Evangelistic Work .....	86 5 6	564 3 0
Village Schools .....	6 6	265 6 0
Medical .....		132 14 9
Bible School .....	7 4 0	962 10 3
Rent, Tax and Fees .....		55 12 6
Farming .....	240 10 3	253 1 9
Industrial .....	3579 0 3	6179 5 0
Wages .....		377 1 6
Post and Stationary .....		45 14 3
Cattle and Horse Feed ..		302 7 0
Building and Repairing ..		326 5 3
Furnishings .....		125 1 9
Buffalo Cows .....		163 0 0
Travelling .....		3 11 3
Charity .....		8 0
Fence .....		27 3 6
Native Houses .....		65 5 0
Industrial Building .....		33 13 0

10175 12 9

**Missionaries' Living**

Table .....	32 0 0	938 2 9
Clothing .....		242 9 3
Fuel and Light .....		73 13 6
Hired Help .....		392 8 9
Postage .....		26 2 6
Tonga and Cow .....		176 7 3
Furnishings .....		370 7 9
Travelling .....		26 3 6
Miscellaneous .....		32 4 9
Garden Seeds .....		9 4 0

Cash on Hand .....	2288 0 0
Total .....	12744 11 0

**ANNUAL FINANCIAL REPORT****Dhamtari Leper Asylum, 1912**

By Credit Balance .....	432 7 0	To Food .....	3102 3 9
By Mission to Lepers in India and the East .....	3707 6 0	To Clothing .....	519 4 9
By Provincial Grant .....	2224 8 0	To Medicine and Doctors Fees .....	272 9 0
By Sundries .....	2 5 0	To Fuel and Light .....	389 1 3
	6366 10 0	To Postage and Stationery .....	13 8 3
		To Furnishings .....	373 10 9
		To Wages .....	1058 2 0
		To Repairing .....	246 10 9
		To Rent .....	6 0 0
		To Untainted Children .....	170 15 0
		To Durdar Expenses .....	3 14 0
		To School .....	18 9 9
		To Feed .....	94 13 6
		To Cash Payments .....	6 0 0
		To Cultivation .....	14 4 0
		To Whitewashing .....	73 5 9
			6363 0 6
		Credit Balance .....	3 9 6
			6366 10 0

**BUILDING ACCOUNT****Leper Asylum**

Credit Balance .....	187 14 9	New Buildings .....	387 13 6
Leper Mission .....	728 4 6	Credit Balance .....	528 5 9
	916 3 3		916 3 3



# GOSPEL HERALD

<sup>99</sup>In the defense and confirmation of the Gospel. <sup>99</sup>How beautiful are the feet of them that preach the Gospel of Peace. <sup>99</sup>

Vol. VI

SCOTTDALE, PA., THURSDAY, AUGUST 7, 1913

No. 19

## EDITORIAL

"Trust in the Lord . . . and verily thou shalt be fed."

A certain writer says that "men need reformation, but regeneration is the one effective means of bringing it about." "Whosoever is born of God, doth not commit sin."

Our "Missionary Message," which we print this week was not prepared for the series of articles now being published under that name; but the spirit of the message was so completely in line with the thought that we had in mind when we arranged for the series that we took the liberty to use the letter from Brother and Sister Lapp as our missionary message for this week.

Pharaoh learned, to his bitter regret, what it meant to fight against the Lord. It was easy enough to prevail over men, but his power vanished when he undertook to defy the Lord. Before you lay your plans for life's battles, be sure that the Lord is on your side, rather than on the side which you mean to oppose. There is certain humiliation and destruction ahead for all who fight against the Lord.

The triumphant life of faith and trust and fellowship with God is thus expressed by a brother in a recent letter: "Weather continues quite dry and warm. Corn is beginning to suffer for moisture. Pastures are short. Feeding is becoming a necessity to save the stock. But we need not have a famine for our souls if we stay at the 'Father's house,' in the land of plenty. May God ever lead us to the fountains of living water and help us to use the lessons of earthly limitations in the right way."

The man who proves his capacity as a humble servant is the man who can be trusted in positions of responsibility. It is very seldom that those who aspire to leadership are safe leaders when they reach the coveted place.

**Mennonite Year Book and Directory.**—An announcement of this is found on the last page of this number of the Gospel Herald. It was the intention to get it out soon after July 1, but the work was delayed. However, the book is now about ready to go to press, and orders can be filled in a short time after we receive your response to the notice on last page. Send in orders early, and they will be filled as soon as the book is off the press.

**The Gospel Herald.**—It has been some time since we called the attention of our readers to your opportunity of helping to increase the usefulness of this paper by helping to extend its circulation. If this weekly messenger finds a welcome in your home, we would be pleased to have you call attention to the paper on the part of your neighbors who ought to be its readers but are not. Since the merging of the "Herald of Truth" and the "Gospel Witness" in April, 1908, our subscription list has steadily increased at the rate of about 500 a year. Several times we have called attention to the fact that we would like to make the list 10,000. Since it is now above the 9,000 mark a little effort on the part of the friends of the paper will swell the list to the desired number. If one thousand people will each send us a new subscriber, or if one hundred active workers will each send us a list of ten or more new subscribers, the desired number will be reached. So we call upon all the friends of the cause for which the Gospel Herald stands to lend a helping hand in the

effort to make it possible to say, before the end of the year, that for the first time in its history the Gospel Herald has more than 10,000 paid up subscribers. We will help the matter along by offering the paper to new subscribers until Jan. 1, 1915, for one dollar. Who will help?

**Gentleness.**—This is one of the Christian virtues referred to as "the fruit of the Spirit." It is a trait of character greatly to be desired, recommended in Scripture, and should be cherished and cultivated by all. Noise and violence and power are not synonyms. Here is where many make a mistake. We have in mind a number of periodicals whose business it is to pour out one continual stream of abuse, and the more violent and sarcastic and cutting they can express themselves the better it seems to suit them. There are some who imagine that the more noise they can make in their worship the more spirituality they possess. But the fact is, bitter invective lacerates rather than heals, and great physical demonstrations confuse rather than edify. Thunder and lightning are all right in their place, but it takes the gentle shower and beautiful sunlight to make things grow. While the shaking of the elements and the crashing bolts of fire have a purifying, sobering, revivifying effect which nothing else can produce, a continual thunder storm year in and year out would not only be destructive but exceedingly monotonous and powerless outside of its destructiveness. God has, at times, given us evidence, through physical demonstrations, of His mighty power; as in the deluge, on Mt. Sinai, at the time of the crucifixion; yet He performs His greatest work through gentle means, through the power of love. We do well to pattern after Him. The child of God exerts the greatest power when in meek-



ness and quietness, yet with a zeal and determination which occasionally "makes the sparks fly," he presses on, faithfully performing his duty, leaving results in the hands of God. "Let your moderation be known unto all men."

"How much more?"—The other day we received two letters telling us about a fire. Early one morning the word went out that a large barn was on fire. Large quantities of green clover hay had been piled in, had become over-heated, and combustion set in. Evidently the fire had been smoldering for several days, for a peculiar smell had been noted about the barn but no one was able to tell what it was. But on the morning stated the light of the fire reached the outside, and the alarm was given. Neighbors came rushing in, fought valiantly nearly all day, and towards evening had conquered the flames; outened the fire, saved the barn and most of its contents.

Did they do right? Yes. It was a neighborly act. Such incidents serve to strengthen the bonds of friendship among neighbors and impress the lesson of interdependence among men. It was a practical application of the admonition, "Bear ye one another's burdens," and whatever may have been the bond of friendship before we are certain it was stronger after the fire.

But here is the great lesson that we want to learn from that incident. That barn at the most was worth but a few thousand dollars. It was worth saving, to be sure, but what is it in value compared with the value of perishing souls all around us who, without Christ and without hope are groping their way in darkness, sinking into Christless graves and going on to certain everlasting ruin! If a barn on fire should call for this active sympathy and heroic assistance, how much more should the lost condition of these poor, lost, benighted, sin-paralyzed souls call for our most ardent sympathies, our most heroic and self-sacrificing efforts to rescue them from their present awful condition and save them from the eternal fire of an awning hell! Listen! "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" May God help us to improve the opportunities of time and spend our lives in rescue work.

**The School Question.**—We desire at this time to acknowledge with gratitude the many words of encouragement which came to us in response to the editorials which appeared recently in the Gospel Herald and Christian Monitor relative to the proposed union Mennonite Seminary at Bluffton, Ohio. What gives us genuine pleasure is the fact that such a unanimous sentiment is expressed by brethren

from widely separated places and from many walks of life. While we recognize that there are some who favor the union movement, even though we did not hear from them, we are glad for the thought that the number is comparatively small, and we have the confidence that after mature deliberation most if not all of them will decide that the movement is not wise. May the Lord bless, and keep us knit together in the bonds of love and faith, working together to the glory of God and the increase of the faith.

But though the sentiment and convictions of our people are so nearly unanimous, let us not deceive ourselves in the idea that we have no serious school problems. Look whichever way you will—in the direction of many schools, a few schools, no schools—and you face problems which man unaided can not solve. Our only hope is in God, and His guidance and wisdom alone will keep us in paths of safety.

The school world of today is saturated with the spirit of liberalism. The drift of the times is toward unbelief in the Bible as the unerring Word of God. "Progressiveness," as understood today, means aggressive pushing in the direction of this drift. Active, prayerful, self-sacrificing efforts must be made to save the rising generation from the whirlpool of this liberalism, or another generation will find little of what is called orthodoxy left to uphold the standard of a whole-Gospel religion. For this reason we do well when we exercise diligence in bringing up our children "in the nurture and admonition of the Lord," instilling into their pure minds the principles of righteousness and true holiness before their minds and souls are poisoned with the unbelief so prevalent at the present time. For this reason we need to give the closest attention to our Sunday school work, that the poison germs of liberalism are not conveyed to our children through means of impure literature and erroneous teaching. For this reason our schools must be kept in the hands of instructors who know the drift of the times, are out of sympathy with it, know the danger spots and are quick to point them out. We want teachers in our schools who are not only efficient educators but solid in the faith, in complete harmony with the Church, whole-hearted in their efforts to build upon the solid Gospel foundation. With parents, church leaders, and teachers working prayerfully and harmoniously together in this common cause, there can be no other result, under the blessings of God, than that the body of our young people will be held solidly for the Church and the whole-Gospel faith, and that a great work will be done for the Lord.

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE MASTER'S QUESTIONS

Have ye looked for sheep in the desert—  
For those who have missed their way?  
Have ye been in the wild waste places,  
Where the lost and wandering stray?  
Have ye trodden the lonely highway,  
The foul and the darksome street?  
It may be ye'd see in the gloaming  
The print of My wounded feet.

Have ye folded home to your bosom  
The trembling, neglected lamb,  
And taught to the little lost one  
The sound of the Shepherd's name?  
Have ye searched for the poor and needy,  
With no clothing, no home, no bread?  
The Son of Man was among them—  
He had nowhere to lay His head.

Have ye stood by the sad and weary,  
To smooth the pillow of death,  
To comfort the sorrow-stricken,  
And strengthen the feeble faith?  
And have ye felt, when the glory  
Has streamed through the open door  
And flitted across the shadows,  
That I had been there before?

Have ye wept with the broken-hearted  
In their agony of woe?  
Ye might hear me whisper beside you,  
"Tis the pathway I often go."  
My brethren, my friends, my disciples,  
Can ye dare to follow me?  
Then, wherever the Master dwelleth,  
There shall the servant be!

—Treasures of Poetry.

### LOVE (Continued.)

By D. J. Johns.

For the Gospel Herald.

#### The Power of Love

**Motive-power of Life.**—Go where you will—happen where you may—stop! look! listen!—you may determine where the object of men's love is. "Out of the abundance of the heart the mouth speaketh." Ask the men who have professed faith in Christ where their love is and they will tell you almost invariably, "I love God and that which is good." Then watch their conduct in life, and it does not always tell the same story. The reason is that their hearts (the seat of affections or love) are not all set on things above. Love is the power which constrains men to action. Therefore "by their fruit ye shall know them" (Matt. 7:20). The fruit is the outcome of the motive-power that causes the act. If then we have power to become the sons of God, it is because God has bestowed His love upon us by the new birth. "Whatsoever is



born of God, overcometh the world" (I Jno. 5:4). Faith is the victory, but faith without the power of love is not the faith that overcomes. In Christ Jesus the faith that "worketh by love" availeth (Gal. 5:16). All the spies believed in God, but ten of them feared He would not do what He promised when He said, "I will give you the land to possess it." Not having the love that "casteth out fear," they lacked the overcoming power and died in the wilderness.

**What Love Does.**—Love is strong as death (Cant. 8:6). It is strong enough to move the Father to forsake the Son for a season in order that sin-lust man might be redeemed. God so loved the world that He could bear to hear this pitiful cry coming from the Son: "My God! my God! why hast thou forsaken me!" It is the love of God that draws His followers to Him so closely that neither death, nor angels, nor principalities, nor any other creature is able to separate them from Him. Yea, even all the united forces of the gates of hell shall not prevail against the soul which out of love steps into the Church which is builded on the Rock, Christ Jesus. "God is love," and therein lies the power of our safety, for no man can pluck out of His hands (Jno. 18:29). These truths were clearly exemplified through the dark ages, when our fathers in the faith (as well as the apostles in their day) filled with love to God, withstood the severest trials and strongest temptations, even to being separated from their families, leaving their all with God joyfully suffering the severest torments, sealed their faith with their blood rather than to yield to sin in any of its proffered pleasures and honors. Thus they proved the power of the love of God in those that hold to His promises. "Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10). "Covet earnestly the best gift," forgetting not to follow earnestly "the more excellent way."

#### The Work of Love

1. **It Casts out Fear.**—"He that dwelleth in love, dwelleth in God, and God in him." Then there is no fear in judgment, but love being made perfect, "Casteth out fear" (I Jno. 4:18).

2. **It Bars out Hatred.**—"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I Jno. 3:14). "If a man say, I love God, and hateth his brother, he is a liar . . . And this commandment have we from him, That he who loveth God, loveth his brother also" (I Jno. 4:20, 21). No murderer has eternal life or any part in Christ's kingdom. When love to God enters the heart, hatred to God, His people,

and His Word (I Pet. 3:9) is excluded.

3. **It Secures Obedience and Purity.**—"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22). "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments" (I Jno. 5:2, 3). Keeping the commandments is obeying the truth. In obeying the truth the soul is purified. Every man that has the hope of being like Him at His appearing "purifieth himself, even as he is pure" (I Jno. 3:2, 3).

4. **It Leads to Fullness in God.**—Paul prayed that the Church might be blessed according to the riches in Christ's glory, to be strengthened with might by His Spirit in the inner man; that Christ might dwell in their hearts by faith; that being rooted and grounded in love, they might be able to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. 3:14-19). Fervency and devotion to God leads to this fullness.

#### Whom shall We Love?

Heaven's law is love; and it is needful for those who desire to be among its inhabitants to acquaint themselves with this law. And the first thing to learn is to love the Lord our God with all our heart, soul, mind, and strength. Having our very being filled with that pleasurable attraction toward God which He uses as means to this end.

Of these, Christ stands at the head and is to be loved as the Father, for He and the Father are one (Jno. 10:30). Loving Christ is loving the body of which He is the Head (Eph. 5:23) and to whom He has given the ministry of reconciliation (II Cor. 5:18). Loving God and His plan is loving the Church which He has organized, in which body His Spirit dwells (I Cor. 3:16). All members of that body are brethren, though they have different gifts and callings.

Also in the home the brethren are to bring up their children "in the nurture and the admonition of the Lord," preparing them to become members in the body of Christ. We should also pray for and do good to enemies, that they may be brought into the body. God so loved the world that He gave His Son, who taught the Church to carry the Gospel to all men and witness for Him to the uttermost parts of the earth.

Our relationship to the world is expressed in a two-fold sense: (1) "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). (2) "Love not the world, neither

the things that are in the world: if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world" (I Jno. 2:15, 16). Therefore the love of the world does not promote the cause of Him whom we love, whose glory we desire, in whose glory we delight.

To repeat, the Bible teaches us that we should love God, Christ, the Church, husband, wife, children, enemies, the souls of all men, but "not the world."

#### Conclusion

"He that loveth not, knoweth not God, for God is love" (I Jno. 4:8). This love is made known to men, not by God sitting upon His throne saying, "I love the world so that I could give my only Son: I could even see Him die for them;" but His love is made manifest in the very act. He gave His Son, saw Him taste the cruel death, taking man's place in paying the penalty for sin that man may be free before the great Judge. If by faith men will open their hearts to be the temple of the Holy Ghost to dwell in them and rule their lives, surely love will also be made manifest in their deeds as well as their words. Sacrifice is the only gauge by which love can be measured. If men's members are yielded and sacrificed to sin, it is evident that they love sin and are the servants of sin (Rom. 6:16). Submitting in humble obedience to God and obeying His commandments in love, which is proven by willing sacrifice and endurance for His sake, is likewise an evidence that we are the servants of God.

Love never says, "What must I do?" but "What can I do that I may be a help in the advancement of the cause of Christ, the rescue and salvation of souls?"

"Beloved, if God so loved us, we ought also to love one another. By this shall all men know that ye are my disciples" (Jno. 13:34, 35). All men know by the evidences of life that love reigns in our hearts, if the acts of life show that we are interested in the well-being of our brethren and that we are willing to be spent to that end. Then, and then only, can it be said of us, "Ye are the light of the world."

Love is like steam; no man can possess much of it and keep it hidden. It will force its way out and prove where man's affections are. Without love, all gifts, knowledge, faith, good works, sacrifices, etc., will avail nothing with God. God grant that every believer may **seek after** and **know** what is the love that passeth knowledge.

"God is love." To love is God-like  
Goshen, Ind.



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Omnipotent

Omnipotent means almighty, or having all power. The strict meaning of the word, therefore, is applicable only to God. Occasionally we meet with people who are ready to sneer at the thought of an Almighty, Omnipotent God, but we must remember that it is only possible for man to realize this when he has once experienced a change of heart.

Scientists "reason" many things from a scientific point of view, but our God holds all things in the hollow of His hand and all the conclusions that the scientific, unbelieving world can produce do not make God any the less omnipotent, do not change His divine will and plan. Let the infidel, the atheist, the scientist and all other unbelievers in Jehovah cry out against Him and His Word, it will only add strength to His cause by making His children serve Him more closely. In the face of all ridicule and unbelief, the child of God, filled with His love and a desire to do His will, will press onward and upward, conscious every moment of His guiding hand and His ever abiding presence in the heart, and will shout praise to the most high God, with the firm conviction and knowledge and experience that "the Lord God omnipotent reigneth" (Rev. 19:6).

Glory to His name.

#### Partiality

Partiality is an inclination to favor one party or side of a question more than another to such an extent that a fair, honest, unbiased decision can not be made, or judgment passed. It springs from the will or affection, rather than from a love of the truth and a desire to deal justly.

Unless one is exceedingly cautious in his dealings with others, there is partiality shown sometimes to the extent that the Cause is made to suffer. There are very few people who do not keenly feel it when they are partially dealt with, and the result of all partiality is that it is resented; envious feelings are caused, at least to a degree, and hatred springs up in the heart which grows with little or no cultivation. Bitter, unkind words are often exchanged, ties of friendship often broken and a general feeling of distress and dissatisfaction sometimes starts which only years of patient toil and many prayers and tears can counteract or destroy.

There may be instances where one would be justified in showing partiality. Disobedient and rebellious peo-

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.  
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### OUR MISSIONARY MESSAGE

For the Gospel Herald.

#### V. A Message from Departing Missionaries

Dear Gospel Herald Readers, Greeting in the Name of our Blessed Lord and Savior Jesus Christ:—Nearly one and one half years have passed since we left India for the homeland. After an absence of nearly seven years we have noted with great pleasure and gratitude to God the wonderful development in interest in the various missionary activities of the Church. The different conferences, Board meetings and other services attended have revealed to us the fact that during the last few years much talent had become utilized in the Lord's service and in behalf of the lost. New charitable institutions and missions have been established. The donations for the missions and charities have been more than doubled. The methods of giving have become more and more systematized. The ranks of workers in the institutions and missions became larger. The Church as a whole has a greater concern for the extension of the Kingdom than ever before. The Word of God is becoming more of a message of life and light to the lost through this great army of workers who are become willing to give their whole time and talent to the work of evangelism. Our Sunday schools and young people's meetings are becoming more evangelistic. The doctrines of the Word as observed by the brotherhood at large are more carefully guarded. The educational interests are of greater concern in order that our young people may have the advantages of sound Christian education in our own institutions.

It is gratifying to note the practical turn which the missionary interest is taking. The many questions asked in public and private show marked missionary intelligence. It shows that the steps taken by our workers at home or in India are more closely watched

ple are sometimes convinced of their evil ways much easier or effectively by partial dealings. But as a rule we should avoid this method of dealing with others, for where it might work well in one case, it would work evil in dozens of others.

Belleville, Pa.

than before. The scrutiny is sympathetic however and with very few exceptions all realize that there are many vexing problems to solve which are peculiar to the localities and countries. All realize too that ideal conditions cannot be brought about at once although every means is used to realize that end. How thankful we as mission workers can be that the brotherhood manifest their confidence in the various missionary activities by their encouragement, their prayer and support.

There is always room for improvement, of course, but we have nothing but words of commendation to the Church and to our dear brethren and sisters everywhere for so nobly standing by your missionaries at home and abroad. The work has developed wonderfully; yet as a church we have made only a beginning and the future will show still more rapid progress. As the interest in the Lord's work increases we will see more consecrated, earnest, true-hearted young men and women rising up who will become willing to be used for the welfare of the Church and the glory of God. The missionary interests will be a powerful means of conserving and strengthening our faith in the Church and in God and in His Word. They will also be means of utilizing the talents of those who receive their training and help in other institutions. We are thankful to God for the cordial manner in which we have been received in all the congregations we have visited, from the Pacific Coast and the Canadian northwest to the east. We have visited a number of churches to which our missionaries have never gone. There are many more which should be visited. Their loyal support and interest deserve visits by the workers home on furlough.

Will you remember us at a throne of grace that we may be kept in health and strength for the work in India? We will take the S. S. Empress of Britain from Quebec, Can., on Sept. 4. All mail will reach us as follows:

If you write before Aug. 5, address c-o J. S. Musselman, New Holland, Pa.

Before Aug. 13, address c-o L. J. Heatwole, Dale Enterprise, Va.

Before Aug. 23, address c-o Abram High, Chalfont, Pa.

Before Aug. 26, address c-o Menno-nite Publishing House, Scottdale, Pa.

Before Aug. 30, address c-o M. C. Cressman, Berlin, Ont.

Before Sept. 1, address c-o S. S. Empress of Britain, Canadian Pacific S. S. Co., Quebec, Can.

Before Sept. 5, address, c-o Thos. Cook & Son., Naples, Italy.

Before Oct. 10, address c-o Hydropathic Institute, Jerusalem, Palestine.

We are loath to leave our dear parents who are growing old in years



but, thanks be to God, they cheerfully gave us up for the work years ago.

May God abundantly bless the Church in the homeland that the faith which we hold dear may be preserved in such a way as to convey to the world through our instrumentality the message God would have us give. Pray for India and the work there. Pray for our native workers that they may be endued with power from on high for their work. Pray for us that we may not shun to declare the whole counsel of God. We have endeavored to glorify God in our work while on furlough and shall endeavor to do so in the India field.

Yours in Christian love,  
Geo. J. and Esther Lapp,  
Wakarusa, Ind.

July 26, 1913.

### MENNONITE OLD PEOPLE'S HOMES

For the Gospel Herald.

Lancaster, Pa.

Brethren and Sisters:—I will write a short piece for the Gospel Herald. We old people, brothers and sisters, have a beautiful Home. I must often wonder that it was ever given to man to make such arrangements with so much satisfaction as are connected with our Home. Thanks to the brotherhood from far and near. How they gladden our hearts by visiting us; also my dear Chambersburg members and other dear friends, come to see me and visit the Home.

Last Saturday evening, July 26, a number of young brethren and sisters from Landisville and vicinity came and sang for us. They opened and closed with prayer in which some of our family that attended took part. It made it a pleasant evening. After singing was over Bro. Moyer, the steward, invited them back, saying the door was open for their return. One brother replied that they decided to come the last Saturday of each month. It made me feel glad to hear that. We are thankful to these young people for helping to make it so pleasant for us old members.

We have all conveniences to serve the Lord. We have morning service, Sunday school every Sunday, meeting every two weeks. I will say, Praise ye the Lord, Oh my soul, and forget not all His benefits.

Katie Horst.

### Marshallville, Ohio

Dear Herald Readers, Greeting in the precious Name of Jesus:—We praise God for His goodness and mercy to us from day to day, and we realize He is caring for us and supplying our needs as He sees best. We thank

Him for the natural showers He sends us from time to time and much more for the showers of blessing from on high, "for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Again the death angel came into our midst and took one of our number to her heavenly home. This morning Fredericka Raw passed from this world to another at three o'clock. She had suffered much for a few weeks but now her sufferings are over. The rest of the Home family are in usual health except Grandma Zook is not so well. We ask an interest in your prayers that we may do our duties with a willing heart and labor as unto Him.

Yours in His service for the aged,  
Etta Brunk.

July 29, 1913.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1721 11th Ave.)

Dear Herald Readers, A Greeting in the precious name of Jesus:—As we meditate upon God's wondrous love in sending His Son we are made to exclaim with the Apostle Paul: "Thanks unto God for his unspeakable gift." Oh! that the world might see the wonderful provision God has made for their salvation. Shall we not hold forth the Word of Life that they may see?

This finds us well, happy and busy in the Lord's service. Sister Anna L. Miller of Springs has recently come to assist us for a month or so. We are glad for her help. Bro. Roy Fleck of the Johnstown district, is visiting at his home in this city. We are glad for his presence and help in the services. The past few weeks we have held a street meeting on Staturday evening. Quite a number are willing to stop and hear the Word. We ask that you pray with us that some souls may hear the Word that is able to save their souls.

Following is an account of the receipts for the month of July. We thank the many brethren and sisters who have helped so liberally in this work, thus enabling us to meet our obligations:

Martinsburg Sunday School	-----	\$ 5.50
H. B. Ramer	-----	1.00
J. N. Burkhart	-----	2.50
A. L. Benner	-----	1.00
Springs Mennonite Cong.	-----	34.71
Allensville Cong.	-----	20.82
Brethren from Blough District	----	4.18
Mary G. Conrad	-----	1.00
D. S. Weaver	-----	25.00
Long Green Cong.	-----	13.00
Millwood Cong.	-----	30.00
S. L. Kauffman	-----	2.00

In His service,  
J. L. Stauffer.

Youngstown, Ohio

(950 W. Federal St.)

Dear Readers:—The workers of Youngstown send greetings. We are more than ever impressed with the faithfulness of God in answering prayer. On the 30th of this month (July) we had much joy in dedicating the new mission building. We realize it has come in direct answer to prayer, and we are now privileged to worship and serve our Father in a new building fitted and equipped for His services.

The day was beautiful and many friends from the surrounding counties participated in the services. We thank them for their interest and trust they may feel their share in the labor of saving souls. The dedicatory program was carried out as had been announced—all speakers were present and a large number of friends from the city. The hall was filled during afternoon session, and the auditorium was filled for morning and evening.

Bro. C. Z. Yoder spoke to 177 Sunday school children on "Children of the Bible." The quietness and order spoke eloquently of the interest they took in his message. Bro. I. W. Royer spoke on "The Great Commission." He emphasized not so much the word "Go" but "making disciples" as Christ's idea of this great commission to men. Bro. J. E. Hartzler had for his theme, "Christ's idea of the kingdom," from Isa. 61:1-3. Three things he went on to say have no place in the kingdom, and these are to be fought by this institution; viz., selfishness, ignorance, and lawlessness. Bro. A. J. Steiner gave the history of this mission very briefly, showing God's strong hand in leading the work from a small beginning to the present well equipped building and developing work. The constant prayer of the workers is that His presence may continue in this place, and many may come to know Jesus Christ as their personal Savior. Several ministers from the city added a few words of appreciation of the work done here.

The Y. P. M. was led by Bro. I. W. Royer. Subject, "Missionaries that impress me." Quite a number took part in general discussion. Bro. J. E. Hartzler followed in a sermon on, "The Loneliness of Christ."

The prayer and praise service was well attended on Thursday evening. At the close of the meeting a teachers' meeting was organized to meet every Friday evening. This is in connection with the regular Teachers' Training Class which has been organized over a year.

Bro. P. R. Lantz came to relieve Bro. Hershey for some time. Bro. and Sister H. will spend a few weeks in Portage county taking a much needed

(Continued on page 300.)



## Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

### THE GIFT OF LITTLE THINGS

Sel. by Rhoda R. Eby.

We may not own a hero's crown,  
Our coffers may be scant of gold,  
And we may never know renown  
Or clasp the hand success may hold.  
But though these treasures be denied,  
With all the joy their presence brings,  
Oh, let us still be satisfied  
To take the gift of smaller things.

A helping hand to him who feels  
A burden that is hard to bear,  
A willing heart that gladly steals  
Some portion of another's care;  
That gift of making gracefully  
Some sacrifice, nor count the gain  
Of that which, in attaining, we  
Have caused another person pain.

To make a little child rejoice,  
To bring a smile to sorrow's face,  
Restore the laughter to a voice  
Or put a broken heart in place—  
So lay the tinsel crown aside,  
We do not ask the fame it brings,  
But let us still be satisfied  
To take the gift of smaller things.

—Ellen Wilson.

### MOTHER'S PRAYER

The universal and unfailing expression of a mother's love is found in a mother's prayers. Everything else may fail, but while reason holds her throne these fail not. Was there ever a prayerless mother? Was there ever one who bent above the cradle of her loved one without a prayer? or who pressed to her bosom her darling child without an uttered or unuttered longing for a blessing on its head? And when the years go by, and youth and strength and health are gone, when the mother's weary hands have forgotten their cunning, and her feet can no more journey to and fro on errands of affection, still her prayers go up by night and day for the blessing of God upon the children He has given her. They may go from her presence Swept by the tides of business, or breaking from the restraints of home, her sons may wander as prodigals in far off distant lands, and her daughters may forsake the guide of their youth and forget the covenant of their God; but out of sight, out of hearing, and beyond the circle of her knowledge, beyond the reach of everything but God and prayer, she follows them still. In distant lands, on storm-tossed vessels, in deserts and in dens of sin and shame, the mother cannot

forget her children, her prayers still rise and reach the ear of God.

Said a young man, not a Christian, when living in a large city: "If mothers only understood how their prayers for their poor foolish sons hold the wild boys back from so many sins, and were all the time drawing these sons away from ruin, if mothers only understood it all, I tell you they would keep at it." And they do keep at it, though perhaps even then the mother of that son may have been mourning that she had lost all influence over her boy.

A wayward son once said: "My mother's prayers like mountains surround me." Those mountains hemmed him in until he had turned to God and lived a Christian life. When the pious Monica prayed in agony for the conversion of her dissolute boy, it was said that the child of such prayers could never be lost, and the godly life of Augustine proved the saying true. The memory of a mother's prayers and the recollection of her gentle hand laid upon his childish head, held back Jack Randolph from the paths of infidelity and sin. A little boy nine years of age passing by his mother's door heard her speak his name in earnest prayer before God. He thought within himself, my mother is more anxious that I should be saved than I am for my own salvation. That hour witnessed his decision to serve the Lord: and through a life of remarkable usefulness, Samuel Budgett was the witness of the efficacy of that mother's prayers.

Ye praying mothers, take courage; your sighs have entered into the ears of the Lord of Sabaoth, your prayers ascend the heavenly throne. You may never live to see your wayward ones returning from their wanderings, but God liveth and heareth prayer; and your petitions, lodged upon heaven's altar, may be answered after the heart that indicted them ceased to throb, and the lips that poured them forth are hushed in the silence of the grave. Time is too short to measure the power of a mother's supplications. The mighty roll of the everlasting years alone can disclose the richness of that harvest which is sown in prayers, watered with tears, and gathered into the garner of God.—The Armory.

The Bible is more than fine literature, and excellent poetry. Its prime value lies in the offices it fulfills in man's redemption. By it alone we are regenerated (I Pet. 1:23). By it comes faith (Rom. 10:14, 17). By it the inner life grows (Jas. 1:18; II Pet. 2:2). By it, hidden in the heart, we are able to overcome sin, practice holiness (Psa. 119:11), and be sanctified in God's sight (Jno. 17:17).—Our Hope.

### "A LOVELY BOY"

C. H. Mead, of New York City, editor of "The National Christian Temperance Advocate," speaking at a noonday meeting in the Garrick theater, in Philadelphia, during the Jubilee Convention of the Pennsylvania State Sabbath School Association, told this incident to illustrate the supreme value of real love in influencing boys and girls:

At Ocean Grove one summer he met in the same boarding house a lady whose character attracted all who came in contact with her. At times in conversation a glow crossed her face which was more than a smile. It seemed rather as if the soul, purified and glorified, had risen to the eyes and was shining from them. Later he visited her by her invitation in her home in western Pennsylvania.

"Doctor," she said, "I want you to meet my lovely boy."

When the boy came in the doctor felt like turning his face away to smile. The boy had a pug nose and a million freckles. As she put her arm around the boy and continued to chat with her visitor, the doctor saw again that rare and wonderful look which had thrilled him when he saw it at Ocean Grove. The boy saw it, too, and turned to stroke his mother's face, and then to put his hand over his own heart, as if he would catch it from her and secure it there.

A score of years afterward, the doctor heard a young minister preach in Richmond, Va., a sermon which moved him as he had never before in his life been moved by any sermon. When he went to the pulpit platform after the service to take the preacher by the hand, he said, "Charlie, who would ever have thought that that pug-nosed, freckled boy that I first saw in East Liberty, whose mother called him 'lovely,' would preach such a sermon as I have heard you preach today?"

"Doctor," said the young preacher, "my mother loved it into me. If ever I do any good in the world it will be because her life is being lived over again in mine."

It takes a mother's eyes, no doubt, to see the loveliness in a homely boy, but it is that sort of love, in smaller measure perhaps, but just as genuine, which brings true success in Sunday school teaching.—Selected.

The difference between false and true worship is, that false worship aims at forgiveness, true worship begins with forgiveness of sin. In false worship there is no thanksgiving; true worship gives thanks for full remission, begins with praise, with Abba Father.—A. Saphir.



## Sunday School

For the Gospel Herald.

Lesson for Aug. 17, 1913—Ex. 14:19-31

### CROSSING THE RED SEA

**Golden Text.**—Before they call, I will answer.—Isa. 65:24.

**Introductory.**—The Lord had passed over Egypt. The passover had been eaten. The first born had been slain. Pharaoh had hastened the departure of Israel, and had again repented and pursued Israel, expecting to capture and bring him back. Israel had undergone another test, and the Lord had again demonstrated His superior power in delivering His people. All was now in readiness to pass forever beyond the dominion of the oppressor. "Go forward," was the command of the Lord; and, led by the hand of Moses and Aaron, the children of Israel obeyed. Faith in God and in His mighty power to save is the great lesson to be taught by the stirring events under consideration.

**Guided by the Lord.**—Notice how completely these people were under the guidance of Jehovah. Not only had God given directions as to what they should do, not only had He staid the hand of Pharaoh, not only had He manifested His power and His goodness, not only did He now propose to divide the waters and let His people escape, but He also furnished them with a pillar of cloud which served as a light to them and a blind to their enemies. Thus many things which light the pathway of the Christian are darkness to the world, for they will not open their eyes to behold the truth. The pillar of cloud to the Israelites constituted a pillar of darkness to the Egyptians. What was a comfort to Israel was a means of trouble to Pharaoh. Upon dry ground, between two great walls of water, led by the Lord, lighted by the great pillar of fire, the ransomed hosts passed over from bondage to freedom. What an impressive scene, picturing to our minds the triumphant deliverance of the soul from the bondage of sin.

**The Overthrow of Pharaoh.**—"Stretch out thine hand over the sea," said the Lord to Moses. Moses did so, and the waters divided. At the command of the Lord and of Moses the hosts of Israel marched across. Pharaoh and his hosts, seeing the escaping nation, rushed madly after them. But again they realized that they were fighting not against a weak nation but against the mighty God. "The Lord looked into the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove heavily." Seeing the hopelessness of

their undertaking, the Egyptians turned around in dismay, crying, "Let us flee from the face of Israel: for the Lord fighteth for them." But it was too late; their doom was sealed! They had sinned away their day of grace. "Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared: and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." This was the finishing stroke in the work of overcoming the enemy. It will be seen in this narrative, (1) that the Lord accomplished the work of redemption. Weak man would never have prevailed. Even the stout-hearted Moses had to be rebuked of the Lord before he was willing to follow Him wholly. The Lord deserves all the credit for the deliverance of His people. (2) That man had to be obedient before the Lord delivered them. While it sometimes looks as though the Lord saved people in spite of themselves, He never saves unless we submit to Him. God never delivers an unwilling sinner. (3) That God works with man through leaders. God led Moses, and Moses led his people. (4) That human strength is as nothing compared by the power of the Almighty. One breath from Jehovah can wipe the mightiest nation out of existence. "If God be for us, who can be against us?"

**Israel Safe.**—"And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses."

All danger from Egypt was now past. The deliverance was complete. The hosts of Pharaoh were not only overcome, but wiped out of existence. A heart-broken nation was left behind to mourn over and repent of its folly. But there were conflicts and dangers ahead. There was yet a wilderness ahead, and the promised land was still in possession of giants who had to be overcome. Deliverance from sin is simply the beginning of the battle which if faithfully waged will end in shouts of victory on the celestial shores of immortality.—K.

## Our Young People

SEVEN ABOMINATIONS.—Prov. 6:16-19

Topic for August 24

MOTTO

"Blessed are the pure in heart."

### OUTLINE OF TOPIC

- I. **Abomination Defined.**—An object of detestation, or of extreme hatred. Especially objects that operate against righteousness, truth, and the true purposes of God's creation.
- II. **The Number Seven.**—It often represents a fullness. Most frequently used to represent the divinely complete on earth, but occasionally represents the full manifestation of evils that run their course on earth. Seven abominations here given are representative of the full list of evils which work ruin to society. All the evils that happen may be placed under these seven heads:
  1. "A proud look."
  2. "A lying tongue."
  3. "Hands that shed innocent blood."
  4. "A heart that deviseth wicked imaginations."
  5. "Feet that be swift in running to mischief."
  6. "A false witness that speaketh lies."
  7. "He that soweth discord among brethren."

### COMMENTS AND SUGGESTIONS

There is hardly any community but where it is possible to make applications of this list of abominations with profit. There are a number of ways in which the subject may be treated.

1. Each one may be assigned to a different individual and let him develop the thoughts and applications; for example take the first and develop as follows:—

#### A proud look.

- (1) Expression of the countenance.—Psa. 10:4.
- (2) Poise of the head and body.—Psa. 75:5.
- (3) Wearing apparel.—Isa. 3:16-24.
- (4) Actions toward others.—Neh. 9:10.
- (5) Etc.

2. The ideal state of peace and good will among men may be shown by scripture texts set opposite to other texts illustrating different manifestations of the seven abominations. Spend the hour in reading texts and discussing the ideal state of society.

3. Another plan might be to assign to all the task of hunting up texts that illustrate the different points and bring them before the meeting.

4. Another is to let some one take up the entire list in discussion and show the different phases of society that are marred by such conduct. Why are they abominations to God? Etc.

#### 5. For the Children.—

- (1) Give a text word out of the list of abominations or take the word **abomination** itself.
- (2) Let them commit the lesson text to memory.
- (3) Sing, "I've two little hands to work for Jesus."



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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, AUG. 7, 1913

## Field Notes

In referring to the map of India last week in these columns an out-station, "Bijapuri," was noted. It should have been spelled "Bijnathpuri."—R.

The brotherhood at Mummasburg, Pa., is making arrangements for a Bible meeting to be held some time during the latter part of November.

Bro. J. A. Ressler of Scottsdale, Pa., spent Sunday, Aug. 3, at Masontown, Pa., encouraging the brotherhood and preaching the Gospel.

An interesting mission meeting, held July 30, is reported from Millersville, Pa. A full report of this meeting will be given later.

The brotherhood in Lawrence county, Pa., is expecting to hold a Bible conference sometime during the coming fall or early winter.

Arrangements are being made for the ordination of another deacon in the Masontown, Pa., congregation. May the Lord bless the work.

The brotherhood in Portage county, Ohio, is making arrangements for a Bible conference to be held during or near the coming holiday week.

Bro. Aaron Loucks and family of Scottsdale, Pa., worshiped with the congregation at Schellburg, Pa., last Sunday, where the brother held forth the Word of Life.

For want of room most of the conference announcements are not printed this week. Remember the Ohio Sunday School Conference—held next week, Wednesday, Thursday, and Friday.

Sister Ella Miller of our office force was called last week to the home of her parents near Fentress, Va., because of the serious illness of her mother. May God grant her a speedy recovery.

A program of the Mennonite Sunday school conference of the Indiana-Michigan District, to be held Sept. 3-5, 1913, is before us. Live topics are a feature of the program and a live meeting is in prospect.

An all day Sunday school meeting and harvest home service is announced Aug. 21, 1913, to be held at Strasburg Mennonite Church, Lancaster Co., Pa. A good program has been arranged, and a profitable meeting is hoped for.

Bro. B. F. Umble of West Liberty, Ohio, was killed by a trolley car, and buried Aug. 1. May God comfort the bereaved. His sudden death leaves a sting softened only by the hope that he was prepared for the great change. It is also a solemn warning to all to be ready.

A letter from West Liberty, Ohio, dated Aug. 1, says: "Bro. E. S. Hallman is holding several meetings in this neighborhood. Bro. J. B. Smith and family are expected here today."

Among the ministering brethren from a distance who have been preaching before congregations in Lancaster Co., Pa., are the brethren, J. F. Funk and J. E. Artzler of Elkhart, Ind., and Geo. J. Lapp of Dhamtari, C. P., India.

Bro. E. S. Hallman is spending some time among the brotherhood in Ohio, in the interests of Goshen College, also preaching the Gospel of the Kingdom as opportunity affords. The congregations which have so far enjoyed his preaching are in the vicinity of West Liberty, Elida, Blanchard and Bluffton.

In the introduction to the lesson for last Sunday in the Advanced and Teachers Quarterlies there occurred the sentence, "But God requires, now and then, a complete separation from the world unto Himself." This is, of course, a ridiculous expression. Instead of "now and then," read "now as then," and you have the sense. Then realize this great truth, and let it shine in your life.—J. A. R.

## Correspondence

Spring City, Pa.

(Vincent congregation.)

Greeting in Jesus' Name to all Herald Readers:—On Sunday, July 27, Bro. J. F. Funk of Elkhart, Ind., was with us in our regular service and preached for us from Jude 3.

In the evening of July 31 we again had the happy association of Bro. J. L. Stauffer and wife, of Altoona Mission. Bro. Stauffer used for a basis of thought Jno. 3:3, 4. We are thankful for the visit of the brethren, and with God's blessing to attend them in their calling. The Lord willing, we will hold our harvest home service on Saturday afternoon, Aug. 9, at the Vincent meeting house. We expect Bro. Jacob Clemens of Lansdale to preach the sermon.

On the Saturday following a harvest home service will be held at Coventry meeting house. Bro. Henry Rosenberger of Bucks county is expected to preach at that service.

This congregation is also looking forward to an appointment by Bro. Geo. J. Lapp for Aug. 26.

Yours for Christ,

P. M. Sheeler.

July 31, 1913.



**Palmyra, Mo.**

(Pea Ridge congregation.)

Greetings in Jesus' Name:—We feel to praise the Lord for His goodness towards His people. Sunday school was reorganized the last of June resulting in the following election of officers: Supts., Ira Buckwalter, J. W. Hess; Sec., Pearl Crane; Treas., Leona Hathaway. On July 13 we held our Sunday school meeting. A number of the brethren from Palmyra and Cherry Box were present. Many beautiful thoughts were presented. We feel much encouraged by these meetings. May they result in much good. We ask an interest in the prayers of God's people.

In His name,

Ira Buckwalter.

July 28, 1913.

**Mt. Joy, Pa.**

A Greeting to all the Herald Readers:—Yesterday morning was our regular church service at Kraybill's, and in the evening services at Mount Joy. We had the privilege of having Bro. D. N. Gish of Millersville, with us and he preached for us at both places.

The Lord has again blessed us with a bountiful harvest. On Saturday, Aug. 2, the Lord willing harvest home services will be held at Mount Joy. Bros. Henry Haverstick and John Charles from Habecker's congregation are expected to be with us.

On Thursday evening, July 31, an appointment has been made for Bro. Geo. J. Lapp of India at Mt. Joy.

Sunday school is well attended at Kraybill's this summer and interest is good.

In Christian love,

Rhoda R. Eby.

July 28, 1913.

**Ephrata, Pa.**

Dear Herald Readers, Greeting in Jesus' precious Name:—On Sunday evening, July 6, Bro. John W. Weaver was with us and preached. He used as a text the two last clauses of Jno. 4:35. Sunday evening, July 13, Bro. Benjamin Wenger preached for us. He spoke on "faith," making use of part of the 11th chapter of Hebrews. Thursday evening, July 17, Bro. Amos Geigley of Goshen, Ind., preached the harvest sermon to our congregation. He used Deut. 8:10 as a basis for his remarks. Sunday morning, July 20, Bro. Amos Geigley was with us again and preached an instructive sermon, using Matt. 13:33 as a text. Sunday evening, July 27, Bro. Frank Herr of Willow Street preached an edifying sermon. He based his remarks on the latter clause of Acts 16:30.

As these different ministers preached instructive sermons I was made to wonder if we really appreciate the

privilege of assembling weekly in the house of God and hearing discourses from God's Word.

Remember us at the throne of grace that God may continue to bless us and that the work may grow. May God bless His children everywhere.

Minnie E. Schload.

July 28, 1913.

**Chambersburg, Pa.**

Dear Herald Readers, Greeting in Jesus' Name:—Perhaps a few lines from this place may be of some interest. The brotherhood at the Pleasant View Church will hold their harvest services on Saturday afternoon at 2 o'clock and regular services on Sunday morning, Aug. 9, 10, and at which time we are made glad to know that the Lord willing we expect Bro. Denton Martin of Smithburg, Md., with us at these services. We would be glad to have the privilege of having visiting brethren and sisters at these meetings.

We ask an interest in the prayers of God's people in behalf of the little congregation at this place, that we may not become discouraged but that we may remain faithful to the end.

Nancy Wadel.

July 28, 1913.

**Low Point, Ill.**

Dear Herald Readers, Greeting:—On Sunday, July 27, Bro. C. A. Hartzler and wife, and Bro. H. Albrecht, wife and daughter of Tiskilwa, worshiped with us at Harmony Church. The brethren had charge of the regular Sunday morning preaching service. In the evening, the usual order of our young people's Bible meeting was changed. Instead of following the previously arranged program, the meeting was given over to the visiting brethren. Bro. Albrecht gave a short sketch of pioneer work in Illinois, as a missionary work and movement in the past century. Bro. Hartzler gave a talk on mission work, showing what has been done in the past, also the possibilities of the work in the future, using as examples, first missionaries, who, under God's guidance, opened the work in foreign countries. An urgent appeal was made to us as Christians, that we realize and appreciate our privileges, opportunities, and responsibilities, the theme of his closing address being, "Every Christian a Missionary."

We have Bible meeting every Sunday evening, both at the Roanoke and Harmony churches, using the topics outlined in the "Christian Monitor." We appreciate the presence and help of brethren and sisters who visit our congregations from time to time, and heartily welcome into our midst "passers-by" who may find it convenient to stop with us. We crave an in-

**Question Drawer**

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Matt. 10:5 and compare it with Mark 16:15.—A. S. M.

The two passages of Scripture which we are asked to compare read as follows:

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not."

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."

Both references should be taken at their full, face value. The first was a special command to the disciples to bring the message to the Jews that the Messiah for whom they had been looking had now come and they were to prove the genuineness of their mission by the working of miracles, preaching, "The kingdom of heaven is at hand." We learn the lesson of faithfulness to the mission with which we are charged when we remember that they had instructions to confine their work to their own people, leaving the Samaritans and the Gentiles alone. By this we do not understand that Christ wanted to withhold the Gospel from them (in fact, He Himself preached to both Samaritans and Gentiles) but that their mission was now to go to the Jews, and they should devote themselves to their mission.

The second was the special command to the disciples of Christ to bring this same message to all the world. The work of redemption was now complete. Christ had died and risen again, and was now ready to take His departure for the right hand of the Father where He has since been, making intercession for us. Let all the world know. "Go ye into all the world, and preach the gospel to every creature."

terest in the prayers of God's people.

Lydia Oyer.

July 29, 1913.

**Lancaster, Pa.**

(Mellinger's congregation.)

A spiritual feast is in store for the brotherhood worshipping at Mellinger's Mennonite Church, Lancaster Co., Pa., on Aug. 13, 1913. A program has been arranged for an all day Sunday school meeting at that time and place. On the program are the names of some of the most active workers and church leaders in Lancaster county, and we hope to hear of an inspiring meeting.

Aug. 1, 1913.



## Miscellaneous

### NOT LONELY

Lonely? No, not lonely,  
While Jesus standeth by;  
His presence fills my chamber,  
I know that He is nigh.

Friendless? No, not friendless,  
For Jesus is my friend;  
I change, but He remaineth,  
True, faithful, to the end.

Tired? No, not tired,  
While leaning on His breast;  
My soul hath sweet possession  
Of His eternal rest.

Saddened? Ah, yes; saddened,  
By earth's deep sin and woe,  
How can I count as nothing  
What grieved my Savior so.

Helpless? Yes, so helpless,  
But I am leaning hard  
On the mighty arm of Jesus  
And He is keeping guard.

Waiting? Oh, yes, waiting,  
He bade me watch and wait;  
I only wonder often  
What makes my Lord so late.

Happy? Yes, so happy,  
With joy too deep for words,  
A precious, sure foundation,  
A joy that is my Lord's."

—Selected by R. R. E.

### HINTS TO WRITERS

By J. A. Ressler.

For the Gospel Herald.

Poetry is one of the noblest forms of literature. But the ability to write good poetry is the gift of the few. In fact, it is a question whether one who is not born with the poetic instinct, with all the education and training it is possible to give him, can ever learn to write good poetry. I cannot pretend to tell you how to write poetry in this short article, but I offer a few broad, general hints.

Be sure first of all that you start with a poetic thought. Let your thought be pure, holy, true, uplifting, beautiful.

Before you write the poetry, write out your thought in prose. If it looks and sounds "worth while" in prose it is an argument in favor of trying to versify it. If it is insignificant in prose, the best advice about putting it into poetry is, "Don't."

Take time to make a good product, or else the advice must be repeated, "Don't."

Be sure you have the poetic instinct. Better not ask any one whether you have it, for he might feel bashful about telling you the truth. If some one tells you of his own accord that you have a gift for poetry, you might be inclined to accept his view. But never assume you have it from your

own estimate of your ability. It is so hard to know ourselves.

If all these conditions point toward your writing poetry, there remains the stupendous task of learning how. You will have to learn the English language thoroughly if your poetry is to be English or you will be liable to make ridiculous blunders.

You will have to learn thoroughly the great subjects of Grammar, Rhetoric, and Prosody, no matter what language you are to write in.

These subjects will tell you how to make the words express the sense you want, will tell you all about the very essential matters of accent—accent of every word, remember—number of syllables to the line, number of lines to the stanza, and will tell you about that wonderful thing of rhyme, so poor and weak in our English language, which some people think is the only thing necessary to make poetry.

If you have passed all this, there still remain a few cautions.

NEVER copy a poem from some book or paper and send it in as your own. That is plagiarism. When you copy, always say, "Selected by —."

NEVER take an old poem and make it over to suit your own circumstances. That is parodying. It is often done in jest and should not be done in serious writing. No one who knows the original poem will take your parody seriously.

ALWAYS be sure that your effort is for God's glory and not your own. Scottdale, Pa.

### THE SUNDAY SCHOOL TEACHER'S CALL

By Emma Oyer.

For the Gospel Herald.

Men seek various positions in life in order that their temporal welfare may be enriched. Strenuous efforts are put forth by many to fit and qualify themselves for a special line of work which they wish to follow as a life work. Some have no difficulty whatever in choosing their work, but fall in line naturally, even sometimes from childhood. Others seem to have great difficulty in deciding what line of work they should choose.

Men and women who are honest and truthful are always in demand in the business world. Yet the fact remains that the line of work they take up is left largely to their own choice. We frequently see men leave good positions and accept others that will bring them greater financial gain, or a wider experience in their line of work. Even the man who is compelled to work at whatever his hands find to do, in order that he might provide for his own, can leave his pick and shovel if he chooses and seek a more desirable position.

Thus while men are seeking positions in the business world, the Sunday school is seeking for men and women who are ready to heed the "call" to teach, and are willing to render a whole-hearted service. Much has been said about the "call to the ministry," and "the call of the missionary," but we hear very little said about the "call of the Sunday school teacher." To many people the Sunday school seems so commonplace and insignificant that they do not consider a call to Sunday school work, in the same light as they do a call to some higher office, even though the work is equally as important.

If we should hear of a minister who would take up a pastorate, or a missionary to be placed in charge of a work, who would not feel that divine impulse, feel that somehow the Spirit was directing him to the work, but would go simply because there was a vacancy to be filled, we would question whether that man was really called of God. We would consider him unfit to carry on so great a work.

Yet I fear there is, sometimes, no greater interest manifested on the part of some Sunday school teachers. We sometimes become so interested in our business affairs, and domestic duties, and by allowing temporal things to occupy all our time and thought we become inactive, and the Sunday school receives only second place in our lives. There are some who look upon the teaching of the Sunday school lesson as a matter of small importance. They do not consider it as a "calling." Why this lack of interest on our part? It is because few of us have really caught the vision of the possibilities that lie in the Sunday school.

The Great Commission was not given for those only who have gone to the uttermost parts of the earth, but for every one who is fully consecrated, and has heeded the command, "Go ye" even though the call may never take them farther from home than their own Sunday school.

The call for active, consecrated Sunday school teachers is great, but no greater than the need.

The Sunday school teacher has a varied calling. First, he should be called of God. Even though the teachers are appointed by a committee or by the Sunday school officers, let us not lose sight of the fact that God works through the instrumentality of man, and if the selection of teachers has been made carefully and prayerfully it is after all a call from God.

It is necessary that there be a call "distinct from the experience of personal salvation." A certain writer said, "The outer must be preceded by private life with God; unless God has first spoken to man, it is vain for man to attempt to speak for God." This is



true in Sunday school work as well as in any other public work. How often Sunday school work is taken up lightly and carelessly, simply because the teacher does not realize its importance. A certain teacher told me that when she first taught a class, the responsibility seemed so great, and the work so important, that she prayed earnestly when the Sunday school was re-organized, that she might not be asked to teach unless it was God's will that she should. This was done repeatedly, until she knew that she was called to that work. Now her prayer is that she might be directed to the class for which she is best fitted.

Every teacher ought to realize his responsibility. It is the Lord's work and therefore requires our deepest thought, and most untiring effort. The Sunday school teacher is called to be an example to his (or her) pupils. "Be thou an example to the believers, in word, in conversation, in charity, in Spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine" (I Tim. 4:12, 13). The teacher's life and conduct is being watched by his pupils, and unless his walk and conversation corresponds with his teaching, he cannot expect to exert the best influence over the pupils. His highest aim should be to finally win his scholars to Christ, but if his character is not what it should be he cannot accomplish much in that line. Would that every teacher could say as Paul did, "Those things which ye have both **learned**, and received and heard, and **SEEN** in me do" (Phil. 4:19). We need to make our teaching practical in our own lives.

The teacher must be willing to make sacrifices. There are some duties connected with Sunday school work which the busy teacher scarcely finds time to do, yet by **sacrificing** a little, the work can be accomplished. He may sometimes be tempted to stay away from Sunday school because of inconveniences or discomfort, but the self-sacrificing teacher will be present whenever it is possible. It is a grave mistake for a teacher to think that he is not missed by his pupils, if he is absent occasionally. The irregular attendance of a teacher breaks up and scatters the best class. This is true, especially in a city Sunday school. The pupils become discouraged and finally drop out of the class entirely. The teacher whose heart is aglow with God's love, will sacrifice anything for the sake of his class. "The Sunday school demands men and women of sterling character, well qualified and such as are not afraid to spend and be spent."

"God give us men! A time like this demands  
Strong minds, great hearts, true faith and  
ready hands;  
Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor and will not lie;  
Men who can stand before the demagogue;  
And scorn his treacherous flatteries without winking;  
Tall men, sun-crowned, who live above the fog

In public duty, and in private thinking."

A teacher is called to live a consecrated life. It is impossible for one to be a good teacher, live an exemplary life, and yet lack that deep, underlying current of spiritual life, that lifts others up to a higher standard of Christian living. We cannot lift others up to a higher plain of spiritual life than we ourselves are living. "He who pleads a deeper consecration, must first consecrate himself."

There is no one who has a better opportunity to do personal work than the teacher has. He comes in closer contact with his pupils than any other person out side of the home. After he has gained the confidence of the pupils he is in a position to help them out of most any difficulty that might present itself. Some may think it absurd to teach a little child about conversion, about giving its heart and life to God. This is a mistake. True, it may be too young to be taught, though the teaching must be simple and plain. The truths and principles implanted in the child, by its teacher, will be stepping stones when it is old enough to choose between right and wrong.

It is as difficult for a child to bear its childish sorrows, as it is for older ones to bear their burdens. They are real to them. Therefore it is necessary that the teacher be sympathetic, and ready to offer words of consolation to any who are in need of sympathy.

The teacher who does real effective work is often alone with God, has a love for God's Word, and regards his "call" as a sacred one.

"Let this mind be in you, which was also in Christ Jesus."

Chicago, Ill.

### SUPPLANTING VS. SUPPLEMENTING

"Behold, I have given Him for a witness to the people, a leader and commander to the people."

In one of his heart to heart addresses, Bishop Taylor Smith set in sharpest contrast the words, "supplement" and "supplant." He was referring to that mysterious meeting between Joshua and "the man with his sword drawn in his hand" (Josh. 5:13-15). "Art thou for us, or for our adversaries?" asked Joshua. "Nay, but as captain of the host of the Lord am I now come," was the answer; and it was understood instantly, for we read: "And Joshua fell on his face to the earth, and did worship, and said unto him, 'What saith my Lord unto his

servant . . .'" Joshua had regarded himself as captain, and this stranger as a possible ally, as a friendly assistant. The Lord in His majesty replied, "Nay, but as Captain am I now come"—not to **supplement**, but to **supplant**. Would that we could understand this tremendous distinction as quickly as Joshua did; for it was thus through his child-like and great-hearted response, that he was made fit for his enormous task. But for this, the strain would have been too great, the fulness of his victory impossible, and a premature breakdown all too likely. Up to this moment the work was his, to be done for God and by His aid, but still **his**. But in that swift moment of supreme revelation, the situation was radically changed and everything made gloriously possible. This Stranger was not "for" Joshua, but "over" him; not **ally**, but **Captain**; not a **Friend** to **supplement**, but his **Lord** to **supplant**; and, by his instant and perfect response, Joshua lost his care, entering forthwith upon that rest of faith which is the only path to complete victory. From that moment he hid behind his Lord; hence, strength unflinching and triumphant.—Bombay Guardian.

### "O FEAR THE LORD, YE HIS SAINTS"

By R. J. Heatwole.

For the Gospel Herald.

A letter from Texas says, "Have had no rain for three months." One from Kansas said, "Had no rain for six weeks, and wells are drying up." In three counties in western Kansas the editors say that grasshoppers are taking what is green, even the bark from the trees.

After thinking over all this, besides the hot winds day by day, I open my Bible and read: "While the earth remaineth, seedtime and harvest shall not cease" (Gen. 8:22). The Lord formed the grasshoppers, and when Jacob (Israel) got small, he took the grasshoppers away. "It shall not be, saith the Lord" (Amos 7:1, 3). "I caused it to rain upon one city, and caused it not to rain upon another city . . . the piece whereupon it rained not withered. So two or three cities wandered unto one city to get water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel" (Amos 4:7, 8, 12).

Windom, Kans.

We ought to have one thousand new subscribers for the Gospel Herald within the next three months. To new subscribers until Jan. 1, 1915, one dollar.



## TIMELY MEDITATIONS

By R. J. Heatwole.

For the Gospel Herald.

July 25. A question in my mind today after 3 or 5 years of toil and trials (such as are in abundance in a new country where a new settlement is beginning.) What progress do we make in getting farther onward in the new way marked out for us as the Gospel has it for our minds and hearts? In seeking a beautiful home on some wide, spreading, prairie land our bodies have tests that wear them down at a double rate to a lack of courage and needed strength for our daily duties of life. The New Testament gives a new way for the natural man, but a special good way for the Christian man: viz, "Let your moderation be known unto all men," "Be strong in the Lord;" "Be dead unto sin and alive unto God;" "Examine yourselves, whether ye be in in the faith." Paul prays that those who accept that faith may be kept blameless, spirit, soul, and body, to the coming of the Lord Jesus Christ. Luke 21:34 says, "Take heed to yourselves, lest your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life." "We brought nothing into this world, and it is certain we can carry nothing out."

Windom, Kans.

## STRONG DRINK AND TOBACCO

Twenty-five objections against strong drink and ten against tobacco given by the boys' class at the Mennonite Gospel Mission, Altoona, Pa., when studying the Temperance Lesson on Sunday, June 22. —Sent by J. L. S.

## Memory Verse

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."—Col. 3:17.

## Strong Drink

1. Makes people drunk.
2. Sometimes kills the person using it.
3. Ruins the soul.
4. Keeps people from heaven.
5. Makes people weak.
6. Makes people fall down.
7. Causes people to stagger around.
8. Makes people sick.
9. Gets people into jail sometimes.
10. Makes people so they don't know where they are going or what they are doing.
11. People break the furniture because of it.
12. Makes people become careless.
13. Causes runaways.
14. Causes railroad wrecks.
15. Makes people use bad language.
16. Drunkards cause others to drink.
17. Makes people waste their money.
18. Sometimes put out of house because they can't pay their rent.

19. Causes people to set houses and other things on fire.
20. Causes people to abuse horses and other animals.
21. Keeps people from obeying God's Word.
22. Keeps people away from church.
23. Causes people to hurt one another.
24. Causes people to lose their jobs.
25. Cause of people going to hell.

## Tobacco

1. Makes you want strong drink.
2. Makes boys sick.
3. Waste of money.
4. Makes the teeth decay.
5. Makes people smell bad and unclean.
6. Affects and dulls the mind.
7. Makes people spit all around and disgust clean people.
8. Makes people spit and waste the saliva.
9. Hinders boys from growing.
10. Tobacco is unclean and Christians should not use it.

Altoona, Pa.

## "GOVERNOR, STOP PAPA DRINKING"

## A Child's Pathetic Letter Touches the Heart of Oregon Executive

A Salem, Oregon, despatch says:

The faith of a little girl in the power of the Governor to make everybody stop selling her papa "drink" so her mamma will have money with which to buy clothes is graphically portrayed in a letter received by Governor West from a little girl living in a small Oregon coast town. The Governor is making an investigation. The letter says:

"Mr. West, Dear Governor:

"I am a little girl, 12 years old, and I have read the newspapers and seen that you are trying to make people do what is right. I have two little brothers and one little sister. My papa is a hard-working man, and he is not very well, but what I am trying to tell you is that oftentimes he gives the hotels for drink what we need at home, Oh, so bad, and they sell it to him on Sunday, too, and it makes us all so unhappy. My dear mamma cannot go to church. She has no clothes to wear like she used to have. Oh, I wish you could do something for us. He is often so cross to my mother.

"I tried hard to earn enough to buy my mother some clothes. It is such hard work to earn money when you are so small. Now, please don't tell anyone I write this, as my mother would not like me to do it. She will not let me speak to her about papa drinking. She says it makes me to dislike him, and she wants us to love him."—Lancaster New Era.

(Continued from page 293)

rest. The strain has been exceptionally hard the past 12 months. Our prayer is that they may be fully restored.

Sister Shoup expects to leave after 15 months' of faithful service. She hopes to take up school work at Goshen this fall.

Sister Brubacher from Canada is spending some time here.

We ask God's children to pray for the work that every phase of it may uphold Christ.

Yours for the lost,  
Bernice Devitt.

July 28, 1913.

Philadelphia, Pa.

(2151 N. Howard St.)

We appreciated a short call by Sister Ella Miller of Scottsdale, and friends, from Springs, Pa. Also it was our privilege to have with us, Bro. J. F. Funk and wife of Elkhart, Ind. He preached from Matt. 19:16-22. We expect Bro. Jesse Mack Aug. 3, Bro. C. M. Brackbill Aug. 10, Bro. Jacob Rush Aug. 17, also the same date Bro. Geo. Lapp and family, on their way to India, Bro. Noah Landis Aug. 24, Bro. Warren Bean Aug. 31, Bro. Peter Nissley Sept. 7. Pray for us and our work.

Mary S. D.

Aug. 1, 1913.

Kansas City, Kans.

To the Gospel Herald:—Since we believe that many of the readers of the Herald are interested in the work in progress in this city at the present time, we shall endeavor to give a brief report of the work so far.

One thing already evident is that ten days in one place will be entirely too short a time to accomplish great results among a people steeped in sin and laboring under delusions of various kinds. But we have been very favorably impressed with the attendance and attention that generally are given. In the tabernacle the attendance has been beyond our expectation. It has usually been filled with eager listeners to the truth, proving to us again and again that after all, what people want is the plain, simple, unadulterated Gospel. But, then to accept the same in all that it implies to make a full surrender and to yield obedience to the "all things," is a proposition that staggers even our country people, and those of the city as well.

Yet we are glad that a number have taken a step in the right direction. From one to seven meetings are held daily, in the various places mentioned heretofore in the columns of the Herald, and while I am writing this article, there comes to us another open door, a pressing invitation from the



chaplain of the U. S. penitentiary, located at Leavenworth, Kans., requesting me to bring our band to that institution next Sunday morning, for a Gospel service. He guarantees us a congregation of at least seven or eight hundred men to preach to. He further states that an inmate there, from Michigan, and a member of our denomination desires to see me personally. Can this be true, brethren? Possibly we have not realized the fact that some of our brethren have become so far advanced as to become inmates of a penitentiary. Mennonitism and stripes will scarcely harmonize.

In all of our meetings Jesus Christ as the great magnet to draw men to Himself, has been especially emphasized. And one of the encouraging features of our meetings is that in every place we are treated with the greatest respect. Yesterday noon at the Union Pacific R. R. shops we had about eighty men in the audience, who listened attentively. A few gave evidence of some knowledge of the Christ who can save and satisfy. Today we again go to Armour's Packing establishment, where 3,000 men are employed. It has been said that almost every nationality is represented in this company of people, so that at this place we are privileged to obey in part if not entirely the command given in Matt. 18:19, 20. A very large company of people had, upon two different occasions at this place, the privilege of hearing something of the Gospel.

Our method of work during this campaign has been to go where the fish are, and bring the Gospel in song, in preaching and in the distribution of tracts, in every place. Another special feature of the work is house to house visitation work. When opportunity affords, workers are sent out in different directions, dealing with lost souls. For a number of years I have been impressed with this method of work and I praise God for the privilege of putting forth especial efforts to reach the nations in our own land.

One of the most important meetings held is the regular 4 o'clock meeting for the workers, in order that we might keep in close touch with the throne of grace. The workers have all proven themselves, so far, to be sound in the faith, earnest, sincere, and faithful to any trust or duty assigned them.

The list of workers is as follows:

Regular: J. D. Miner and wife, Lena Horst, Martha Buckwalter, Esther Buckwalter.

Special: Perry Shenk, Oronogo, Mo.; Allen Erb and wife, McPherson, Kans.; Abner Yoder, Parnell, Ia.; Allen Good and wife, Hesston, Kans.; Melvin Landis, Hesston, Kans.; Paul Erb, Hesston, Kans.; Lydia Heatwole, McPherson, Kans.; Emma King,

Hesston, Kans.; Maggie Driver, Versailles, Mo.; Sadie Lapp, Roseland, Nebr.; Alice Hershberger, Garden City, Mo.; Anna Weaver, La Junta, Colo.; Martha and Mary Shenk, Oronogo, Mo.

Others from different congregations have spent a few days with us and helped along in the work.

Last week the weather was very cool and pleasant, but this week it is very hot and trying.

Continue to pray for the work and the workers.

In His name,  
S. E. Allgyer.

July 29, 1913.

### THE LIFE OF ASSURANCE

Agnes A. Gunden.

For the Gospel Herald.

"'Tis so sweet to trust in Jesus,  
Just to take Him at His word,  
Just to rest upon His promise,  
Just to say, 'Thus saith the Lord.'"

The life of assurance certainly is a happy, peaceful life, for we "have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God."

All of us have heard stories of how cruelly some slaves were treated in times of slavery, how they were beaten so they were afraid to see their master come. That is a picture of a soul without Christ. Satan is very, very cruel to them, even though they may think they are enjoying themselves. What remorse they often suffer after they have had their "fun" and they get alone somewhere and begin to think of their lives. But when they turn to Jesus they no longer are afraid of His presence, because the Spirit of God is dwelling in them. The Spirit itself, that holy, highly exalted Spirit itself beareth witness with our spirit that we are the children of God. Our spirit, which is wholly dependent on God, whether we acknowledge it or not, which God can hurl into eternity in the twinkling of an eye, and is as nothing compared with the Spirit of God. Think of it, that all-worthy, all-powerful Spirit willing and rejoicing in witnessing with our spirit. When the Spirit does so much for mere mankind, how can it be that so many reject or ignore it? The reason so many think the Christians' life is a hard one is because they do not fully give up themselves into God's hands and so have not the blessed assurance that "all things work together for good to them that love God," or that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "I know whom I have believed, and am

persuaded that He is able to keep that which I have committed unto him against that day." What comfort in those words! How often we fail when we forget to lean on Jesus and what would be the result if we would have to keep ourselves. It would be utter failure but with the assurance that our life is in God's hands we **know** all will be well. Some may ask, Have we nothing to do then after we have given ourselves to Jesus? Yes, we must "watch and pray," lest we enter into temptation. We must continually let God have His way with us and live obedient lives. "Faith without works is dead." Our every day life proves whether we have the assurance that we are God's children. Is it all sunshine, this life of assurance? We answer; yes, and no. Sometimes we are tried, sometimes we are tested. For example look into the lives of Abraham and Joseph. Even Christ who was perfect was oftentimes sad. But with all the darkness there is to some extent a brightness because of the assurance that God has our lives in His hands. All will be well in the end. Paul says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The life hid with Christ in God is something that we must experience before we realize the blessedness thereof. The world cannot know it because the carnal mind cannot grasp it even though they see and know the Christian has something which helps through encouragements and discouragements, through sunshine and rain. If we are not enjoying our Christian life, let us not think it is God's fault or that there is nothing in the Christian religion; but let us yield our all to Jesus who has made every provision that all may be happy, then the assurance that "if God be for us who can be against us," will be a source of great joy in the soul. "Great peace have they who love thy law, O God, and nothing shall offend them."

Flanagan, Ill.

A good mother and a good mother's boy are worth looking at—two human beings that should be beloved and respected by all, and that are beloved by God and have a blessed hope of living together when time shall be no more.—George R. Scott.

So long as there is work to do there will be interruptions—breaks in its progress—and it is a part of one's character growth to bear these timely or untimely interruptions without any break in good temper or courtesy.—Christian Cynosure.



## WHAT IS BECOMING OF SUNDAY?

The Monday morning newspaper of last week contained the following front page head-lines: "Tragedies Mark Sunday Outing;" "One Life Lost, Six Others in Peril;" "Little Girl Run Down by Automobile;" "Launch Turns Turtle;" "Train Hits Car at Crossing;" "Crash of Cars Injures Forty;" "Train Kills Two Berry-Pickers;" "Sees Fiance Drowned;" "Six Injured when Automobile Caught Fire;" "To Hospital in Auto Crash."

The above is not an extreme case, nearly every Monday the public is treated to a similar feast of horrors by the morning paper. Drownings, automobile accidents and calamities occurring on Sunday excursions are the logical conclusions of many Sabbath desecrations. Men and boys will fish and race and swim on the Lord's day, persuading themselves that because there is an opportunity given for recreation they ought select a recreation that endangers life and soul and is likely to throw whole households into want and misery. In these dangerous Sunday pleasures it is often not enough for some to be breaking the law of God by making His day one of worldly amusements, they must, also, violate the law of the land by mixing liquor with their Sunday sport. We believe that we are not afraid of ordinary dangers when necessity compels us to face them, but Sunday desecration such as one reads about in the accident columns of the paper involve a defiance of the laws of God, of the laws of man, of the laws of health as well as a reckless disregard of deadly dangers by the use of too much liquor, and we cannot see how a rational creature can permit himself to take the chances that may mean troubles without number in this life and an everlasting condemnation in the world to come.

It may be that thoughtlessness is at the bottom of most accidents. The one who didn't think that the gun was loaded has had to carry with him the awful memory of the havoc wrought by that gun, or perhaps, because he didn't think, he was himself the victim blown into eternity. We say of such a one, "It was his business to think." We may say the same of the "joy-rider," the fool who rocks the boat or ventures beyond his depth, or the one who takes chances before an express train. Such accidents are likely to occur at any time, but the Sunday excursion brings together a large number of such thoughtless persons where accidents are most likely to happen. There was a time not so long ago, when church members frowned upon making the Sabbath an occasion for frolic and the professing Chris-

tian, who was seen on such an occasion lost his standing. Today in some communities even church members are free to take advantage of any opportunity for Sunday pleasures and frolics. The results of this surrender to the worldly Sabbath are empty churches and a discredited Christianity. At a meeting of a half dozen pastors representing as many denominations, every one of them complained of the neglect of the summer services and the tendency of his people to make the Lord's day a day of pleasure. "The community," said one, "is coming to look upon my Sabbath-breaking parishoners as nothing but a lot of hypocrites who call the Sabbath a holy day and then set about making it unholy."

The conditions just described are not common to one locality. From one end of this land to the other one meets with Sabbath desecration with its accompanying violations of law and not infrequent deadly accidents. The phrase "Continental Sunday" has been worn thread bare, not because it did not exist, but because it exists everywhere just now. If Christian people are at all jealous for the Lord's Sunday, certain things ought to be done by them and done soon the first of which is a consistent keeping of the Lord's day. People who live in glass houses should not throw stones and people who demand Sabbath-keeping on the part of others should avoid Sabbath-breaking themselves. The next thing Christians should do to protect their Sabbath would be to see to the enforcing of existing laws and the making of better Sabbath laws where they are needed. The Christian citizen who does not use his citizenship for the bettering of the morals of the community is hardly a right kind of a Christian.

A true Christian Sabbath requires Christians to keep it. There will be violations of the Sabbath so long as there is a non-Christian population on this earth. Perhaps the real secret of Sabbath desecration lies more with the Christian than the non-Christian. When once a person sincerely desires to live and do as God requires there will be no desire on his part for an irreligious recreation on the Lord's day. And, when once a non-Christian becomes a real Christian the keeping of the Sabbath will become a part of his life—The Mennonite.

Churches that are the first to give out are the last to give up.—Evangelical Visitor.

Subscribe for the Gospel Herald.  
To new subscribers until Jan. 1, 1915,  
one dollar.

## SPECIAL SEASONS OF PRAYER

By Barbara Stalter.

For the Gospel Herald

There is no time more sacred than the time of prayer, the time when we are drawn away from the trials and temptations of earth, removed from the evil connections of this world, and filled with many glorious promises which we may claim as our own.

Therefore let us pray often, at all times, in prosperity and adversity, at home or abroad, in season or out of season.

We should begin and end every day with prayer for it is the key of the morning and the bolt of the evening.

Prayer at its best is always when secret. It is then most real, and it is when prayer is secret that it is deepest. We must be alone with God in order to enjoy the full blessedness of prayer.

Jesus is our great Example in prayer. He chose the early morning hours for prayer (Mark 1:25). He prayed before all the great crises in His earthly life.

Some men are too busy; they find no time for prayer. The busier Christ's life, the more He prayed. Sometimes He had no time to eat (Matt. 3:20), no time for needed rest and sleep; but He always took time to pray, and so should every true Christian. "Pray without ceasing."

Gridley, Ill.

## TAVERN KEY TO GRAVEYARD

There is said to be an old church near Berlin, Germany, which is very attractive to tourists. The graveyard back of the church is kept locked, but on the gate is the following notice: "The key to the graveyard is to be found in the tavern."

This is an undesigned statement of a great truth. A great army of men annually find the key that opens the way for them into the graveyard by going into the tavern. They not only unlock the graveyard to themselves, but oftentimes to innocent children and helpless women who are dependent upon them.—Selected.

Not knowing the Scriptures is the experimental cause of all man's ills. He who does not know the Bible, can never know peace of conscience. For outside the Scriptures nothing can be learned of the remedy for sin, or of resurrection, or heaven. And apart from the Bible no one can know how to rule his own conduct, or to take trials patiently.—Our Hope.



## ALBERTA-SASKATCHEWAN CONFERENCE

Report of Meeting Held at Sharon Church  
Near Guernsey, Sask., July 3, 1913

For the Gospel Herald.

1. Resolved, That we the Alta-Sask. Mennonite Conference now in session put ourselves on record as opposed to the work engaged in on Sundays by some around us and that we deem it proper to inform the Lord's day alliance of such wrong.

2. That a conference member have the liberty to change his locations by getting consent of his home congregation and the executive committee.

3. That Bro. N. B. Stauffer, Bro. N. R. Weber, and Bro. N. Gerber be a committee to communicate with the Clearwater congregation as to supplying with ministerial help and to deal as best in their judgment can be dealt with.

4. That we reaffirm Art. 10 in Discipline.

5. That we reaffirm Art. 12 in Discipline and earnestly plead that the same be observed by the brethren and sisters.

6. That Bro. I. Miller be home evangelist for current conference year.

7. That Bishop Bro. N. B. Stauffer be a delegate from this conference district to General Conference this coming fall.

8. That Bro. A. H. Wambold be re-elected Sec.-Treas. of this conference for ensuing three years.

9. The following brethren were re-elected Sec.-Treas. of the Home Mission Fund for their respective congregations:

Ira Gingerich, Sharon, Sask.

Henry Weber, West Zion, Alta.

Noah Gerber, Mayton, Alta.

Wm. A. Wideman, Mount View, Alta.

Elias Reist, Clearwater, Alta.

That Bro. Wm. A. Wilson be general Sec.-Treas. of above fund.

10. That Bros. A. H. Wambold and I. Miller be a committee to see to the printing of the church calendars.

11. That Bro. N. B. Stauffer visit the brethren at Herbert, Sask., and deal as in his judgment may be required.

12. That the funds required for the conference Sec.-Treas. work be collected by the deacons of their respective congregations.

13. That this conference convene at West Zion, Alta., the last Tuesday in June, 1914, for its next general session.

14. That Bro. N. B. Stauffer be moderator of next conference session.

That the minutes of this conference be sent to the Gospel Herald for publication.

### Conference Members Present

Bishop, Bro. N. B. Stauffer.

Ministers, I. Rosengberger, I. Miller, John Lehman, N. R. Weber.

Deacons, A. Biehn, A. H. Wambold, N. Gerber, Moses Schmidt.

Delegate, — Weber.

Missionary Bro. Geo. J. Lapp was present at ministerial session, then preached the conference sermon basing his remarks on Matt. 16:18 after which he left for North Dakota.

Conf. Sec.

### REPORT

Of the Sunday School Meeting Held at the  
Mennonite Church near Freeport,  
Ill., July 4, 1913

For the Gospel Herald.

9.30. Song service led by S. R. Good.

9.45. Devotional (Mal. 4). E. M. Shellenberger.

10.00. What Constitutes True Patriotism? A. C. Good.

People have wrong conception of life; spend more on July 4 to be patriotic than

on their own lives; all sorts of sport to be patriotic; a difference between patriotism and devilment. Did patriots take God's way? War don't belong to America. Pension cannot restore father, husband or son. It is nothing to be compared with life. Patriotism consists in giving life for God's cause. America, all it is it owes to Jesus Christ the Son of God. Stand against all sin and for righteousness.

10.30. What is the Sunday School Doing for the Moral and Spiritual Uplift of the World? A. M. Eash.

The Sunday school is a great army and we look for something to take place. It stands for two things; namely, Win people to Christ and Train for service. 18,000,000 periodicals published each year for the Sunday school.

11.00. When, Where and How May a Sunday School Teacher Lose His Influence? E. B. Shoemaker, W. H. Brubaker.

When—absent, careless, tardy, weariness, too hot, fails to prepare for work and fails to have interest in others. Where—In Sunday school, community, social life, business relations. How—Fail to realize our responsibility. Neglect our prayer life. Neglect to prepare. Not practice what we teach.

1.30. Song service.

Devotional (Psa. 64). J. V. Fortner.

1.45. Children's Hour. Chas. B. Shoemaker.

Song by children, verses, short talk by Kathryn Eash on habits good and bad, song, recitations, short talk by J. S. Shoemaker on God's power to draw men.

2.30. Should the teaching in the primary and intermediate classes be chiefly spiritual or educational? Mamie Good, Wm. Phile.

Teaching should be both as minds can grasp, spiritual as well as educational. In teaching tell of God, Christ, angels, Holy Spirit, soul, heaven, etc. And spiritual should shine out through our lives.

3.15. How Promote Ideal Social Relations among the Young People? S. R. Good.

Young people must be grounded in the faith. Love for everybody. Show them we have something. Build upon faith.

7.00. Song service by S. R. Good.

7.30. Devotional (Psa 119). J. S. Shoemaker.

7.45. Our Young People, Their Opportunities. S. E. Graybill.

Can help along in mission work which is a noble cause and should be encouraged.

Our Young People, Their Responsibilities. John Weber.

Responsibilities come at an early age. Many do not realize responsibility as they should.

8.30. How Instill the Mission Spirit into the Minds and Hearts of the Sunday School Pupils? John McCulloh.

Plans are good to get them acquainted with child life of city and heathen which appeals to them forcibly and makes them feel like doing something. Two classes, Christian and non-Christian. Every Christian should have mission spirit. Teacher tell classes of great work done. Have mission study classes. What we do let us do quickly.

9.00. Closing service by moderator, A. C. Good.

How true it is that Christ alone can save the world, but Christ can't save the world alone. God's ladder needs your length added to it. Can the Master count on you? —Sel.

For one dollar new subscribers may get the Gospel Herald from the time they subscribe until Jan. 1, 1915.

## Obituary

**Thomas.**—On the 19th of July, near Holsopple, Pa., Ruth, infant daughter of Bro. Amos and Sister Fannie Thomas. Funeral services were conducted at the home by Bro. L. A. Blough. Buried in the cemetery near the Blough Church.

**Raw.**—Fredericka Raw was born Feb. 9, 1836; died July 29, 1913; aged 77 y. 5 m. 20 d. She had been an inmate of the Old People's Home, Ohio, for about eight years, also a member of the Mennonite Church, and had a strong desire to go to her heavenly home for a number of weeks. Her death was caused by dropsy and at times her sufferings were intense. We trust she is sweetly resting in that beautiful place "not made with hands, eternal in the heavens." Funeral by D. C. Amstutz.

**Burkholder.**—Elizabeth Hoover, relict of the late Christian Burkholder, died at the home of her son, Noah, near Cherrywood, Ont., July 22, 1913, at the ripe old age of 84 years. She was for many years a staunch member of the Mennonite Church. Several months ago she broke her arm, from which she partially recovered, and about a week before her death she was taken with a stroke and gradually sank until death relieved her. This sister lived to be great, great, great aunt to a number of children. The funeral took place on July 25 at the Reesor Church, where a large number of relatives and friends assembled. The service was conducted by Bishop Christian Reesor in German and Pre. J. A. Moir in English. Texts, Psa. 39:5, 6, and II Cor. 5:1.

**Yoder.**—Sister Barbara Yoder, wife of Bro. Alpheus Yoder, died at the home of her parents, Bro. and Sister H. P. Pletcher, five miles west of New Paris, Ind., July 23, 1913. She was born in Wood Co., Ohio, March 7, 1866. She came with her parents to Elkhart Co., Ind., in 1882, where she united with the Mennonite Church in 1891 and lived true to her Christian faith to the close of her earthly life. In 1893 she was united in marriage with Bro. Alpheus Yoder. To this union were born 4 children—two of whom have preceded her in death. She leaves her husband, 2 children, Eva and Glen, father, mother, 4 sisters and 2 brothers to mourn their loss. Funeral was held on the afternoon of July 25, conducted by Bro. John Bare at the home and Bro. Paul E. Whitmer at the Yellow Creek Church.

**Schultz.**—Joseph Schultz was born Sept. 19, 1838, in Waterloo Co., Can. He was married May 27, 1860, to Fannie Littwiller, who survives him. To this union were born 5 sons and 6 daughters, 2 having preceded him to the spirit world. He had 56 grandchildren, 17 having gone on before, and 5 great-grandchildren. He died July 18, 1913, at the home of his daughter, Lizzie, after a lingering illness of about 4 months. His age was 74 y. 9 m. 29 d. Funeral services were held Sunday, July 20, at the Pigeon River Church by Bro. Peter Ropp of the Berne Church in German assisted by Bro. J. N. Pannebacker of Elkhart, Mich., in English. Texts, Phil. 1:21, 23; II Cor. 5:1. Interment in the cemetery near by. He was a member of the Mennonite Church at Berne and was faithful to the end. May we all be found faithful as this brother was that when the Lord calls us we may be ready to go. "For in such an hour as ye think not, the Son of man cometh." May God comfort the bereaved ones.



## Items and Comments

Severe earthquake shocks were felt July 29 in Tocomo, Wash., and vicinity.

A severe electrical storm passed over eastern Pennsylvania, Aug. 1, being a veritable cloudburst in places and causing much damage to property.

Elkton, Md., has won the title of "new Greta Green" for the state, 110 runaway couples from Delaware, New Jersey, and Pennsylvania having been married during the month of July.

The Oklahoma supreme court has affirmed the "Grandfather" law of that state intended to disfranchise certain classes of Negroes. An appeal to the United States supreme court has been taken.

It is estimated that Manitoba will need about 25,000 men to take care of this year's harvest. About the same number of men are required for each of the other western provinces of Canada. Such conditions account for at least some of the immigration into northwestern Canada.

"According to a report recently published, the Chicago Tract Society employs 30 missionaries speaking 24 languages to work among the foreign-born living in that great city. There were held last year by these men 1,170 public meetings; 72,700 homes were visited; 13,695,440 pages of literature, printed in 37 languages, were distributed. This work was done at a cost of \$20,376."

Latest developments in the Mexican situation indicate that the United States government is unfavorable to intervention on the part of the United States, believing that the fear of intervention will bring the warring factions in Mexico together on some kind of an agreement. Secretary of State Bryan has asked for an appropriation of \$100,000 for the relief of destitute Americans in Mexico.

## GOSPEL TRACT CALENDARS

We have again placed an order for a lot of Gospel Tract Calendars with the Publishing House at Scottdale for 1914. All who want to assist us in distributing same, please write us early and state number wanted for distribution, etc. Asking an interest in your prayers and thanking all for the help given us in the Master's work in the past, we remain,

Your humble servants,  
Gospel Tract Mission,  
Woodburn, Oreg.  
(per S. E. Roth, Sec.-Treas.)

## JUST ISSUED

A New Edition of  
**ONE THOUSAND QUESTIONS AND ANSWERS**  
On Points of Christian Doctrine

By Daniel Kauffman.

In a special binding which has reduced the cost of the book and through which we hope to fill a special demand for this book which has already had a wide circulation.

This book is written in the form of questions and answers, making it both interesting and easy to be understood. It has proven to be a great educator for both old and young, and is especially helpful in preparing all to defend the doctrines of the

Church. The list of the subjects treated, and the number of questions and answers on the same is as follows: Salvation, 11 questions and answers; Faith, 10; Repentance, 14; Confession, 12; Godly Sorrow, 3; Justification, 10; Conversion, 12; Consecration, 7; Regeneration, 17; Redemption, 8; Adoption, 9; Sanctification, 20; Ordinances, 9; Marriage, 23; Anointing with Oil, 17; The Holy Kiss, 12; Woman's Devotional Covering, 27; Footwashing, 21; Communion, 41; Baptism, 47; Christian Duties, 7; Obedience, 33; Self-Denial, 19; Worship, 21; Christian Service, 25; Restrictions, 7; Nonconformity to the World, 21; Unbelief, 11; Pride, 12; Covetousness, 23; Pleasure, 20; Dress, 35; Nonresistance, 46; Swearing of Oaths, 18; Secret Societies, 37; Life Insurance, 54; Sin, 33; Righteousness, 21; Life, 26; Death, 27; Resurrection, 22; Hell, 52; Heaven, 60; The Great Commission, 30.—It is made in handy form, so that it may be carried in the pocket; contains 187 pages.

Repeated calls have come to us for a cheaper edition of this book for special distribution by our evangelists and others. In endeavoring to fill this demand, we have not only considered the cheaper price of the new edition but have made it as good as is possible to make it without binding it with the stiff cloth cover as heretofore. The binding used is a muslin lined paper cover and will endure a great amount of usage and is very practical for this purpose. It is exactly the same as the original book except that it has a different cover. Note the following schedule of prices:

Single Copies, Postpaid, 20 cents.  
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Scottdale, Pa.

## READY NOW

Cur New Mennonite Year Book and  
Directory

is nearing completion and will be ready soon for delivery. There has been a demand for this kind of a work from different sources and what we have accomplished in our endeavors to meet the demand must be decided by each one who may have the privilege of making use of it. Note the following special features and articles:

Perpetual Calendar. By L. J. Heatwole.  
Statistical tables, giving the names, location, bishops, ministers, deacons, number of members, etc., of Mennonite congregations in the United States and Canada.

Statistical tables, giving the names, location, work, etc., of Mennonite institutions.

The Mission Efforts, Opportunities, and Possibilities of the Church. By J. S. Shoemaker.

Our Educational Interests. By J. S. Hartzler.

Progress of the Mennonite Church. By D. D. Miller.

Publishing Interests of the Church. By Aaron Loucks.

Size 6x9 inches. 86 pages. Bound in heavy paper cover.

Prices as follows:

Single copies, postpaid, \$ .06  
Dozen copies, postpaid, .50  
100 copies, not prepaid, 2.50\*

**MENNONITE PUBLISHING HOUSE,**  
Scottdale, Pa.

## MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
Virginia	1st Fri. in Oct.	9034
Ontario	2nd Fri. in Oct.	916
Southwestern Pa.	2nd Fri. in Oct.	1530
Eastern A. M.	4th Thurs. in May	1615
Ohio	4th Thurs. in Aug.	1246
Indiana-Michigan	Last of May	4219
Ind. Mich. A. M.	4th Thurs. in May	1427
Illinois	2nd Fri. in Oct.	1697
Western A. M.	1st Thurs. in June	1811
Missouri-Iowa	1st Fri. in June	448
Kansas-Nebraska	Last of Sept.	3862
Nebraska-Minn.	Aug. 28, 29	668
Pacific Coast	3rd Thurs. in Oct.	811
Alberta Sask.	3rd Thurs. in Oct.	1491
India	4th Thurs. in Oct.	160
	Last week in June	217
	Spring	513

## CONFERENCE ANNOUNCEMENT

### Kansas-Nebraska

The Kansas-Nebraska Conference will be held at the Milan Valley Church near Jet, Okla., Oct. 16 and 17, 1913. Sunday School Conference in connection with Church Conference.

Any one having any questions for program or anything relating to arrangement of conference should communicate at once with Secretary of Conference.

A cordial invitation is extended to brethren of our sister conferences to meet with us. Brethren from eastern points will be able to attend this conference before going to General Conference in Iowa.

L. O. King, Secy.,  
Peabody, Kans.

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# GOSPEL HERALD

<sup>66</sup>"In the defense and confirmation of the Gospel."<sup>67</sup> "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, AUGUST 14, 1913

No. 20

## EDITORIAL

"Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

They who would be strong in the Lord must not forget the cleansing by the blood and the feeding on His Word.

Bro. Smith's article, which we print elsewhere in this issue, is rather lengthy, but it handles a live question in a live way. Read it.

The Balkan nations have again signed a treaty of peace. Friends of peace are hoping that it may be permanent. The war was noted for its brevity, its savagery, and its uselessness. The most practical thing about it is that it furnished the world another object lesson on the folly of war.

Our Missionary Message this week has to do with the support of home missions. When this subject is mentioned we usually think of workers, prayers, and means—three necessary factors in successful Christian work. Another factor, not so frequently mentioned, is consistent living on the part of the body of those supporting the missions. The knowledge that they are supported by a body of loyal, consecrated, hard working, self-denying, whole-souled, courageous soldiers of the cross does much to encourage our missionaries to be and to do likewise.

The difference between real courage and insane obstinacy is vividly portrayed in the life of Pharaoh. Apparently he was not afraid to rush in to the jaws of death to hold what he claimed as his own. In reality he was so enraged over what had happened that his madness amounted to insan-

ity and what some might call courage was simply foolhardiness. Had he been possessed of real courage he would have humbled himself before God, confessed his folly, faced his own people as a converted man, and spent the remainder of his life in making wrongs right. The more cowardly the man, the braver he tries to act when courage requires a humble confession of sin.

**Industrial Mission Work in the South.**—In a recent letter concerning the open door to mission work Bro. C. K. Hostetler of Birmingham, Ala., writes: "There are three million white boys and girls south of Mason & Dixon line that do not go to Sunday school. There are tens of thousands working in the cotton mills with no chance for an education or religious instruction." It is Bro. Hostetler's conviction that some definite work should be started that would bring these people the Gospel, and he believes that industrial mission work would be both practical and effective in reaching the desired end. "If our people could go ahead and open such a work," he says, "I would want to be identified with it, and would do all I could for it." If this interests any one, it would be well to write Bro. Hostetler for further particulars.

**Co-operation.** — This is one of the essentials for successful work in any line. Nowhere does it count for more than in religious enterprise. Christ is the Head of the Church. In every healthy body all the members are subject to the head, the seat of the mind. In every healthy church all the members are subject to the Head, the seat of the Divine Mind. It is inconceivable that in any healthy, well regulated body in which all the members are subject to the head (Head) any of the members should be wasting

time and energy by working against other members. In the work of the Church, let there be no waste of energy. Let there be a hearty co-operation among all members of the same congregation, among all congregations of the same conference district, among all the conferences, among all the missions and mission boards, among all the church institutions—each subject to the great Head and all working together loyally and faithfully for the increase of the faith, for the ingathering of the lost, for the strengthening and extension of Zion's walls.

**"In Season, out of Season."** — It gives us real pleasure to witness the active work among our people in all seasons of the year. It is something of which we should not boast, but for which we should be devoutly thankful. Some people used to think that when the winter months came on that all aggressive church work should stop because the weather was too cold; but during the past few years continued meetings have been reported for December, January, February, as well as other months. Some people used to think that such meetings should not be held during the summer months, as the weather was too hot and people too busy; but special meetings have been reported for every month during the present summer, and arrangements are being made for many more special meetings in the near future. That is right. Let the good work go on. The harvest is ripening all the year round, and why should not God's workmen be diligent in taking care of the harvest? Only let us remember that our strength is in the Lord, and that these special meetings are but a means to an end. The end of all aggressive Christian work should be to glorify God, to win lost souls for Christ and build them up in Christ.



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### ACQUAINTANCE WITH HIM

By George J. Lapp.

For the Gospel Herald.

(This article appeared in the Gospel Herald a few years ago, but being a live subject at all times we now reprint it for the instruction of all who desire a closer acquaintance and fellowship with the Lord.—Ed.)

Again the next day John stood, and two of his disciples; and looking upon Jesus as he walked he said, Behold the Lamb of God. Then Jesus turned and saw them following and saith unto them, What seek ye? They said unto him, Rabbi (which is to say being interpreted Master) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt and abode with him that day, for it was about the tenth hour.—Jno. 1:35-39.

The voices of the prophets had been heard for ages past telling of the coming Messiah. Moses saw Him as a prophet like unto himself. Isaiah saw a meek and lowly One who had no form nor comeliness, and who was despised and rejected of men. The weeping prophet saw Him as the Lord our righteousness. Others foretold an age in which peace should reign. Though these disciples knew all this and were looking for the Son of righteousness who would rise with healing in His wings, yet they needed a—

**First Acquaintance.**—They had in their hours of earnest devotion drank of the living water, but now they are coming in direct contact with the fountain-head. They no doubt had often seen Him in the home of Joseph, but now He is represented to them in such a new way that they must be directed to Him by one who knows His mission and fully realizes that before him stands the Savior of mankind.

A historical knowledge of Christ does not suffice. Many a one has tried to reform his own life and has failed. He may have confessed to know Him and perhaps yielded obedience to His commands. We may do all He says; we may perform all the virtuous deeds which are included in the category of Christianity; we may conform to all the rules and regulations of the most conservative body of believers, and yet we may not have made the proper acquaintance with the Lamb of God which taketh away the sin of the world. We need to know Him as our personal Savior.

But what does this first acquaint-

ance mean? Note the question to Him! "Where dwellest thou?" How many times it is asked in this world, and with as many motives. When we remember the mother of one of these two disciples afterward praying Him to allow her two sons to sit one on the right hand and the other on the left when He comes into His kingdom, we almost fear that ambition to become members of His royal court might have been one reason for their following Him at this time. The Savior knowing their hearts did not answer their question but said, "Come and see." Had He told them as He afterward did that "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head," they might have halted. They came and dwelt with Him. They did not taste of the viands of an earthly royal board, but they tasted of His deep love for the souls of men and saw the inmost throbbings of the Savior's heart. They forgot all fancies of high estate or princely power and saw in Him the Son of God whose kingdom of love is not of this world.

What changes were wrought in them! This first acquaintance had planted within them a strong desire to know more of Him. They realized in Him the genuine. What awful disappointments follow in the wake of those who make great displays of knowledge, great pretenses of piety, and great readiness for teaching, who may even succeed in drawing after them throngs of people who have come under their hypnotic power but who reveal in their private lives shallowness or lack of real sincerity. The pleasures of their first acquaintance were increased by—

**Closer Acquaintance by Fellowship.**—The knowledge of Christ's mission and of His love for humanity was not sufficient. The story is told of a certain town near which was placed the statue of a man who had been a great blessing to the community. It was rumored that another would rise to take his place. A certain boy frequented the spot where the statue was placed and from gazing on the statue and studying the life of the one whom it represented there came into his mind a strong desire to become great and good like that man. He became the one who was foretold. If a stone face can influence a life, what cannot the face of the living Christ do for those who seek closer acquaintance by fellowship.

The admiration of the disciples was aroused, and well it might be; for they were not deceived. Before long they were to be eye-witnesses of His first miracle. They were to see Him cleanse the temple. They would witness His deeds of mercy and kindness toward all classes, especially the downtrodden and outcast. They would see Him fulfill the great object of His

life, the doing of His Father's will and His prayer life would help them to realize that to Him only could they go, for He had the words of eternal life. They even would witness His holy pleasure in the joys of life. Life is not that of the melancholy nor of the frivolous, but that of the happy man who "trusteth in him." The beauties of Nature, the profit from wholesome literature, the pleasures of uplifting associates all add fatness to our lean bodies, increase the marrow in our bones, drive worry and dread from our lives, enrich our souls. Nor is it a sin to smile or laugh. The child laughs in his joyous glee; the hopeful youth of the land justly long for the pleasures of society and the home; the aged share in a passive way in the joys of all. Our Savior pronounces His benediction of approval upon them. Sanctified pleasures broaden the minds, develop lofty thoughts and lead all to Him who inspired the apostle to pen the beautiful words, "Rejoice with them that do rejoice." The sinner in his dreadful state would have no pleasure to look forward to if he could not see beams of joy in the Christian's face. Let us be burdened for the souls of the lost, but may we ever throw around them the light of joy and happiness, thus drawing them from a life of sin which means eternal pain and remorse. The gray hairs of time will sooner or later settle upon our heads. May they be the silvery locks of a happy life spent in acquainting ourselves with Him who shares our joys.

**Voluntary Loving Obedience** was the result of their acquaintance and fellowship with Jesus, who was their great example. Hear the child of Mary at the age of twelve telling His mother, "Wist ye not that I must be about my Father's business?" Peep among the trees of Gethsemane and hear the words, "Not my will, but thine be done." A close study of all similar expressions convinces us that His obedience was that of the heart and prompted by love. "The love of Christ constraineth us" to seek and do God's will. The injunction to join church and be good is but the kernel. There is a life-giving germ necessary to the regeneration of every heart. Do you see the drunkard in the ditch? Do you see the moral wreck? Do you ever meet the profane man? They all have become disgusted with themselves and tried to be good but failed. Throwing out the life-line to them, they will reach out to it and readily respond to the love of God. Having received eternal life through faith, they will live a life of grateful service and ceaseless praise to God. Let us who know Him serve Him because our tendency to obey has become a part of our natures. Let us naturally conform to the teachings of His Word.

We can then wash one another's



feet with true humility, and minister to the needs of the sick and dying with that love which Jesus had. We can enter into the rite of partaking of the emblems of Christ's broken body and shed blood with the full realization that He who manifested such love is our constant companion. We can also take our place in the ranks of those who cheerfully spend and are spent for Him in behalf of the millions of heathen who know Him not.

May the following practical hints aid others as they have the writer who finds perennial joy in the study of the life of his Savior.

1. The study of Jesus' prayer life should drive us to our closets.

2. His triumphs should spur us on to victories in our own lives and to succeed in the promotion of His cause.

3. His burdens for the lost and His great sacrifice for them should develop in us the willingness to make great sacrifices for the lost who lay so many claims before us in the great commission.

4. Our creed must be His Word and our way in accordance with His divine will.

5. No human devices can avail for our salvation.

6. It is essential for us to possess the Pearl of great price or else our professions become empty shells.

7. We need to become really acquainted with Him.

8. Our blessed fellowship with Him here below only strengthens our longing desire to meet Him when He shall come to take us to Himself.

In the dark and stormy night,  
"Give me to trust Thee, Lord,  
When morning seems so slow to come,  
And the stars are hid from sight."

Dhamtari, C. P., India.

### WHO IS MY NEIGHBOR?

By E. H. H.

For the Gospel Herald.

Read Luke 10:25-37.

We read that Jesus was tempted of Satan when in the wilderness, and that he then left Him for "a season." But through His enemies from time to time temptations and insults were offered Him. He says, "If they hated me, they will also hate you." Between the carnal mind and spiritual mind, the breach is so great, that nothing but conversion will make peace and bring unity.

A certain lawyer tempted Him. Jesus did not resent. He kindly led him on to make a confession, yet the lawyer hardly comprehended the spiritual import as we now can see it.

How to obtain eternal life is a momentous question, about the terms of which people greatly differ. The lawyer, being a student of the Mosaic economy, recited correctly the condi-

tions. However the Savior only could comply perfectly with the conditions that assure life. We all are short in deed. Paul says, "If there had been a law given which could have given life verily righteousness would have been by the law" (Gal. 3:21). Our works give us no claim to merit but as a fruit of the Spirit they are required. The lawyer left the main question, possibly being condemned by his motives, and was "willing to justify himself" by using another ruse to baffle the Savior. He asks the question, "Who is my neighbor?" The inimitable wisdom of Christ is here in evidence. Jerusalem is the place of true worship, exemplifying the redeemed race. Innocent children are under the blessings of Jerusalem, through the True Altar, Jesus Christ, by whose merits alone they are saved, and they need no baptism to bring them further under God's blessing. When they grow older in years they all draw away from the blessing in Christ by yielding to sinful lusts and worldly desires, journeying toward Jericho, which in the time of Joshua was the accursed city, doomed to destruction, typically representing this sinful world.

On the way the pilgrim fell among thieves, was stripped of his raiment, left wounded and half dead. The devil is the thief who strips us of our innocent life, the raiment of Christ's righteousness, leaves the soul wounded with the pangs of remorse when we awake to a sense of our guilt, and we are half dead in our enfeebled spiritual state, so that we have scarcely any faith or hope to comfort us. In one sense, we are not wholly dead, for a seed of Sabaoth remains, or we would be as Sodom and Gomorrah, consigned to perdition.

In our helpless state the priest and Levite cannot help us, for they are the ministers of the law of condemnation, who only deepen the wounds of the soul as they pass by giving no aid.

That certain Samaritan, Jesus, comes to our relief, who came not for them that are whole but for the sick. He binds up the wounds of the soul with the promise of grace, pours oil and wine into them to soothe the suffering soul with peace, and applies the spiritual energies. He takes us upon His beast, His flesh, in which He suffered for our sins, and "carried our sorrows." He leads us to the inn, the care of the heavenly Father; He recompenses the inn-keeper with two pence, the two tables of the law, which He fulfilled for us—supreme love to God and perfect love to our neighbor, virtues in which we lack. He leaves us in the care of the Holy Spirit, the gift of the Father, to teach us, by His unction, our daily duties. He ascends into heaven. When He "comes again" in the resurrection day, His continued intercession for us while sojourning

here, will repay the heavenly Father, the innkeeper, for all that he "spends more" of love and forbearance toward us, who are striving to live sanctified lives through the constraint and impulse of the Holy Spirit, not to be saved, but to recompense divine love manifested toward us.

The lawyer could easily, by his natural understanding, perceive the moral of the parable and know who is a neighbor. The lesson to us is that we shall walk in love and service toward others, as Christ has walked toward us; whether it be friend or foe, which will prevent the Christian from ever breaking the law of love toward any one, and will separate the follower of Christ from all corporations and institutions that practice co-ercion. "Love worketh no ill to his neighbor."

Lancaster, Pa.

### CHRISTIANITY TRIUMPHANT

We have seen what a magnificent defense Christianity has made against the machinations of her enemies; from the infidels of Jerusalem to the idolaters of Rome, the atheists of France, the iconoclasts of Germany, the evolutionists of England, and the agnostics of America. We have seen the failure of infidelity to consummate its crime against humanity by its brazen assaults upon the genius of government which combines the majesty of love with the immutability of justice; upon commercial integrity, which is the parent of industry and the soul of business; upon the chastity of woman, which implies the modesty of maidenhood, and sanctity of marriage; upon the happiness of home, which is the foundation of love, and the nursery of the nations; upon immortality of the soul, which is the mainspring of virtue and the inspiration of existence; upon the omnipotence of God, who is the Author of all things and the Sovereign of the universe. We have seen the failure of infidelity to originate invention, to lead to discovery, to civilize the savage, to reform the vicious, to establish order, to consider society, to find a savory substitute for the faith which it repudiates, or to render an equivalent of that love divine which melts the human heart and saves the human soul, while it still remains a mystery to the greatest human intellect.—John P. Newman.

"And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

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## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Guile

Like many other words, guile has several meanings: principally, crafty, cunning, tricky, deceitful, treacherous. Guile may mean any or all of these.

Guile is never very hard to detect, since it is never resorted to by people whose heart is full of God's unbounded love, yet there may be times when the only way to detect secret sin is to resort to some deceitful plan. However, the people of God must be fair and honest.

If we know our Bibles well and keep in close touch with the great Master Teacher we will be able to do effective work without resorting to questionable or deceitful methods. We should aim to be "wise as serpents and harmless as doves" (Matt. 10:16). When we are converted we are supposed to lay aside guile (I Pet. 2:1). Of Christ, who is our example in all things, it was said that no guile was found in His mouth (I Pet. 2:22). "Blessed is the man in whose spirit there is no guile" (Psa. 32:2).

It is evident that guile does not belong to God's children but should be purged out. It must have been a good deal of a comfort to Nathaniel to hear Jesus say, "Behold an Israelite indeed in whom there is no guile" (Jno. 1:47). Since the Bible condemns its use and Jesus and God both commend those who are free from guile we should make every possible effort to rid ourselves of it.

#### Oppression

Oppression is the imposition of unreasonable burdens of any kind upon a fellow being or any creature. But confining ourselves to mankind alone, it implies at least two things; namely, taxes of all kinds and burdensome service.

Of course, to say the least, oppression is sin. It is wrong to be burdensome to any one, but for the one who is oppressed, it often proves to be blessings in disguise. Had it not been for the oppressions of the Hebrews by the Egyptians, it is not likely that they would have consented to leave Egypt for the land of promise. Oppression brings Christian people on their knees before God. It has the good effect of showing needy mankind their helpless condition if they try to live without God. It seems the only way that God can bring about His divine plan at many times.

If we are ever afflicted or oppressed, before complaining about our troubles let us think seriously about our condi-

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### OUR MISSIONARY MESSAGE

#### Support of Home Missions

By J. H. Hershey.

For the Gospel Herald.

We sometimes hear it said, "We are all missionaries." To help one another and to love one another is mission work at home. We all have a part in this good work. Let us, God being our guide and helper, from the youngest to the oldest, be active, sure that we are helping in this just cause. Mission work includes living the Christian life, helping one another to live the Christian life, and helping others to accept Christ and live for Him the remainder of their lives.

Rural mission work is near home to most of us. Do not leave it suffer. As a rule it does not need so much mission money as courage—courage to eat a hasty meal after the regular Sunday morning Sunday school and preaching and drive several miles through the sun in summer or the cold in winter to the school house, forsaken church, hall, prison, infirmary, or wherever the appointment may be. Others are called to leave their pleasant school work, their friends, their homes, to move to some neglected district. Let us remember such. They are often making the greatest sacrifice! working hard for a living, needing more time to read than they can well spare.

The rural districts need more support and attention, more consistent young members to fall entirely in order of the church and Christ and say, "Here am I, send me." We can not use much more space here on this part of the subject. This one thought yet: Do not be satisfied without doing what you can for rural district missions.

#### City Missions

As has already been stated, nearly all "need more laborers." "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he may send forth labourers into His harvest." We are glad for the volunteers we have heard of lately. May God bless and prepare them for the place He has for them. When the call comes for your work consider well and only do

not say "no" if the Spirit says "yes." Do not go against conviction and the Mission Board for a little selfish liking or fear.

"He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Our brethren are cut in the city, seeing for us. Are we supporting them as we should? Is "this grace" **abounding** in us also? or are we deploring the idea of so many collections? Are we robbing God? or are we so full of seeing the needy, doing what we can that we lose sight of self? We either are right or wrong on this subject, and surely we must get right if we are wrong, or suffer the penalty. If I understand this subject, our missions ought not to suffer for want of support. We are not burdened. For example, we will use a live illustration from home.

If we gave for Kansas City on an average of one dollar per year from each member of the three conference districts that surround the mission, the mission would be more than supported. One dollar each from the brotherhood at large would support several foreign missions and 50 cents each would evangelize every congregation in the United States and Canada. True, we have poor members who are not in position to give much, but let each member who is not entirely disabled give "As the Lord hath prospered." Read in connection with this the 25th chapter of Matthew. Do not slumber to awake too late. Do not wrap your talent in a napkin, or bury it in the earth.

Let us rejoice in the Lord that we are privileged to live the whole Gospel and be consistent members of our beloved Church. We do not want to leave the impression that it is not necessary for any one to give more than a little each year (some can give \$100.00 easier than others \$1.00) but we do want to impress the idea of all helping that possibly can.

We often feel impressed to give for a certain cause and neglect carrying out our conviction. We ought to adopt some plan, having regular collections, some one to take care of collections. Whatever our method of collecting or giving, let us not allow our homes, our missions, and our home treasury go needy. "God loveth a cheerful giver."—Palmyra, Mo.

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tion and God will surely reveal to us the cause and also the remedy.

Belleville, Pa.



## FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.  
(200 S. 7th St.)

Dear Herald Readers, Greeting:—We take pleasure in again informing our brethren and sisters of the progress of the special effort to bring the Gospel to the lost of this city. We are now in the third week of the meetings and realize that the Lord is blessing us. We are bringing the "good news" to people in their homes, in the shops, on the street, and wherever we find an open door.

We feel very keenly the loss of our leader and counsellor, Bro. S. E. Allgyer, who was called home on account of the sudden death of his brother-in-law, Bro. Frank Umble, of Ohio. As Bro. Allgyer left the mission about midnight, the workers sang, "God Will Take Care of You," and the words had an especially deep meaning under the sad circumstances. Efforts have been made to get some one to take his place, but we have not succeeded.

Thursday evening a ten days' meeting closed in the Rock Island district. A good interest prevailed. There were 31 confessions and we believe many of them have found Christ precious to their souls. The zeal and earnestness of many is admirable in the face of the opposition they have. Parents tell their children they must leave home or their religion, etc. How thankful children should be who have praying parents.

On Friday, Aug. 1, we moved the tent to the Argentine district, and the workers changed their headquarters to Argentine Mission. On the same evening we began meetings.

Attendance is not so large as at the former place, but interest is good, God is convicting souls, and some have confessed Christ. Among those who confessed Christ is an old grandmother whose whitened hair shows her time to be short in this life. We are thankful that God is giving the ministry grace and Spirit-boldness to declare the whole counsel of God, to rebuke sin and lift up Christ as the only means of salvation.

On last Sunday we had the privilege of conducting the regular chapel service at the Federal prison, at Leavenworth, Kans. Twenty workers went with Bro. Mininger who preached to about 800 prisoners from the text, "What is your life" (Jas. 4:4)? In response to a gospel invitation 25 or more men confessed Christ. We believe some were in earnest. Our hearts were moved with compassion as we looked into the faces of these prison-bound men.

The meetings will close next Sunday evening. The burden of our hearts

as workers is for these who have confessed Christ, and we earnestly solicit the prayers of the Church in their behalf.

Yours in the service of Christ.  
Allen Erb and  
Perry J. Shenk.

Aug. 6. 1913.

Toronto, Ont.  
(1324 Danforth Ave.)

Greeting:—We want to announce a missionary conference to be held at our Mission Hall, Toronto, Sept. 1 and 2.

Bro. I. W. Royer of Orrville, Ohio, will be with us for a week's meeting from Aug. 31 to Sept. 7.

Sunday, Aug. 31, missionary sermon; Monday evening, Sept. 1, South America will be discussed under the supervision of Bro. J. W. Shank, Goshen, Ind.; Tuesday, Sept. 2, Bible study, Bro. S. F. Coffman, with talks from returned missionaries, and outgoing missionaries, Bro. and Sister G. J. Lapp, Sister Fannie Hershey, and others. A full program will appear later.

We desire the co-operation of our churches throughout Ontario and expect a good attendance. This is a rare opportunity for our Canadian people, and a great privilege to meet the outgoing missionaries and spend the last few days with them before they sail from Quebec, Sept. 4, for India.

Those desiring lodging and meals should correspond with some one at the Mission. Provisions can be made for a large attendance.

Pray for the speakers and for this meeting.

Yours in Him,  
John I. Byler.

Aug. 6. 1913.

## NOTE OF APPRECIATION

Through these pages we wish to acknowledge the many letters of sympathy from loving friends. It makes one feel that the loss is more than a personal one.

We were so confident that it was the Lord's will for both of us to labor for Him in India, but He has willed otherwise and we bow submissively to His will. I feel however that something has gone out of my life which was very precious to me.

I am almost made to tremble when I think of the many who would have heard the Gospel through Bro. Musselman and now will probably not hear it because there is no one to take up the work which would have been his. In the commercial and political world, when a man is called to a higher position, there is always some one to take up the work he leaves. How much more important to have vacancies filled in the Christian service

where immortal souls are at stake.

The Mennonite Church is so rich in young people and surely the Lord needs more of them in His vast harvest field.

Pray for us as we go to India that our lives may be used of the Lord wholly to honor and glorify His name.

Fannie H. Hershey.

Aug. 5, 1913.

## "NOT ONE CENT"

One of our pastors who worked up the envelope system with great care was astonished and grieved to have several men return the lists of objects with this comment opposite the item of foreign missions: "Not one cent." That such persons may realize the actual significance of their words, let us state their position in detail. What it involves is this:

Not one cent for saving a soul outside of the United States.

Not one cent for giving the Bible to other nations.

Not one cent for revealing a God of love except to Americans.

Not one cent for making Christ known as a Savior of all mankind.

Not one cent for giving the hope of heaven to a despairing world.

Not one cent for teaching the world the morals of Christ.

Not one cent for healing the sick beyond our borders.

Not one cent for education where it is most needed.

Not one cent for bettering the physical conditions of earth's wretched ones.

Not one cent for giving to the world what God has first given to us.

Not one cent for anything which we as Americans are not to get something out of.

Not one cent in attestation of our faith that we have a universal religion.

Not one cent for fulfilling the very purpose of Christ in redemption.

Not one cent for obeying the last command of Christ.

No, these men did not think what they were saying when they wrote those words.—The Missionary Herald.

"Not one cent," not one feeling of sympathy, not one prayer, that the millions in heathen darkness might learn of the Christ who came to save; but how much for tobacco, jewelry, gay clothing, "soft drinks," pianos, pleasure excursions, chewing gum, high-priced furniture, fancy driving teams or high-priced automobiles, useless trimmings, investments in "get-rich-quick" schemes, and other things used for self-indulgence and self-aggrandizement, and often resulting in self-ruination?



## Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### JOCHEBED, THE TRIED MOTHER

By Anna Eash.

For the Gospel Herald

Surely there is no mother without her trials. When we get to the land of the redeemed, we expect to be free from care and sorrow; but on this side there live but few good mothers without their times of trial. True, all are not tried alike. The mother whom we have in mind had a sorrow before which that of many cannot be named. She was the wife of Amram. It fell to her lot to have a son born when a cruel law was in force, which said every boy must be cast into the river. But mothers' love is stronger than all law, and in this case we see it ignoring the wickedness of man. At all cost and risk she determined to keep it.

Sometimes it is a trial to give up a dead child, but here is a child not dead or even sick. Do we wonder she hid him for three months? But alas, one night he must go. He is laid among the rushes in the water. But his mother first laid him before God, gave to the loving Father whose Word says, "Cast thy burden upon the Lord." After she cast her sorrow upon Him she sat in her darkened home to wait, hope and trust. Yes, tried mother, God cares for thee; trust Him when He wounds thee. Remember that "all things work together for good to them that love God." Was it not true in this mother's case?

True, the cloud was dense and dark; but God's bright, smiling face was above it. Has the sunshine all gone? Trust, and be not afraid; take hold of the Father's hand, and your sorrow shall be turned into joy.

We see how this mother's blessing came to her. The Lord not only saved the child, but sent him back to his mother again. The sorrow was lost in joy. And will it not be so when we get to the gates of the celestial city? The glory, the blessedness, the peace will be so great that we shall forget the trials of earth. If then disappointment and pain be our lot, let us look upward and go on, knowing that He who feeds the sparrows and clothes the lilies will not forget His own children.

"I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.

"And so beside the silent sea  
I wait the muffled oar;  
No harm from Him can come to me  
On ocean or on shore."

Chicago, Ill.

### SHOULD LOYALTY TO THE CHURCH BE TAUGHT IN OUR HOMES?

By J. M. Kreider.

For the Gospel Herald.

We answer: **verily, YES.**

Anything worth teaching in the Church should be taught in the home. I often think one of the reasons that many of our dear people are not more loyal to the Church is because loyalty has not been taught them in the home while they were young and tender. The home that is a power, is the home where all the members stand for the same thing.

If children are loyal to their home discipline (and every home should have its discipline) there will be no trouble about them being loyal to the Church to which they belong.

It is a hard matter for people generally speaking, to be loyal to something in the church that is so much different from the home. Anything that is a good thing in the home ought to be better in the church.

Children who are obedient to parents are usually loyal to their Church and conference, if loyalty has been taught them from infancy. Just as soon as a child is old enough to disobey it is old enough to get the first lesson on loyalty. Sometimes talking and coaxing may be all right; then again there may be times that severer means must be used for the good of the child and the love we have for it.

In our church work we find young people in error some times. Then there are those too who want to defend them, and rather look at their mistakes as not being so much after all; but we should remember that there is only one religion that will save from an endless hell that is the Christian religion, which is for old and young. The Bible says, keep the leaven out.

True, children need careful teaching and training, but when there is a "Thus saith the Lord," let us stand by the Word, lest our sympathy is a false one.

How different it is when told about the faults of our own children than when told about the faults of others. A certain minister who in a sermon told how wrong it was for any one to disobey any of God's commandments, was met by one of his members after he left the pulpit wanting to know if any of the sisters were guilty of the thing he mentioned in his sermon. He said, "Yes." The brother then in-

sisted that he tell him who it was. So the preacher said, "It was your daughter." And the brother was terribly hurt.

When we talk about loyalty in the home, we refer to Christian homes only. It looks very much as though the time has come when the Church must be more positive as to what our homes should be like. We advise against costly houses, fashionable furniture, musical instruments and all other extravagances, yet we have them east, west, and north. Observation teaches us that the children are usually as fashionable as the house and the furniture. How nice it would be if all the young people, both brothers and sisters, would adopt a regular uniform, then it would not be so hard to tell who the members are when in a strange place. May the fathers and grandfathers prayerfully consider the matter, then act as the Spirit leads. I think it clear to us all that fashionable homes will sooner or later end in fashionable churches.

My dear young people, we praise God for you. Be loyal to God in the home, in the church, and everywhere you are and we assure you that we shall overcome the world rather than the world overcome us.

Palmyra, Mo.

### RESPONSIBILITY FOR THE SAFETY OF THE YOUNG MAN

By Lizzie Shank.

For the Gospel Herald.

"Is the young man Absalom safe?" This was the question David asked concerning his son. How many fathers and mothers are asking this question today? Then comes the question, What is the responsibility for the safety of the young man? Let us divide this subject into several divisions, and briefly notice each one.

First, the responsibility of the home for the safety of the young man. It seems to me this is the most important responsibility. In the home is the place where the young man is trained to fight the battle of life, and how responsible are the father and mother for the safety of their boys while they are yet in their youth. To the father and mother who have the love, confidence, and respect of their boys this is not so hard, but with all that the boys must be taught the dangerous snares and traps that are set for them, and which are open to them every day. The young man is generally daring and forward, and sometimes considers things safe, which are not, and is not the father who has traveled the road before, and in looking back sees the

(Continued on page 318.)



## Sunday School

For the Gospel Herald.

Lesson for Aug. 24, 1913.—Ex. 16:2-15

### THE BREAD FROM HEAVEN

**Golden Text.**—Jesus said unto them, I am the bread of life.—Jno. 6:35.

**Introductory.**—God does for people what they can not do for themselves. Oftentimes, pitying His people in their weaknesses, He does for them what they might do themselves if it were not for their spiritual imbecility. This was one of those times. Israel had crossed the Red Sea, had sung praises to God, had started on the march. God had indeed delivered them in a miraculous way, but He had never promised to carry them to the promised land like babies, so that they would have nothing to do but to eat, enjoy the sights, and “see the salvation of the Lord.” It meant the suffering of hardships, and this the people were not willing to bear. As we think of grumbling, murmuring, complaining, rebellious Israel let us—before we get quite through condemning them—examine ourselves, and ask how much better we are under similar circumstances.

**Israel Murmured.**—What was the matter? They were out of something to eat. Well, what of that? could not the Lord provide for their sustenance now as well as He did for their safety when Pharaoh pursued them? They hadn't thought that far. All they thought of was that they were tired and hungry with no victuals in sight. Was there a fervent, devoted, trustful prayer to God that He might sustain them as He had done in the past? We have no record of it. But we are told that they set up this pitiful wail: “Would to God we had died by the hand of the Lord in Egypt, when we sat by the fleshpots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.”

Now that was grumbling to perfection. There was not a note of gratefulness for past favors and blessings in it. The rod of their oppressor and the God of their deliverance were alike forgotten. They thought only of being filled with bread in Egypt and having nothing to eat in sight here. They showed not one iota of trust in and reverence for God, and the blistering harangue of the professional scold was evident in their bitter complainings. They showed the common failing of weak humanity to look to this earth only and faithlessly grumble when things do not go to suit us.

**The Goodness of God.**—How pleasant to dwell upon the loving attitude of God at this time. He ignored their murmurings, passed by their imper-

fections, still counted these people as His own, and lovingly fed them. Evidently they were not so bad as they seemed. Doubtless their physical condition, their habitual irritability, and other things not pleasant were numbered among short comings, and a little blessing from the Almighty would again restore them to their senses. Had we been in God's place we might have done something rash and thus lost the opportunity of giving the world a great object-lesson on how to deal with imperfect man.

**Quails and Manna Furnished.**—The Lord appeared unto Moses and told him what to tell the children of Israel; that He had heard their murmuring, and that they would have an opportunity of seeing the glory of the Lord; that in the morning He would rain bread from heaven upon them, while in the evening quails in abundance would come into their power. Thus were their wants to be supplied, and they were to have another object-lesson proving the faithfulness and goodness of God and His power to care for His own.

Moses and Aaron went to their people and delivered the message, “At even,” they said, “ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning ye shall see the glory of the Lord.”

It was a great and wonderful sight. As Aaron spoke to the people they looked toward the wilderness and the glory of the Lord appeared in the cloud. Hear the divine message: “At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.”

“It is manna!” cried the children of Israel as they beheld the bread which was rained from heaven. Manna! yes, a nameless kind of bread. They had never seen anything like it before, yet it was refreshing and strengthening to their weary bodies, and they knew of a certainty that the Lord was able to and did care for His own. Both they and the world may know that the Lord is faithful that promised, “I will never leave thee nor forsake thee.” We, like Israel, may know that so long as we trust the Lord, move forward in faith and with courage, perform our duties, then surely God's promises will be verified in us and His name glorified in what we do.—K.

There can be no true manhood or womanhood apart from Christ. In Him we see our amazing possibilities. —Sel.

Send in lists of names of persons who ought to be taking the Gospel Herald and are not. To new subscribers until Jan. 1, 1915, one dollar.

## Our Young People

### DEFEATS OF INTEMPERANCE

Isa. 5:11-25

Topic for August 31

#### MOTTO

“He that overcometh shall inherit all things.”

#### OUTLINE OF TOPIC

- I. **What Is Intemperance?**—Any exertion of body or mind, or any indulgence of appetites or passions which is injurious to the person, or contrary to morality.
- II. **Temporal Ends Defeated by Intemperance.**—
  1. Prosperous homes.—Prov. 23:20, 21; 21:17.
  2. Healthy bodies.—Isa. 5:14, 15.
  3. Active minds.—Prov. 31:4, 5.
  4. Prosperous nation.—Isa. 5:13.
  5. Virtuous young people.—Hos. 4:11.
- III. **Spiritual Ends Defeated by Intemperance.**
  1. A knowledge of God's law.
  2. Grace and spiritual understanding.—Isa. 28:7.
  3. Power over the passions of the body.—Jno. 8:34; Rom. 8:13.
  4. The Blessings of God.—Gal. 6:7, 8.
  5. Hope of a glorious home in heaven.—I Cor. 6:9,10; Gal. 5:19-21.

#### STUDY OF THE TEXT

Isa. 5:11-25

Woe is pronounced upon those that follow strong drink. Along with the sensual appetites they had music for gaily and sensual enjoyment. The principal cause and sin of it all was their forgetfulness of the work of God. The prophet foretells the terrible results that will follow their intemperate life—famine and captivity and death. The inhabitants of “hell” (sheol or hades) would be increased through their sin. Their land would be left to flocks and herds of strangers. People at that day could plainly see the folly of the career of intemperance and the exalted character of the God who had brought them to judgment.

#### PERSONAL THOUGHT

Every indulgence of the sensual passions brings its weakening effect upon the character and will ultimately overthrow those who continue in it.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, **Captive**.
2. Relate Incidents of the Result of Intemperance.

##### For Young People.—

1. The Cost of Strong Drink in Terms of Humanity.
2. Failures that Have Come to Men as the Result of Some Indulgence.
3. Some Forms of Intemperance.
4. How to Become Temperate.

##### For Older People.—

1. The Power of a Temperate Life.
2. Blemished for Life.



# Gospel Herald

A Religious Weekly

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by

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, AUG. 14, 1913

## Field Notes

Bro. George J. Lapp is, at this writing, filling appointments in Rockingham Co., Va. A good interest is reported.

Bro. Joshua B. Zook of Allensville, Pa., preached for the congregation worshipping at the Altoona, Pa., Mission on Sunday, Aug. 3, filling the appointments both morning and evening.

Twenty persons from Montgomery county attended the regular services at Rohrerstown, Pa., on Sunday, Aug. 3. In the afternoon they visited the orphanage at Millersville and a boy was placed into the home of Bro. Jacob Moyer.—G.

Bro. D. N. Lehman of Lancaster, Pa., assisted in the harvest services at East Petersburg, Pa., on Thursday, Aug. 7.—G.

An interesting letter from the Lancaster City Mission came too late for publication this week, but will appear in print next week.

A recent letter from Lancaster Co., Pa., says, "The Rohrerstown congregation will have the assistance of Bro. Peter R. Nissley of Mt. Joy on Saturday afternoon, Aug. 9."

If previous arrangements were carried out the brethren, D. J. Johns of Goshen, Ind., and E. L. Frey of Wauseon, Ohio, left their homes Aug. 6 for a visiting and preaching tour among the brotherhood in Ontario.

Bro. E. J. Blough of Rockton, Pa., was a welcome caller at this office one day last week. He is spending several weeks visiting among the congregations of Pennsylvania. He left here on Friday evening for Chambersburg, Pa.

A card from the Philadelphia Mission says: "Sorry that Bro. Lapp's appointment had to be recalled. We had expected him Aug. 17, but his plans are changed, and we are not certain when he will come. Sister Lapp and the children are here now, will leave for Souderton in the morning."

Bro. J. D. Charles writes from New York: "I expect to meet Bro. and Sister Lehman (M. C.—missionaries from Dhamtari) at the pier Aug. 13." Bro. Charles expects soon to come back to his former home at Millersville, Pa., to spend a few months.

We are in possession of an interesting report of the Sunday school meeting held at Mechanics Grove, Pa., Aug. 7. We are glad for the promptness with which that report was sent in. While it came too late for publication this week, it will appear in print next week, the Lord willing.

**Ordination Services at Hershey's.**—At Hershey's Church, Lancaster Co., Pa., an ordination service was held on Aug. 5, at which time Bro. Abram L. Martin was called to the ministry. Five brethren went through the lot. The Lord bless our dear brother, and make his ministry profitable in the strengthening of Zion.

Bro. E. R. Miller of Fentress, Va., is one of those who have had experience in colonization work and who do not think that the entertainment of visitors is a hardship. In a recent letter he recites a number of his experiences, tells how the Lord has

Bro. John W. Weaver of Union Grove, Pa., has kindly consented to assist the Publishing House in the distribution of the book, "Among Missions in the Orient and Observations by the Way," in his home county and district. Any orders entrusted to him will receive careful attention.

In sending in renewals please give the exact name as it appears on the label of your paper. Otherwise, unless you are personally known to those having the subscription list in charge, there is danger that a new paper will be sent to the new name, while the name already on the list fails to get credit.

Sister Elizabeth Kreider and her niece, Sister Ada Kreider, both of Lancaster Co., Pa., were welcome callers at the Mennonite Publishing House last Saturday and worshiped with the congregation at the Scottdale Mennonite Church on Sunday. They had spent several months in Illinois, and left for Martinsburg, Pa., on Monday morning.

Continued dry weather which means smaller crops is reported from many sections in the middle west. "We know that all things work together for good to them that love God." Continued showers of blessing for the soul may continue to fall into the hearts of all who ask for them and meet the proper conditions.

An error crept into the announcement of the Mennonite Year Book and Directory as printed in the last two issues of the Gospel Herald. Instead of reading "ready now" it should read "ready soon." Read the new statement with reference to the Year Book, as found on another page. All who are interested in the welfare of the Mennonite Church will find the new Year Book an interesting and valuable booklet.

The death of Bro. B. F. Umble, whose obituary notice we print elsewhere in this issue, is another illustration of the uncertainty of life. He was doing faithful work helping his neighbor thresh, not thinking that he was in the midst of death. Others saw his danger as he was about to cross the interurban tracks, and tried to warn him; but the noise of the wagon combined with defective hearing made their efforts vain. As he neared the track he saw the trolley car coming on him, hesitated, tried to cross over quickly, and a moment later his soul was in eternity. For him it was "great gain;" for his church, family, and community it was a distinct loss; for the rest of us it is a timely warning.



blessed him, heartily approves of colonization work, and bids welcome to all friends who are inclined to favor them with a visit. Hospitality is one of the things commended in the Bible (Rom. 12:13).

**Bro. Benjamin Gerig** of Smithville, Ohio, known and beloved by many people, a bishop and hard worker in the Church for many years, passed to his eternal reward early on Tuesday morning, Aug. 5. He had been a sufferer for many months, and his death means an exchange of earthly pain for a glorious eternity. At the same time it means a great loss to the Church to which he had given so many years of faithful service. May God comfort the bereaved, and raise up others to fill up the gap made vacant by his death. Obituary notice next week.

If previous arrangements were carried out the brethren, D. N. Gish and Lehman Kraybill of Lancaster Co., Pa., are lending a helping hand to the work of the brotherhood in Cumberland Co., Pa. They expected to be present with the congregation at Slate Hill on Saturday, Aug. 9, in a harvest home service and again on Sunday morning in the regular services, filling an appointment at Churchtown in the evening. Bro. Burkholder made appointments for them in his district, beginning with an appointment at the Strasburg Church on Monday evening. The Lord add His blessings.

## Correspondence

**Guernsey, Sask.**

(Sharon congregation.)

Dear Herald Readers, Greeting in the Master's Name:—By request of a brother in Pennsylvania I shall endeavor to write an article from this place. Our many readers may be anxious to learn of conditions at this place. We surely have reason to thank kind Providence for His guiding hand upon us throughout our journey to this place from Lancaster, Pa., on April 1, 1913, a distance of over 2100 miles. All have been enjoying good health from that time up to the present. We also feel very grateful for His goodness since being at this place, as we were surely blessed with a feast of spiritual messages throughout our conference which was held at this place on July 1-3. Sunday school conference was held July 1. Many thoughts were brought out which if heeded will prove of assistance to our Sunday school workers; such as promptness of attendance, methods of creating better interest in both young and old.

We were favored with a very interesting address by Bro. Geo. J. Lapp,

returned missionary from India. He spoke principally to the children, giving a description of costumes in India and methods of teaching which was truly very interesting and we hope beneficial.

For those who may be interested I shall endeavor to give a brief description of our country at this place. The Giver of all good is showering blessings, both naturally and spiritually, upon us. A series of meetings was held at this place after conference, conducted by Bro. N. B. Stauffer of High River, Alberta. During these meetings three precious souls made the good confession. May they hold out faithful and be shining lights in the Master's service, is our prayer.

We were having very favorable weather for the maturing crops the last 2 weeks, but about 2 weeks previous was rather wet.

Wheat, barley, oats and flax, are now making a remarkable growth. When some of our eastern friends hear of the grain grown in this land of snow as some term it, they think it hardly possible to mature grain in so short a season, as it has been reported and we find it to be a fact that some wells have ice in them as late as July. But when we come to think of having sunrise at 3.30 A. M. and sunset at 8 P. M., and then compare conditions with eastern conditions, we can soon realize that we have many more hours of sunshine in one month than they have in the East. The spring was very late and wet on account of heavy snows melting so rapidly. We had little work done on the land before May 1 and wheat that was sown at that time started to heading from 68 to 70 days from time of sowing; and wheat sown as late as May 20 started heading in from 50 to 55 days from time of sowing. Vegetables are also making a strong growth. We had the first new peas and potatoes on July 14. Oats is also heading at present as well as barley and flax. Farmers are busily engaged in plowing for next spring's sowing. We expect wheat harvest to be here about Aug. 20. We have every reason to thank the Giver of all good for encouraging crop conditions on every hand. May we also be especially concerned about the spiritual harvest which fields are already ripe to harvest on every hand.

To any of our eastern friends who may be contemplating the taking of a prospecting trip through any part of the Northwest we extend a cordial invitation for such to give our section a call. We ask an interest in the prayers of all God's people in behalf of the small colony of 56 members at this place that all may remain faithful and others be brought into the fold of Christ. We have church and Sunday school every Sunday, young people's meeting in the evening.

May the Lord bless the efforts of all the faithful is our prayer.

Martin D. Musser.

July 27, 1913.

**Wadsworth, Ohio**

Bro. Enos Hartzler and family paid the Bethel congregation a visit July 20, Bro. Hartzler preaching to us the eternal Word.

Aug. 3 Bro. J. F. Brunk and family were also with the Bethel congregation, at which time Bro. Brunk delivered God's message to us. We heartily appreciate these visits and welcome others to come and worship with us.

N. A. L.

Aug. 4, 1913.

**Fentress, Va.**

Dear Herald Readers, Greeting in Jesus' Name:—We expect to hold our Bible conference the first week in September. Instructor, Bish. David Garber of Alexandria, Va.

Among visitors since our last writing were the brethren, Henry H. Baer of Hagerstown, Md., and J. C. Miller of Hanover, Pa. They filled one appointment an then left again. Their sermons were interesting and helpful. Subject, The Overcoming Life. We feel to thank God and the brethren for the visit and encouragement they gave us.

Bro. Noah Miller of Springs, Pa., and his two sisters, Estie and Ella of Scottdale, Pa., are here visiting their sick and afflicted mother who is suffering from dropsy and heart failure. But we are glad to say that she is improving again. We hope she will soon be enjoying good health, if it is the Lord's will. While with us Bro. Noah filled three appointments at the church and one at his parents' house. We feel thankful to God and the brother for the messages we received from God through him. We have an abundance of rain, and last week it was very warm. Thermometer 98 in the shade; but now cooler, and general health good.

I. W. Eby.

Aug. 4, 1913.

**Parnell, Ia.**

(West Union congregation.)

Greetings:—On Aug. 3 Bro. Simon Gingerich of Henry Co., Ia., also Bro. Sanford C. Yoder of the East Union congregation, came into our midst and broke the bread of life to us, the subject of their discourse being God.

Bro. Geo. J. Lapp and family were with us a day during the middle of July, this being their last visit with us before returning to India. The brother also preached at Daytonville one evening before leaving for other places.

D. B. King.

Aug. 7, 1913.



## Miscellaneous

### "MY CHURCH"

"My church"—for this we thank Thee,  
 Lord;  
 Age after age  
 Thy Church still shines for Thee, from  
 whom  
 Her light doth come. We mourn that  
 through the years  
 Ofttimes the guiding lamp hath dimly  
 burned,  
 And storm-tossed souls scarce found the  
 way;  
 Yet now we pray,  
 As of Thy grace Thou pardonest,  
 Accept Thy people's praise.

Give strength unto Thy Church, O Lord.  
 That she may stand  
 Loyal and true to Thee whose name  
 She bears. Give strength that e'en as  
 Thou didst move  
 'Mid helpless, sin-bound, sorrowing ones  
 of earth,  
 Bringing them life and joy, so she  
 May ever be  
 The succor of sad, stricken hearts;  
 The help of those who need.

Give wisdom to Thy Church, O Lord,  
 That when men seek  
 For guidance in life's devious paths,  
 For counsel when perplexing problems rise  
 They shall not seek in vain. Thy ways  
 make known  
 That she may teach Thy holy will,  
 And so fulfill  
 Each day the purpose of Thy love—  
 Her highest destiny.

But ever give Thy Church, O Lord,  
 The consciousness  
 Of Thine own presence in her midst;  
 Her living, guiding, and controlling Head.  
 Then in Thy power shall she be strong to  
 serve,  
 In all things daily witnessing  
 To Thee, her King—  
 Grant this, O Lord, we humbly pray,  
 And let Thy saints rejoice.

—Selected.

### HINTS TO WRITERS

By J. A. Ressler.

For the Gospel Herald.

I am sure that conscientious secretaries of conferences of various kinds will be glad to read a "hint" in regard to reports for the paper.

To write an ideal report of a conference or other meeting is by no means an easy task. A great deal of credit is due the painstaking secretaries of church and Sunday school conferences, Sunday school meetings, Bible conferences, and various other meetings for the excellent grade of work they have been sending to the papers.

The ideal report is short, but not too short. The meeting was good, a great many good things were said and done, and the report should tell about all the best things so that others may know them too. The great problem is not what to say, but what to omit. If the report is too long the majority of the

readers of the paper will skip it altogether. If it is too short some very interesting and even essential things are liable to be omitted. The length of the report should be regulated by the importance of the meeting reported, the extent to which the subjects discussed and decisions reached are of general interest, and the helpfulness of the discussions in guiding others who have had or are likely to have similar problems.

The secretary should make a great many more notes in the meeting than he means to send to the paper. The notes should be carefully preserved and picked over immediately after the close of the conference. The best of victuals get stale if allowed to stand too long. So does the best of reports. Select the gems, write them out in attractive style, and send them in before the memory of the meeting has passed from the mind.

There is a class of reports which would be very good if there were not so many of them just alike. Bro. A. is assisting at a Bible conference at Z. and he has "Consecration" as one of his main themes. The leading thoughts he presents are as follows: "———" Bro. B. is conducting a Bible conference at Y, and "Consecration" is one of the leading themes he is presenting. Among the thoughts he presents are the following: "———" Bro. C., with Bro. D. and others, is making a sensation at X. And "Consecration" ————. I am afraid to finish the sentence for fear you will not read it. And now you have the thought. It's just the same way in reports of Bible and other conferences. The first report is excellent, the second is a repetition, the third is less interesting, and later on the subject is skipped by most readers. In giving reports, better not give such "thoughts" as are likely to be reported again and again. Give the ideas that are either new or are given in a new and attractive way.

Finally, read reports of other meetings. You will find some that you recognize as interesting, uplifting, and helpful to you. Use such reports as your models—not for exact imitation, but in a very general way. You will find some like this, for they are often printed.

Scottdale, Pa.

### UNION AMONG MENNONITES UPON BIBLE GROUNDS

By J. B. Smith.

For the Gospel Herald.

Every lover of the Lord Jesus Christ and His Church hails with delight every legitimate effort in the direction of promoting union and co-operation among believers. For brethren to dwell together in unity is both good and pleasant. *Psa. 133:1.*

In our interest of and prayer for a closer bond of fellowship among Mennonites (if not among all believers) there should first be a distinct recognition of the fact that the Church of Christ is one. "There is one body" (*Eph. 4:4*). "But now are they many members, but one body" (*I Cor. 12:20*). "I am the vine, ye are the branches" (*Jno. 15:5*). The Church is a body an organism of which Christ is the Head and vitalizing center. This unity is an actual fact or condition—not something man is to seek to accomplish, but something he is to recognize and believe as inherent in the institution itself.

There is, however, a vast difference between this essential unity of the Church and its practical outworking and demonstration in religious life and activity. Hence the words of the apostle, "Endeavoring to keep the unity of the Spirit in the bond of peace" (*Eph. 4:3*). He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers . . . till we all come in the unity of the faith, and of the knowledge of the Son of God" (*Eph. 4:13*). In these Scriptures the apostle seems to anticipate the failure of the Church to keep this essential unity; that is, to practically exemplify it in life and endeavor. At any rate we find the Church of Christ today divided into a multitude of factions and schisms.

He who remembers our frame and takes into account the fact that we know only in part may sanction in a measure the diversities of administrations as represented by the various denominations of the present day. As we shall see later, fellowship and co-operation are not the most important things. If they were, Luther and Menno Simons and Calvin and Zwingli should have remained faithful adherents of ritualism and priestcraft, so that we might still have an undivided Catholic Church. There can be no doubt, however, but that a divided Protestantism would meet with divine approval rather than a united Catholicism.

But not all religious movements have had a legitimate birth. Granted that the great religious movements as inaugurated by the mighty men of God mentioned above were heaven-born, there can be no doubt but that many of the more recent divisions and subdivisions, have been brought about by would-be leaders who were dominated by questionable motives and unscriptural methods.

In the Mennonite Church of today we find more than a dozen divisions and schisms. "Brethren, these things ought not so to be." Let us quit this dividing of our forces and let us rather seek to combine them. It might be well to remember that other things being equal, the greater regard there



is among a people for discipline and truth the greater the occasion for disagreement and disunion. Some denominations allow each member to do "that which is right in his own eyes." Among such of course there is no occasion for division and separation. The Mennonite Church of the past has always had a sacred regard for truth and in this connection she has maintained a rigid discipline. Hence one of those who honestly differed in their interpretation of what they regarded as vital truth, would sooner separate their church affiliations than surrender their honest convictions. It may be said, however, that some of the divisions among Mennonites are due to an over-emphasis of minor religious truths.

But the time has come when not only Mennonites, but the whole religious and civil world have come to recognize the impotency and incompetency of divided effort. The following statements have become watchwords: "United we stand; divided we fall." "We must hang together, or we must hang separately." "In union there is strength." "A house divided against itself cannot stand." According to divine mathematics the law of united effort is to the law of single effort as five is to one; as is evidenced in the following quotation from the last song of the great lawgiver. "How shall one chase a thousand and two put ten thousand to flight" (Deut. 32:30)? It stands unquestioned that if the Mennonite Church were a united Church she would wield a power five-fold greater than what she does today.

Before we suggest the Bible method upon which all Mennonites may unite, let us first notice a few words of explanation and warning.

In these days of unionism and consolidation it is very important to ascertain what sanction such movements have in Holy Writ. Let it be said first, that the Bible has no endorsement for fellowship as an end in itself. The first word the Bible has for man is not unification but separation. "I have chosen you out of the world" (Jno. 15:19). "Have no fellowship with the unfruitful works of darkness" (Eph. 5:11). "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness. . . . Come out from among them, and be ye separate" (II Cor. 6: 14-17).

The familiar slogan, "The universal Fatherhood of God and brotherhood of man," may be a pleasing attempt at Utopia, but as a tenet in theology it goes on all fours. Men by nature are "the children of wrath" (Eph. 2:3). They have the devil for their father (Jno. 8:44). As Canon Westcott has observed, "There is no case where a fellowman as man is called a brother

in the New Testament." The great cry for union today ignores, in a large measure, the fact that the only fellowship which heaven can endorse is that which is brought about by a new birth and adoption into the family of God; by an indwelling of the Spirit of God whereby we cry "Abba, Father," and which is fostered and perpetuated by an unqualified obedience to God's holy Word.

This modern unionism does not "put first things first." It minimizes the doctrines of Christ and magnifies the doctrines of men. It says, first, fellowship; doctrine afterwards: or rather, it has much to say about fellowship and brotherhood, and winks at doctrine. **The Bible reverses all this.** Love to God is the first and great commandment, love to man is the second (Matt. 22:37-39). "They continued steadfastly (1) in the apostles' doctrine (2) and fellowship" (Acts 2:42). (1) "I have chosen you out of the world" (Jno. 15:19). (2) "I pray for these that they may all be one" (Jno. 17:20, 21). "The wisdom that is from above it first pure, then peaceable" (Jas. 3:17). "If we walk in the light, as he is in the light, we have fellowship" (I Jno. 1:7). These scriptures put love to God before love to man, doctrines and obedience before fellowship, separation before unification, purity before peace. In other words, practical Christian fellowship can only be "kept" as men surrender to Christ and to the extent that they yield obedience to His Word.

Then again truth is not inclusive but eliminative and exclusive. As a rule, the more truth is revealed the less the number of adherents. This is plainly demonstrated in the life and ministry of our Lord. At first He had a multitude of followers. As time went on and as He revealed the deeper spiritual truths and the real meaning of discipleship, His followers diminished more and more until with sad heart He turned to His disciples and said, "Will ye also go away" (Jno. 6:67)? Finally when truth itself was put on trial we see the disciples, too, had forsaken and fled and in the solitariness of Golgotha we find Truth standing alone surrounded by a jeering and scoffing world which had nothing to offer It but a crucifix.

Another note of warning needs to be sounded with regard to the modern popular unification movement. According to the sure word of prophecy as understood among others by such students of the Scriptures as Pierson, Morgan, Gray, Moorehead, Gabelein and Pember, this unification movement will end in an unprecedented catastrophe. The "signs of the times" add their testimony to such interpretation. Of course, when one takes the position that the present age is to end in a calamity, he hears the

the cry of "pessimist! pessimist!" But it is the pessimism of which the Master was guilty when He said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14); when, in answer to the question, "What shall be the sign of thy coming?" He replied, "Many false prophets shall arise and shall deceive many and because iniquity shall abound, the love of many shall wax cold" (Matt. 24:11, 12); when He asked the searching and significant question, "When the Son of man cometh shall he find the faith upon the earth" (Luke 18:8—Grk.)? It is the pessimism evidenced by Paul when he wrote, "The Spirit speaketh expressly that in the latter times some shall depart from the faith" (I Tim. 4:1); and again, "This know also that in the last days perilous times shall come" (II Tim. 3:1). It is the pessimism of Peter when he declared, "Knowing this first that there shall come in the last days scoffers walking after their own lusts" (II Pet. 3:3). It is the pessimism of John the last seer of Holy Writ, who lifting the curtain and peering into the future portrays with the unerring hand of inspiration the apostasy and lukewarmness of the Church in the last days.

Now what about the proposed union of Mennonites?

If we have any respect or reverence for the name Mennonite as such, let us compare our doctrines and practices with his, to whom we owe our denominational name. Have we drifted? Then let us retrace our steps and get back to the old paths. Mennonites were at one time a united people. Today they are divided. What is the remedy? **Back to the place of departure.** When Abram left Bethel he sojourned in Egypt but he found no altar till he got back to Bethel again. When Joseph and Mary lost the child Jesus they found Him not again until they went back to where they had left Him. **The Mennonite Church will find fellowship or union where she left it. That is the only salvation.**

But that is not the end of the matter. A greater than Menno is here. Menno was a man of like passions with ourselves. He was fallible. Like Wesley he left no system of theology, neither can a complete system be formulated from his writings. The final and sufficient word to those who would seek a union among Mennonites (or, for that matter, among all believers) is, back to Christ! back to the Bible! To the law and testimony! How readest thou? What saith the Scriptures? The only union that is worthy the name is that which centers in Christ and in conformity to His Word. The nearer we get to Christ the nearer we get to each other.



If we have, and to the extent that we have, fellowship with God will we have fellowship with each other. "If we walk in the light as he is in the light, we **have** fellowship one with another."

In Him we are one. There may however be a unity of the Spirit but not a unity of faith and knowledge. There may be a unit in organism but not a unit in organization. The latter can only exist as there is fidelity to the former. It is only to the extent that the unit of organism receives its proper and faithful interpretation that the unit of organization will receive its proper mold and character.

If a man says, "I believe in the Lord Jesus Christ, and on the ground of that proposition I will fellowship with you," to be consistent with his proposition it means that he will unqualifiedly accept and render obedience to everything Christ (or His apostles through His authority) taught in His Word. This the following Scriptures clearly prove: "If ye love me keep my commandments" (Jno. 14:15). "Why call ye me Lord, Lord, and do not the things which I say" (Luke 6:46)? "If ye know these things, happy are ye if ye do them" (Jno. 13:17).

It is evident, therefore, that **fellowship must be restricted**. This is admitted by all Mennonites. Not to do so would be to rob the Church of all disciplinary and governmental authority. But where draw the line? Is the name Mennonite a sufficient guarantee for fellowship? No; there is no virtue in the name Mennonite. Is the fact that we are one on the Peace question sufficient reason why we should unite? Then we (represented by the Gospel Herald) should first unite with the Brethren Church, for they too believe in the doctrine of nonresistance and at the same time they are more nearly in harmony with our teachings than many of the Mennonite factions. The **determining factor is doctrine**. As we have seen, doctrine must come before fellowship. So then if we want to get together let us remember that first we must agree on what we regard as vital and fundamental teachings of God's Word. If we cannot agree on these, we had better worship God in our separate little groups and if we are honest in our agreement to differ, the Lord will forgive us our ignorance.

Let us notice in a few words the movement on foot looking toward the unification of all Mennonites.

The educational leaders have taken the initiative and it is their fond hope that the establishing of a union theological seminary will eventually result in merging the various branches of the Mennonite Church into one body. (See Berne Witness.)

Now it seems to me this agitation

for unification is both irrelevant and premature. It is irrelevant because the agitation comes from the wrong source. This is not primarily an educational but ecclesiastical question. Church leaders, not educational leaders, should take the initiative. Then it is premature because there is not a sufficient uniformity of teaching to encourage unification.

Let those that agree on doctrinal matters establish a theological seminary if they need it, but the conception of a union theological seminary under the control and patronage of all Mennonites is delusion and such a movement had better die now of infantile paralysis than later (as it surely must) of premature old age.

The two leading branches of Mennonites more directly interested in the proposed union are the Mennonites proper and the General Conference Mennonites. The one branch has been taking a conservative attitude toward the modern trend of religious thought, the other a liberal one. The one holds vital and sacred such doctrines as feet-washing, the devotional covering, non-conformity to the world in dress, and the holy kiss, the other branch ignores these doctrines. Now there is no real fellowship without agreement. To walk together in the final analysis means to be agreed. In consenting to a union the conservative branch would virtually sanction the latitudinarianism of the liberal. Who ever heard of two factions uniting, the one conservative and the other liberal, where the conservative was not eventually swallowed up by the liberal? It may be said without any qualifying terms that whenever such union has been effected there has always been a gravitation towards the lower level. Like rivers flowing into the ocean, no matter from what various altitudes they rise they will eventually meet on a common level.

Should we as the conservative body favor union without regard to doctrinal differences, we would save a good deal of time and breath if we would begin at once to teach that there is nothing wrong in fashionable attire, in life insurance, and in a salaried ministry; that the doctrines of Feet-washing, Devotional Covering, Greeting of the Holy Kiss have become antiquated.

But is there no possibility for a union among Mennonites? There is. Every Mennonite should hope and work and pray for such a happy consummation.

As we have noticed before, the Mennonite Church was at one time a united church—she may be so again. The greatest barrier to a union, no doubt, is the matter of simplicity of attire. The General Conference Mennonites have drifted the farthest here.

But they are not the only branch that has drifted.

Our word to all Mennonites is, Back to the point of departure. Taking that place as Mennonites, let our united watchword be, Back to Christ! Let us in the light of Gods' Word and from that original viewpoint, endorse the common creed of faith in the God, the Christ, and the Spirit of the Bible. Let us believe and practice what the Scriptures from cover to cover, teach. Let us adopt and practice such methods of activity as have the sanction of Gods' Word and which the times demand and we will find ourselves joined in a common brotherhood united in a common cause against a common enemy and wielding an influence for truth and righteousness in the world many times as great as heretofore. The Mennonite Church would then be an adornment to the doctrine of Christ, a pattern to the great world of needy men and women who are ready to unite themselves with a church that faithfully carries out its mission and preaches a free and full salvation.

The question now comes, "Do you really desire a union?" Or do you mean absorption? If a union on Bible grounds, are you willing to pay the price? Are you willing to sacrifice personal interests for the common good? Are you willing, like Paul, even be accounted as the offscouring of the world for Christ's sake

But a Bible union does not mean the surrender of Bible doctrine. Deference and due regard must be had for all concerning their convictions as to what constitutes vital Christian doctrine. We say, therefore, to the more liberal branches of Mennonites, Do not ask us or tempt us to surrender our honest religious convictions. We think we also have the Spirit of God and are taught of God. As long as there is no revision of Scripture higher than that of human authority we propose to stand by John thirteen and First Corinthians eleven. On the other hand we ask, "Is there a sacrifice of religious convictions in stooping to wash your brother's feet? Can you not conscientiously lay aside the headgear of the present day and adopt the plain bonnet and the modest devotional covering? Would you grieve the Spirit of God were you to observe the salutation of the Holy Kiss?" We answer, not if God's Word is immutable. "If ye know these things, happy are ye if ye do them."

Let the community in which the proposed seminary is to be located take the initiative. Let them for example practice simplicity of attire and general separation from the world as did their fathers but a generation ago, and I will venture the prediction that if the same spirit of self-sacrifice and devotion to truth is carried out in oth-



er points of difference, that the time will soon come when we will be a united Church and an invincible people, one that God will own and bless mightily with grace and power. God speed the day.

On the other hand, if there is not a real, burning desire to seek for the old paths and walk in them; if fellowship is magnified at the sacrifice of doctrine; if fellowship with man is emphasized rather than fellowship with God and obedience to His Word—if a union is proposed on such grounds, it is God-dishonoring and worthless, and those of us who are still old-fashioned enough to believe that the teachings of Christ are the Alpha and Omega for every twentieth century Christian, had better follow our appointed path of separation and non-conformity to the world; for we will then have the smile of God's approval here and the assurance of fellowship with all the faithful yonder.

Hesston, Kans.

### A LETTER FROM LOS ANGELES, CALIF.

By S. B. Zook.

For the Gospel Herald.

While visiting Salt Lake City we had the pleasure of attending services at the Mormon Tabernacle, which is an immense building seating 5000 people. In the morning we had a session of Sunday school conference which was conducted quite differently from what we find elsewhere. In the afternoon the subject was: "Ignorance and Education." The noise from the large organ and the voices of 5000 people created such music that I cannot describe it. When I inquired of the Information Bureau at the tabernacle one of the members took charge of me and conducted me into the tabernacle and gave me much information regarding their doctrine.

I also visited the Mennonite and River Brethren Churches at Upland, Calif., and rejoiced to find them worshiping in the spirit and truth the same true God we worship elsewhere.

Upland is situated near the base of mountains which reach an elevation of over 10,000 feet. The atmosphere is mild and balmy and a splendid locality to raise all kinds of fruit, especially oranges, lemons, figs, plums and all kinds of grapes.

The Western Mennonite Conference (Progressives) has decided to build a sanitarium at the base of the mountain near this place. They have purchased 20 acres of ground and will begin work at once and when completed will be a great relief to those who come here for the benefit of recreation both temporal and spiritual. I also visited the Mennonite members at Pasadena and Los Angeles.

Of course, it is true here in California that wherever the land is level and productive, especially for fruit growing, it sells for an enormous price; but as the climate is invigorating, the atmosphere pure and balmy, the fruit trees laden with tropical fruit, and the evergreen shade trees and the flowers of every color are all around us, it truly makes us feel that it is good to be here.

Tuesday while I was in Pasadena I was introduced to — Mohler, Supt. of the "Pisgah Home," Los Angeles. He gave me a special invitation to visit and take a meal at the institution. I arrived there Friday and spent the greater part of the day to learn of the wonderful power of prayer and faith in divine healing. After I introduced myself a number of the workers who had been healed took me to the tabernacle and pointed out to me a number of wheel chairs, canes, bandages, crutches of all kinds which were used and abandoned by the lame, the halt and cripples. A number of those who were cured testified to me and declared it was only through the power of the Lord Jesus Christ that they were healed and instead of being cripples they now possess a strong constitution, are robust and healthy. They give all the glory to the true God. Am sorry to say that many people fall short of having the true faith established in their hearts. I enjoyed the day and visit and received much encouragement.

Last night I attended the Apostolic Mission Meeting and tonight we have a missionary meeting on the streets and in the hall at the Penial Mission on Main St. I could write up a whole page for the Gospel Herald, but time as well as space will not permit. We feel to praise God for the blessings we enjoy.

Aug. 1, 1913.

### HOW TO HAVE HEAVEN ON EARTH

By S. S. W. Hammers.

For the Gospel Herald.

If the spirit of sacrificing love as seen in Christ on the cross were universally incarnate it would make this earth a paradise of peace and joy. All wars, even rumors of war, would then cease. If all men loved well enough to die for one another, they would never kill each other. It would close all the divorce courts in the land, for if husbands and wives loved well enough to die for each other, such a thing as unfaithfulness, and even unkindness, would be impossible. It would solve the problem of labor and capital, for if the laborer and the capitalist loved well enough to die for each other, they certainly would not oppress, or make unreasonable demands of, each other.

It would run all business enterprises according to the "Golden Rule," for if all men loved each other enough to die for each other there could be no lying or cheating to make money. It would be so easy then to "Do unto others as you would have them do unto you." And if all the world really believed that Jesus died on the cross to bear the chastisement of their sins, character would be transformed, and we would have a heaven upon this earth.

Gettysburg, Pa.

### DO IT TODAY

O my dear friend, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them, out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.—Phillips Brooks.

### COURAGE

Because I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look beyond  
Its tumult and its strife.

Think you I find no bitterness at all  
No burden to be borne like Christian's pack?  
Think you there are no ready tears to fall  
Because I keep them back?

Why should I hug life's ills with cold reserve  
To curse myself and all who love me?  
Nay!  
A thousand times more good than I deserve  
God gives me every day.

And in each of these rebellious tears  
Kept bravely back, He makes a rainbow shine;  
Gratefully I take His slight gift; no fears  
Nor any doubts are mine.

Dark skies must clear, and when the clouds  
are past  
One golden day redeems a weary year,  
Patient I listen, sure that sweet at last  
Will sound His voice of cheer.

—Selected.



(Continued from page 310.)

danger, responsible for the safety of his own son?

Second, the responsibility of the Church for the safety of the young man. This is another great responsibility. No young man is fitted for the rough climbing, snares, etc., in life until he is a Christian, and is not the Church responsible for this? What is the Church for? Its principal mission is to win souls to Christ; and does not this make the Church responsible for the safety of every young man in the community? The Church should be interested in the welfare of the young man, and should there be some who do not attend Sunday school and church it is the duty of every church member to find out the cause, then try to remedy it, and encourage them to come to Sunday school. After you have succeeded in getting them to Sunday school, then it should be made so interesting they will want to come back. If this can be accomplished one of the greatest safeties for the young man has been reached. The young man who is a Christian, and attends church and Sunday school is safe from many of the evil influences about him. It is high time for the church to awake to the fact that the safety of the young man is a responsibility on her, as well as on the home.

My third and last point is the responsibility which we as Christian young women have for the safety of our brothers and the young men of the community. You may perhaps hear some young woman say, "I can't help what the young men do, and it is none of my business." But there is where she is mistaken. If only young women realized the worth of their influence upon the young men, both their own brothers in the home, and outside young men, I am sure every girl would be more careful of her conduct. Young women, God has endowed you with rich gifts. How great is your power to lift or pull down. Which are you doing? A young woman exercises her influence first and most strongly by being good herself. By being good we mean all the word implies: truthful, sincere, virtuous, Christ-like. Such a girl goes on her way with strength and power. Her silent influence counts for much, for the safety of the young people around her. The influence of every true, and earnest young woman will be for the elevation of the race, the enlightenment of society, the happiness of the home, and the purification of the Church. O, young woman, raise your standard high, and never fall from it, and you will be surprised at the influence you will have upon all your associates, young women as well as young men. The young women who win the respect and confidence of young men

have done much toward raising them to a higher and nobler plane of life, and in this way she is responsible for his safety.

We have noticed the responsibility of the home, the Church, and the young woman for the safety of the young man. May each awake to their position, and strive for the salvation of these young souls.

Versailles, Mo.

**The Gospel Herald until Jan. 1, 1915, one dollar. Sample copies sent free upon application.**

#### REPORT

**Of the Fourth Annual S. S. Conference  
Held at the Mennonite Church near  
Tuleta, Tex., July 4, 1913**

**For the Gospel Herald.**

The fourth annual conference of the Tuleta Mennonite Sunday school was held on July 4, 1913. Opened at 10 A. M. by D. S. King.

Organization as follows: Mod., D. S. King; Asst. Mod., D. Y. Hooly; Secys., Paul Hooly, C. C. Schrock; Chor., J. D. Hostetler.

I do not wish to take up the space to tell all that was done but can say that there were many helpful thoughts presented and a number of spiritual admonitions given and a number of good, instructive essays read. The children's exercises by Sister Mabel Silcasko, were especially good. It was a day long to be remembered.

We have frequently been asked why we have our conference on July 4. There are several reasons for it. First, we prefer a spiritual celebration. Second, while the world is enjoying the natural things of this world we are feasting on heavenly things. Third, it also shows to us who has a desire for the things pertaining to God and His glory or who has a desire for the things of this world. Fourth, how could we spend it to any better advantage as our main object is to keep our children away from those worldly pleasure-seeking places which we know that the world is giving on July 4?

Yours in the Master's name,  
C. C. Schrock.

#### MISSION MEETING REPORT

**For the Gospel Herald.**

The 71st Quarterly Meeting of the Mennonite Sunday School Mission was held at Millersville, Pa., July 30, 1913.

Devotional, Bish. Abram B. Herr.

Moderator, Amos Charles.

The following sermons and addresses were delivered:

**Harvest sermon,** Bish. Jacob N. Brubacher.

**Characteristics of the Day,** John L. Stauffer.

**Proper Attitude toward the Young,** J. E. Hartzler.

**The India Field,** George J. Lapp.

**City Mission Work,** Amos W. Geigley.

**Opportunities,** John W. Weaver.

**Workers' Meeting,** Daniel N. Lehman.

**Sermon,** Geo. J. Lapp.

Supt. Mellinger reported that the debt of the Philadelphia Mission has been reduced to \$400. Also that a proposition has been made to organize an Eastern Mission Board, and appointed D. N. Lehman, Abram Eshleman and John B. Senger, a committee to present the question to conference.

Contributions, \$330.28.

A few of the thoughts are here presented:

God leaves us not without witness.

Given the eye to see, the ear to hear, the hand to work, and the faculty of speech.

What the eye is to the body, the mind is to the soul.

The god of this world blinds the mind of man, and condemnation comes upon him because he loves darkness rather than light.

We cannot plead ignorance because the opportunities to know are so plentiful.

The dinner bell rings, and the family is gathered around the table, to partake of the things that nourish the body, but never think of thanking God for the blessings bestowed upon us.

By our forefathers going out to plow and till the soil, and by hard work and economy, we are enjoying what we are, this should fill our hearts with gratitude to God, and our fellowman, that our pantries, our larder and our purse, should open to our neighbor who is in need of this world's goods.

We should live so close to God that the world will have nothing to do with us as associates.

Seven so called Christian nations are spending \$1,085,000,000 to build battle ships, and armorage to protect themselves, and speak of peace movements to propagate peace among them.

Socialism an effort to clean up the world without Christ.

We are in danger of losing what we have gotten, and should be very careful what we endorse in these latter days.

We would like to see the great movements in the religious world end in a prayer meeting, instead of a banquet.

It is an advantage for the teacher to know what the pupil is thinking about.

In 25 or 50 years our church will be composed of the young people of today, and will be what they are willing to make it.

Our young people expect Christian correction, support, sympathy, and confidence from the Church, and the Church expects loyalty from them.

Bro. J. S. Musselman's departure is a strong plea to the young people. Who will rise up and say, "Lord, send me; I am willing to take the place?"

If you think the cause is worthy, come; though the work is hard. Think what they are saved from and to—saved from idolatry, the torture of superstitious customs, the curse of child widow-hood, and the burning of the suttee, into a simple faith in Christ, a prayerful life, a body of workers, laboring for the Lord, and a hope beyond the grave.

The soul of the city boy or girl is just as precious to God as yours or mine who have been brought up on the farm, and it remains for the young people of the land to seek out the jewels of the city.

The strongest young men and women should be sought after for city work.

Cannot understand why our city workers must change every five or six months, when the workers in India shall stay seven years. Isaiah had asked the Lord how long, and He told him until the city be wasted and the land be desolate.

The men in the city want the Bible; they also want men that will live it.

If we would work our religion as we work our horses and our land we would get results.

We must all confess that we are not embracing the opportunities as they present themselves. Opportunities only come once in life. Great opportunities mean great responsibilities.



A fight for the Lord always means victory.

A view of Christ on the cross, what does it mean? A life of ease? No; a life of sacrifice. The battle shall not be won until we bear the cross.

Many were the opportunities presented so that our lives should be busy embracing them.

Henry Hershey, Sec.

## Obituary

**Hochstetler.**—Daniel J. Hochstetler was born March 21, 1842, in Elkhart Co., Ind.; died May 3, 1913, in Lagrange Co., Ind.; aged 71 y. 1 m. 12 d. On March 14, 1867, he was united in matrimony with Barbara C. Miller. In 1874 he was ordained to the ministry; in this office he served God and the Church faithfully to the end. Funeral services were conducted by William Yoder, Eli Bontrager, and Manasses Bontrager.

**Becher.**—Jonas Becher was born Sept. 12, 1840; died July 9, 1913; aged 72 y. 9 m. 3 d. He was married to Mary Graber in the year 1863, which union was blessed with 12 children. His companion died 9 years ago and 2 children also died in infancy and preceded him to the spirit world. He leaves to mourn his departure 1 sister, 5 sons, 5 daughters, 6 grandchildren and 1 great-grandchild. Bro. Becher was a consistent member of the Amish Mennonite Church until called to his reward. Funeral services at the Beach Church by J. A. Liechty in English and J. Sommer in German. Texts, Job 14:10-12; Heb. 11:10.

**Detweiler.**—Abigail Bechtel, relict of the late Enoch R. Detweiler, was born near Pottstown, Montgomery Co., Pa., Oct. 8, 1821. At the age of 7 years she came with her parents to Waterloo Co., Ont. In the year 1842 she entered the bonds of holy matrimony and lived 32 years in that state. In 1874 her husband died, after which she raised her family alone, living in widowhood for 39 years. She had 5 sons and 5 daughters. Her husband and 1 daughter preceded her to the spirit world. She was a devoted Christian and a faithful member of the Mennonite Church. She died in the city of Berlin on July 23, 1913. Funeral on the 26th. Short service at the home of her son-in-law, D. S. Huber, thence to the Detweiler Church, Roseville, for service and interment. Service by Noah Stauffer from Job 5:26. Aged 91 y. 9 m 15 d.

**Berkey.**—Daniel C. Berkey was born in Starke Co., O., June 2, 1841; died at his home in Middlebury, Ind., July 27, 1913; aged 72 y. 1 m. 25 d. He came to Indiana with his parents when 15 years of age. In 1867 he was married to Lydia Kauffman, of which union were born 2 children, all of them having passed to the beyond. In 1910 he was united in matrimony to Sister Anna Mary Eash with whom he lived until his death.

He has been a faithful member of the Mennonite Church for many years. His seat in church was seldom vacant. On Sunday, July 27, he attended both morning and evening services, returned home and in less than an hour was found dead, supposedly from heart failure. The news of his death was a great shock to his many friends and neighbors. But we feel that our loss is his gain. Funeral services were conducted from the Mennonite Church in Middlebury on July 20 by Bros. D. J. Johns and S. S. Yoder from II Tim. 4:6-8.

**Lantz.**—Rufus S., son of David and Sarah Lantz, was born in Champaign Co., O., July 5, 1853; died July 14, 1913; aged 60 y. 9 d. When a child he moved with his parents to St. Joe Co., Mich. When a young man he went west living in different localities. Of late years his home was in Nevada. About a year ago, on account of failing health he went to southern California, and about two months before his death he came back to Indiana, where he died at the home of his brother near Middlebury, as a result of heart trouble and complications. At the age of twenty he united with the Amish Mennonite Church. Although living away from his home church, he read and cherished his Bible, wherein he had faith and full confidence in the salvation of his soul. His kind and noble character won him friends wherever he went. He always shunned evil companions, preferring rather to be alone, than in company of questionable characters. He leaves 2 brothers, 3 sisters, and other relatives to mourn his departure, his parents having preceded him a few years ago. The funeral was preached at the Forks Church by S. S. Yoder and D. D. Miller. Interment in the Maple Grove Cemetery near Topeka, Ind.

**Knechtel.**—At his home in Berlin, Ont., July 10, 1913, Daniel L. Knechtel, aged 67 y. 8 m. The funeral took place on Sunday, July 13. A short service was held at the house by Urias Weber, after which the funeral proceeded to the Latchar Church and burying place near Mannheim for services and interment. The services at the church were conducted by Moses C. Bowman in German (Text, Psa. 39:4: "Lord make me to know my end") and in English by Manasseh Hallman (Text, Eccl. 12:5, 7: "Man goeth to his long home. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.") Bro. Knechtel leaves to mourn their loss a wife, 5 children, and 20 grandchildren. He has been a faithful member of the Church for many years, taking a great interest in all branches of church work, and seldom being absent from the services until failing health compelled him to remain at home.

"A precious one from us has gone,

A voice we loved is stilled;

A place is vacant in our home,

Which never can be filled.

God in His wisdom has recalled,

The boon His love had given;

And though the body moulders here

The soul is safe in heaven."

**Umble.**—Benjamin Franklin Umble was born Feb. 16, 1856, near Gap, Pa.; died July 30, 1913; aged 57 y. 5 m. 14 d. He was the second son of Jacob and Barbara Umble. On Dec. 11, 1879, he was married to Nancy B., daughter of Christian and Lydia Stoltzfus, residing near Kelly Point, Pa. Here they lived until 1885 and then moved to Lyon Co., Kans. After a six years' residence in the West they returned to Champaign Co., O., and have lived in the vicinity of Mt. Tabor and West Liberty for the past 22 years.

Eight children were born to their union. Five are still living: John, Glen, Myrtle, Floyd and Fern. Three preceded their father to the other side and are buried at Hartford, Kans: Christie, Frankie, and an infant son. He leaves 3 brothers and 2 sisters: John A. and Isaac, Bird-in-Hand, Pa.; Mrs. S. E. Allgyer and Jacob, West Liberty, O., and Mrs. Jacob Mellinger, Ronks, Pa.

It is unnecessary to say much of Bro. Frank's life to his neighbors and friends. It has spoken for itself and it has spoken

well. He had a rare faculty for making friends and was a friend of everyone. There are very few but remember some act of cheerful and unselfish kindness that he did. We shall all miss his valuable advice, his helpful hand and kindly smile.

His life in his home, too, was particularly beautiful and sweet, and never showed to better advantage than when with members of the family gathered about in the evening, he discussed the events of the day or planned the work of the morrow, or when in the morning the family assembled for worship he prayed an especial blessing upon his helpmate and each of the children in turn.

He took an almost passionate interest in the work of the church, especially of the Sabbath school and one of his greatest cares as well as one of his greatest joys was teaching a class of boys, "his boys," he always called them.

Funeral services were held at the Oak Grove Church, Friday, at 3 o'clock, where a very large concourse of people assembled. Services by Bro. S. E. Allgyer, assisted by Bros. C. H. Byler and J. J. Warye. Interment in the Hooley Cemetery.

## OUR NEW MENNONITE YEAR BOOK AND DIRECTORY

gives a vast amount of information in a nutshell.

The **Church Directory** gives the name and location of each place of meeting throughout the Mennonite Church; also the time of meeting, the number of members, and names of ministers, bishops and deacons serving each church. Each conference district is listed separately including the times such conference meets during each year and the time of such meeting.

The **Church Institutions** are carefully listed giving the different institutions under the control of the Church or individuals representing the interests of the Church; the names and addresses of the officers and members of the Mission Board together with the institutions under their control; name and place of such missions and institutions, workers, number of members, and names and addresses of the local boards for each institution appear in tabular form. Other institutions not under the control of the Mission Board are treated in the same manner.

The **Names and Addresses** of Bishops, Ministers and Deacons are given in alphabetical order for each state, carefully revised to date.

The **Perpetual Calendar** feature which has been used by permission of the author, L. J. Heatwole, will be of interest to all as the changing of our present calendar arrangement is having world-wide attention and numerous perpetual calendar ideas are being promulgated that would greatly interfere with our present Christian arrangement for the placing of the Sunday in its regular order. Hence the value of Bro. Heatwole's arrangement in which these objectionable features are eliminated.

The **General Reading Matter** of the book is such as pertains to the activities of the Church and the general information that it gives is well worth the price of the book.

Note the following prices:

Single copies, postpaid,	\$ .06
Dozen copies, postpaid,	.50
100 copies, not prepaid,	2.50

**MENNONITE PUBLISHING HOUSE,**  
Scottsdale, Pa.



## Items and Comments

Pencil manufacturers are buying up old red cedar fence rails, in Tennessee and southward, to be made into lead pencils.

It is estimated that there are now 28,701,489 scholars enrolled in the world's Sunday schools. Of this number America furnishes 15,863,383.

About 1500 delegates of the Catholic Total Abstinence Union met in annual convention at Philadelphia, Pa., in the interests of the cause of temperance.

It has been said of France that her people "have no God at all." Out of her population of 39,000,000 people, 34,000,000 attend no place of worship.—Ram's Horn.

Athabasca Landing, Alberta, was almost wiped out of existence by a destructive fire, Aug. 5, with a reported property loss of \$750,000 and many people made homeless.

The Buffalo herd on the Wichita national forest, Oklahoma, now numbers 48, 10 calves having been born this year. When the buffalo were introduced on the Wichita in 1907 there were 15 head.

The famous hymn "America" was denounced recently by a German Catholic society of Buffalo, N. Y., as "repugnant to American ideals." The Catholic notion of "American ideals" is not always of the loftiest kind.

There are 2,261,000 negro Baptists in this country, 16,000 preachers, and 17,9130 church buildings, valued at \$25,000,000 and seating 5,000,000 people. They have 100 colleges and high schools. Besides, they have a mission in Africa.—Mississippi Baptist.

A conservation movement has been started in China, said to be richer in natural resources than any other nation. The Chinese use the word "conservancy" instead of conservation. One of their plans for the Hwai River contemplates dredging and tillage together to control floods.—Government Forest Report.

A remarkable discovery was made recently by Prof. Marshall Seville of Columbia University, New York. He had been making explorations in Ecuador, S. A., and found evidences of civilization among Indian tribes said to antedate the Incas conquered by Pizarro and others. He unearthed pottery superior to any yet discovered among the relics of pre-historic tribes and found skulls bearing teeth crowned with gold caps and inlaid with gold. The advent of the Spaniard was no decided improvement in the civilization of South America and Mexico.

## SUNDAY SCHOOL CONFERENCE ANNOUNCEMENT

### Indiana-Michigan

The Lord willing, the annual Mennonite Sunday School Conference of Indiana and Michigan will be held with the Middlebury congregation, Elkhart Co., Ind., commencing Wednesday evening, Sept. 3, and con-

tinuing until Friday evening. Delegates are especially requested to be present and a cordial invitation is extended to all who are interested in Sunday school work. Middlebury can easily be reached either from Goshen or Sturgis by rail or from Elkhart or La Grange on the interurban. All trains on Wednesday or during conference will be met by some brethren.

S. S. Yoder.

## CONFERENCE ANNOUNCEMENTS

### Southwestern Pennsylvania

The Annual Conference of the Southwestern Pa. Conference District will be held in the Weaver Meeting House, Cambria Co., Pa., on the following dates:

Sunday School Conference beginning Tuesday evening, August 26, continuing all day on the 27th. Church Conference beginning Thursday morning, Aug. 28, continuing at least part or all day on the 29th.

All coming to conference from a distance should notify either one of the following brethren: L. H. Weaver or Andrew Baumgardner, R. 3, Johnstown, Pa.

Those coming on the P. R. R. stop at Johnstown, take the Windber trolley and stop at Scalp Level; those coming on the B. & O. change at Rockwood for Paint Creek, take trolley to Scalp Level.

The Bishops and Executive Committee will meet at the church Tuesday afternoon, Aug. 26, at 2 o'clock.

W. C. Hershberger.

Sec. of Conference.

### Missouri—Iowa

The Lord willing the Missouri-Iowa Conference will meet with the brotherhood near Versailles, Mo., during the last week in August as follows:

Aug. 26 and 27, for Sunday School Conference.

Aug. 28 and 29, for Church Conference. All the ministers, Sunday school workers, Mission Board committeemen, are especially urged to be on hand promptly for service.

A hearty invitation is extended to brethren and sisters throughout the district. A special invitation is extended to brethren and sisters from other districts to come and be with us in our deliberations.

Versailles is the nearest railroad over the Rock Island or Missouri Pacific Rys.

Address either of the following brethren with reference to your coming: D. F. Driver, Eli Swartzendruber, Amos Gingerich, all of Versailles Mo.

J. R. Shank, Secy.,

Carver, Mo.

### Kansas-Nebraska

The Kansas-Nebraska Conference will be held at the Milan Valley Church near Jet, Okla., Oct. 16 and 17, 1913. Sunday School Conference in connection with Church Conference.

Any one having any questions for program or anything relating to arrangement of conference should communicate at once with Secretary of Conference.

A cordial invitation is extended to brethren of our sister conferences to meet with us. Brethren from eastern points will be able to attend this conference before going to General Conference in Iowa.

L. O. King, Secy.,

Peabody, Kans.

## MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.  
D. D. Miller, Vice Pres., Middlebury, Ind.  
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S. H. Musselman, E. Treas., New Holland, Pa.  
J. R. Stauffer, W. Treas., Milford, Nebr.  
M. C. Cressman, Can. Treas., Berlin, Ont.

## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.  
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Miner, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave. and 2nd St., N. Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

*"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."*

Vol. VI

SCOTSDALE, PA., THURSDAY, AUGUST 21, 1913

No. 21

## EDITORIAL

### "Great is the Lord."

Truth is eternal. They who have God's Word dwelling in them have eternal life.

Count yourself the servant of others if you would be of greatest service to God and fellow men.

"And the Lord make you to increase and abound in love and one toward another, and toward all men."

"Ready Now."—That was said in mistake several weeks ago, concerning our new Mennonite Year Book and Directory. That can be said of a truth now, that the work is off the press and ready for delivery in response to any orders that may be sent us. Has the order needed to supply your congregation been sent in?

There is a mistaken idea in the minds of many people that conservatism and progression are opposites of each other. The fact is no individual or church can be in the highest degree useful without being both conservative and progressive. Only let us be careful to conserve the things which actually build and that our progression is heavenward rather than worldward.

The other day as we were looking through some of our exchanges we were impressed with the fact that nearly all the writers had the prefix "Rev." to their names. Why are there not some other people interested enough in the cause to move them to write for the papers? was the first question that came to our mind. The next thought that engaged our attention was the reflection that it would be a good thing if a few more "Revs." would allow themselves to be heard

through the columns of the Gospel Herald.

Conference time is rapidly approaching. Next week the Southwestern Pennsylvania and the Missouri-Iowa conferences will both be in session. They will of course be attended by many people, and ought to be attended by prayer and supplication on the part of many more. As the overseers are laying their heads together considering the best interests of the Church, let the entire brotherhood lay their hearts together in fervent prayer that God may so overrule that the conferences will serve the purposes for which they were called into being.

Sanctified Courage. — Don't get scared when grave problems and perplexing difficulties confront you. These have always been turned to good account when met in a way that heaven could approve. When the twelve spies went to the promised land they came back unanimously reporting great giants in the land. But Caleb and Joshua said, "Let us go at once, and possess it; for we are well able to overcome it." They saw the same dangers ahead that the others did, but they trusted in the promises of God and favored obeying His command to go and possess the land. When the church at Antioch had its great uproar about circumcision it looked as if the splendid work of the past might all come to naught. But the Church took hold of the problem, called a conference, faced the issue squarely, and under the blessing of God not only circumcision but the question of salvation by grace was settled once for all in the Christian Church.

Every live church is encompassed with opposition and must from time to time face great problems; but as the Lord did for the apostolic Church, and would have done for the Church

in the wilderness had the children of Israel taken the advice of Caleb and Joshua, so will He do for every faithful church of the present time when issues are met fearlessly and difficulties solved in the name and by the power of the Lord. God has promised to be with us, "even unto the end of the world." Relying not upon numbers, nor upon wisdom, nor upon shrewdness, but upon the strength and wisdom of the Almighty, let us face whatever problems there are before us, rely upon the promises of God, and things which cause the fearful to quake will prove great blessings to the cause.

The New Birth.—When Christ said, "Except a man be born again," He stated a condition for salvation which should never be lost sight of. These words bring to us a condition which lies at the very gateway into the kingdom. "He can not see the kingdom of God," says Christ of the man who has never been born again. Nicodemus was a good man. He bore a good reputation, held an honorable position, and whenever mentioned in Scripture he assumed an attitude which we admire. Yet when Christ proclaimed to him the doctrine of regeneration he exclaimed in astonishment, "How can these things be?" A man needs more than a good moral character, needs to do more than simply unite with the Church, needs to have more than a good reputation to insure him a place in the kingdom of heaven—he "must be born again." This truth should be taught in every home; it should be proclaimed from every pulpit; it should be taught by every mission worker and every other worker whose business it is to bring lost souls to Christ; it should be impressed upon all men that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." "Except a man be born again, he can not see the kingdom of God."



How shall we teach the new birth?

Teach it as a matter of fact. That is the way the Bible teaches it. Let it be understood that no one should be admitted into Christian fellowship without giving some evidence of having been born again, and that there is no such thing as a man having any chances for heaven without having this experience.

Teach it as something practical rather than theoretical. As a question in theology it has baffled the profoundest scholars. Christ Himself said that from this standpoint the question is unfathomable (Jno. 3:8), and as a problem in theology man can not solve it. As a practical question in Christian experience it is not so difficult.

Teach it as a sure thing when other conditions of salvation are met. Some who were willing to take God at His Word and obey Him in all things have worried needlessly for fear that they were not born again. Never fear. If you give yourself to God, He will take care of the new birth. John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." In other words, if you believe on Jesus Christ and receive Him as your Savior and Lord, there is no question about your salvation. Paul says, "As many as are led by the Spirit of God, they are the sons of God." In other words, they who yield to the convicting power of the Spirit, accept Jesus Christ by faith, obey the Giver of the new life (Jno. 15:14), and allow this same Spirit which brought them to Christ direct them in Christ, need have no fears about not having been born again. All the blessings of the Gospel are assumed in the full surrender to God and the surrendered life which follows.

#### Mennonite General Conference.

Bro. Hartzler's article on this subject is timely and to the point. The announcement by the committee likewise encourages some of the things mentioned by Bro. Hartzler. Whenever a great meeting is ahead of us we want to be thinking and praying over it—meditating upon the problems that are likely to come up, upon the opportunities which the meeting brings, and praying that God may direct in all things. Our brother mentions especially the first regular meeting held at Wakarusa, Ind. What he says of that meeting is true, more or less, of every one of the six regular meetings held since that time. They were all made objects of fervent prayer, and they all proved strengthening to the cause. As we face the immediate future and think of the number of problems of more than ordinary interest and importance confronting

us, it makes us feel that the coming meeting promises a greater opportunity for work that will be of lasting and far-reaching benefit to the cause of Christ and the Church than any meeting so far held among us. Let us earnestly pray that God may have His way in that meeting in all things and that every enterprise in the Church may feel its strengthening and uplifting influence.

We trust that we may not be considered out of place in offering a few suggestions. Our brother mentioned a few side meetings that are to be held at or near the time of the General Conference. Our suggestion is that they be held either before the General Conference, or postponed until after General Conference is dismissed, so that the entire time may be given to the consideration of questions and items of interest coming before that meeting. We would also suggest that the committee on arrangements start on its work soon enough that all arrangements will have been completed by the time of opening the meeting and all necessary preparations made so that whatever comes up before the meeting may receive the very best that we are able to give it. Good, live, prayerful interest, and a good, workable organization mean that the short time we will be together will be spent in the most profitable way. Another suggestion that is not the most weighty but still important enough not to be ignored is that we make our plans to stay with the meeting until all the work is completed. Heretofore most of our meetings lasted two days only. If we can get everything completed in that time we should follow this custom, as no time should be wasted. But let us not lay our plans about getting away so that we must leave them whether the work is through or not. While we should be present, we should also be deliberate. If it takes three, or even four days, to complete our work, let us stay with it until the work is done. Then we can go home, feeling that we have done our duty, encouraged to press on in the work, more faithful and loyal than ever before.

We look forward with hope, expecting a meeting that will be of lasting benefit and strength to all our congregations and all our church enterprises, and under the blessings of God our fondest hope will be realized. Pray for the meeting.

**Gospel Herald, a sixteen page weekly. Subscription price, \$1.00, paid in advance. To ministers, half price. All papers donated, half price. To new subscribers until Jan. 1, 1915, one dollar.**

"Courage is, on all hands, considered as an essential of high character."

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### GOD'S WRITTEN WORD

For Thy Word, O Lord, we bless Thee,  
For the volume of Thy grace;  
Here in rapturous praise address Thee,  
With the saints before Thy face;  
For Thy Word through saints and sages,  
And at last through Thy dear Son,  
In the fullness of the ages,  
To redeem our race undone.

One by one on earth appearing,  
Men of God by Thee were sent;  
Truth revealing, truth revering,  
Kindling up faith's firmament.  
Though from them a space divided,  
We are pressing on our way;  
By their counsels led and guided  
To the same eternal day.

Oft we gaze above with wonder;  
Wheeling worlds God's power display;  
They shall all be rent asunder,  
Like a dream shall pass away;  
But God's Word shall live increasing,  
Might receiving from His breath,  
Ransomed souls from sin releasing,  
Victory giving over death.

There we see the Father's glory,  
In creation's grandeur wrought;  
Here Redemption's matchless story,  
Phrased to suit an infant's thought;  
God's true wisdom by men written:  
How could man God's wisdom know?  
See the Rock Eternal smitten,  
By our daily path to flow.

—J. E. Rankin in Evangelical Messenger.

### CHRIST AND SALVATION

#### Salvation by Christ alone

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

Even as Christ is the head of the church: and he is the saviour of the body.—Eph. 5:23.

#### The Author of

And being made perfect, he became the author of eternal salvation unto all them that obey him.—Heb. 5:9.

#### The Captain of

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one;



for which cause he is not ashamed to call them brethren.—Heb. 2:9-11.

### Raised up for Our Salvation

Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began.—Luke 1:68-70.

### Mighty to Effect it

And Jesus said unto him, This day is salvation come to this house, forso-much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.—Luke 19:9, 10.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7:25.

### Died to Save

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.—Jno. 3:14, 15.

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.—Gal. 1:4.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.—Tit. 2:13, 14.

### Exalted to Save

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.—Acts 5:30-32.

### Saved through Faith in Christ

Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Rom. 10:9.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Eph. 2:8-10.

### Confession Necessary

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—Rom. 10:10.

## FOUR "ALLS"

(Matt. 28:18-20.)

By Elam Horst.

For the Gospel Herald.

The first all is that of which the Saviour speaks in the 18th verse, saying, "All power is given unto me in heaven and in earth." Read Eph. 1:21. In Rev. 17:14 we read where the carnal shall make war with the Christ, and shall be overcome. If you are carnal, here is where you will be overcome. Jesus has "all" power. There is a time coming when He will use this great power. Read Luke 12:4, 5. He needs to be feared, for great is His power.

Then, "teach all nations," as He says in the lesson text. Matt. 28:19. This is no less a command than believing being born again, baptism, communion, feet-washing, salutation, non-conformity, etc., etc. Hence for a greater effort to evangelize the whole world, God help us.

The third "all" comes again as a command, giving instruction as to what shall be taught. Jesus wants His followers, that is the believers in Him, to observe and do. Is it a lack of teaching that so many do not do all the commandments? Some teach and practice more than is commanded and some less.

How people will twist round for certain ends. Some will weave in traditions, superstitions, ordinances of men, Old Testament teachings, etc. Jesus said to observe all things, whatsoever He has commanded. Read Eph. 2:15. In Col. 2:8-10 this warning stands: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." We need no more and no less, than Jesus taught to stand in Him complete.

The fourth all is in the promise of His constant presence being al-way with His. Then to be absent from His commandment is to be absent from Him. Read I Jno. 2:3-5. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Calverton, Va.

"There's never a star but brings to heaven  
Some silver radiance tender;  
And never a rosy cloud but helps  
To crown the sunset splendor;  
No robin but may thrill some heart,  
His dawning gladness voicing,  
God gives us all some sweet way  
To set the world rejoicing."

## WORLDLY PLEASURES

"Pursuit of worldly pleasures costs Harvard undergraduates the modest little sum of \$1,500,000 yearly, according to statistics compiled recently by a student body committee. Tuition, board and room rent cost \$2,500,000.

"Quoting the report of the committee, the price of personal adornment of students is \$500,000. Cigars and cigarettes total \$100,000, while the crimson pocket-book has been depleted by \$78,500 for wines and liquors, or more than \$8,000 more than the cost of books.

"Sweetmeats cost only \$7,000, but bouquets for the fair sex put \$23,000 in florists' pockets, and druggists collected \$6,000 toll. Just what aid in the pursuit of knowledge automobiles were is not stated, but garage expenses were \$88,790, while taxi bills reached the \$53,220 mark."

The accompanying clipping will give some idea of how the young people of the land are seeking the pleasures of the world instead of seeking the kingdom of God and His righteousness. Truly, people have become lovers of pleasure more than lovers of God, and John tells us that if we love the world and the things of the world, we have not the love of God in our hearts. True religion, vital godliness, takes all desire for worldly pleasures out of the heart. This country should remember the fate of Babylon and Sodom and repent and turn to God, giving up the folly and wickedness that will soon bring the wrath of God upon our land and plunge us into sin and desolation.—L. F. M. in Burning Bush.

## KINDNESS

By R. J. Heatwole.

For the Gospel Herald.

Paul says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness" (Col. 3:12). Peter names many Christian graces to be added to godliness (II Pet. 1:7). "Be kindly affectioned one to another with brotherly love, in honor preferring one another" (Rom. 12:10), and "Be ye kind one to another" (Eph. 4:32).

Whether by word or deed as given against Jesus, He never threatened but willingly suffered and endured wrongfully, leaving us an example that "we should follow his steps" (I Pet. 2:21-23). To be a Christian, we must be Christlike in kindness, patient, long-suffering and enduring.

I close with four lines as given many years ago by Bro. Andrew Shenk:

"Kind looks are leaves  
Kind thoughts are the roots  
Kind words are the flowers  
Kind deeds are the fruits."

Windom, Kans.



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

### Liberty

Of the numerous kinds of liberty sought by man we will mention and define only two: natural liberty and religious liberty.

Natural liberty consists in acting as one sees fit without any restraint or control except of course the laws of nature. Religious liberty is the free right of adopting and enjoying opinions on religious subjects and doctrines, and worshiping God according to the dictates of one's conscience without interference from any one or any external control.

If there is any one thing that we should be thankful to God for it is the liberty, both religious and natural, we enjoy here in America. Surely when people can assemble themselves together in public places and worship and praise and glorify God in a peaceful, harmonious way without fear of molestation and at the same time enjoy every rational privilege in life, there is little else that we could desire. Let us continue to pray for those in authority that we may continue to have laws permitting us to enjoy the liberty God has given us.

### Jest

To jest it to speak in a ludicrous manner, the only object being to excite laughter; something spoken, not in truth or in earnest, but for mere sport, or entertainment.

Jesting is positively sinful, since things spoken only in fun is idleness and often, very often, ends in serious offence. Why so many people speak in such light, meaningless, foolish way, is certainly a wonder to us. Truly the tongue is a "world of iniquity" (Jas. 3:6). "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (V. 8). Paul says in regard to foolish talking and jesting, "let them not be once named among you" (Eph. 5:4).

If people would only "think twice before they speak," how much better it would often be. Instead, many people speak without ever thinking at all, or apparently so, and for no other purpose than to create a laughter among their associates. It is time, words and energy wasted. God forbids it, the Bible condemns it, and to sound, sober people it is repulsive. No good is gained through its use and no happiness added to anyone's life. It is simply foolishness.

If we are guilty of the habit, let us by God's grace break it up. The Giver of all good will supply the needed grace if we but ask Him for it.

Belleville, Pa.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### OUR MISSIONARY MESSAGE

#### VII. The Work beyond the Sea

By Geo. J. Lapp.

For the Gospel Herald.

The above subject was assigned to Bro. J. S. Musselman before he was called to his eternal reward. We understand that he had gathered considerable material preparatory to writing the article, but before he could complete it was stricken down and was taken. We very reluctantly take up the pen to write very incompletely what he had thoroughly prepared for, but are willing to give what we can that will inspire the dear readers to pray more earnestly and intelligently for the work.

A God of love is unknown to the non-Christian world. The Mohammedans have their set prayers and an extremely sensual heaven where according to the followers of Mohammed they will enjoy all forms of immortality. They fear the wrath of God but do not respond to His love. The Confucianist, Taoist, and Buddhist of China, Burma and Ceylon are practically agnostic, revering ancestral spirits and patriotism. The Anamites of all primitive tribes worship demons and evil spirits. In Eastern India many of them will congregate about some sacred tree, form a circle about it and dance round and round the tree in order to amuse the demon in it and keep him pacified. He will then leave them alone and not bring calamity upon them. Crevices in the rocks, stones, and haunts of various kinds may be inhabited by evil spirits which might harm the people were they to ignore them.

There is however a longing of every unsaved one in heathendom for light. There is a translation from an old Sanskrit sentence which shows this as follows: "Lead me from the unreal to the real; lead from darkness to the light; lead me from death to immortality." It was penned by a longing soul several thousand years before the Christian era and is characteristic of the unsaved of any land. Many times as we break the bread of life to those poor, ignorant, half-clad, dark-skinned natives we see their eager faces and know that they are grasping for the truth. When that blessed verse, "For God so loved the world," etc., is repeated to them and they learn of a God of love and of the way of escape

from sin they reach after them. Oftentimes after a service in some village the poor people come to us and ask us why we do not come to them oftener. Sometimes they say, "If the message you give is true, why have you left us without the Gospel so long? Why did not the Christian Church send missionaries generations ago that our ancestors too might have received the truth and not have died as heathen?" We could only bow our heads with shame and consider how the Church of Christ for years past had neglected her duty. May we not arouse ourselves more and more to the awful responsibility that is resting upon us.

There are elements of truth in heathen religions which can be sought out and upon which we may build the messages of truth to the people. Another Sanskrit sentence shows this, "Brahma Satyam, pagata mityam, Atma Brahma na apara;" "Brahma or God is the true one, the world is perishable; the soul is from God." Modern Hinduism has so warped the original meaning of this sentence that at the present time it is woven within the meshes of mysticism and theosophy till from it is elaborated a theosophical system in India and Christian Science in America which are similar, in fact have originated from the same source. Heathenism has contributed the mysticisms of the un-Christian cult called Christian Science. Notwithstanding we dare not ignore the elements of real truth which we find in the work among the heathen beyond the sea. They evidently once knew of God and of His leadings. Ignorance, superstition and social corruption have blinded their eyes. They have become priest-ridden. Their unscrupulous religious leaders have imposed upon them customs and beliefs which have led them into the grossest vices. Prostitution, lying, stealing, deception and low standards of living are all harbored and encouraged within the pales of their religious institutions. But the spirit of offering up sacrifices to some deity, the faint conception of a true God, the realization of the presence of sin and the need of a Redeemer are left them as a God-given heritage to which the messenger may appeal as he brings the Gospel light to them.

Our study of the regions beyond the sea increases our responsibility. Jesus said, "Pray the Lord of the harvest that he send more laborers into the harvest," but before He said this He exclaimed, "Look out upon the fields." He meant, "You look. You pray." And from the teachings of Christ and His apostles we are to help in every way we can to answer our own prayers. The Savior saw the condition of the lost world. He prayed for them and was constantly about



His Father's business. Now He wants us to look, to pray, to labor. "You look, you pray, you labor."

The work beyond the sea is only one part of God's moral vineyard which, in reality, is not bounded by seas, mountains, or dales. The seas lie between us and India, China, Japan, or Africa, and some may be short-sighted enough to think those seas sufficient barriers to justify our staying here when the Lord even calls. Lengthen out your telescope a little, brother, and see how near India, how dear it is to the Christian Church, and how firm and simple is the faith of our native brethren and sisters there. They are one with us in faith, one in prayer-life, one with us in possessing that Pearl of great price. Praise God for the work beyond the sea.

Soon to sail, Broadway, Va.,

Aug. 9, 1913.

## FROM OUR MISSION STATIONS

For the Gospel Herald.

### Lancaster, Pa.

(112 E. Vine St.)

Dear Herald Readers, Greeting in Jesus' Name:—It has been some time since anything has been written from this place; much has taken place since our last letter. One of the things that happened was Sister Myers' mother was called home during the month of April and Sister Lizzie was home for almost two months helping to wait on her; so the work had been hindered some. Since that time she has been laboring faithfully alone, we not being able to help her on account of not being strong in body at this time, but we have been praying that some one may be led to help and be willing to be used at that needy place. Oh, to be in our place means so much.

There are so many that need our sympathy and the joy that comes in being willing to give all our time in helping them cannot be expressed.

The prayer meeting has been changed from Tuesday to Thursday evening, and usually are able to hold two meetings each time. We are glad that our ministering brethren can be along with us more often on this evening.

The Sunday school has been changed from morning to two o'clock in the afternoon, on account of the services being changed on East Chestnut street to every morning instead of afternoon. We are so glad for the interest in the Sunday school in the afternoon, almost as good as in the morning. Average, 140.

We are glad too for the grace that is sure to be given to those who desire to be submissive when changes are made of this kind. And also for the blessing that follows.

Bro. Lapp, returned missionary from India, was with us Sunday afternoon, Aug. 3; also Bro. Funk of Indiana preached for us in the evening from I Pet. 2:9.

Other appointments filled were as follows: July 27, Bro. D. N. Lehman; July 20, Bro. John Senger; July 13, Bro. David Mosemann; July 6, Bro. Jacob Thomas.

We crave an interest for you to pray for the work at this place.

In His service,

Katie Buckwalter.

Aug. 9, 1913.

### Kansas City, Kans.

(200 S. 7th St.)

Dear Herald Readers, Greeting in the Blessed Name of Jesus:—We know you are wanting to learn the results of the continued effort for the ingathering of the lost in this city. You with us have prayed earnestly for the work. God has heard our prayers. We praise Him for the many blessings that were given to us during the campaign.

We are sure that God has erected a number of monuments of His saving grace as a memorial of the prayers and labors of His children.

Some of the converts are young people. Satan has already stirred up fierce opposition against some of these in their homes. Nearly all are determined to struggle on, however, because of what God has done for them. Others are older. Many were indeed "weary and heavy laden." Some of the brightest conversions were those of sisters whose husbands stood against them. In some cases the husbands were drunkards. A few old hardened men brought their heavy load of sin to Jesus and are now rejoicing in His pardoning love. One old Swedish grandmother who confessed, told us she had been praying for a long time that God would send some one to talk to her of salvation.

The campaign is not yet over. By God's mighty power and the continued prayers of believers many of the souls that confessed will be led to accept the whole Gospel and will, we believe, unite with us. Other souls who did not confess during the meetings may yet be won.

Every worker has been drawn closer to God, we believe. Our faith has been strengthened. Our vision of the needs of salvation being brought to lost souls has become a little clearer. We hope to infuse more of the missionary spirit into the different home congregations, and the doctrines of simplicity and purity of our own beloved Church have become dearer and more full of meaning.

Bro. D. G. Lapp of Roseland, Nebr.,

president of Board of Directors of the Mission, was here a few days giving some advice about the work and making arrangements to repair the Argentine building. The building will soon be ready for regular services.

Bro. Allen Good and wife of Hession, Kans., have consented to take charge of the Argentine work. They will begin work in a few months.

Bro. Joe Driver will be here Friday evening. Sunday he will baptize those who wish to unite with us now.

Meetings, conducted by Bro. Abner G. Yoder of Iowa, are being held at the Mission this week. They are for the special benefit of those who expect to unite with us and wish to get acquainted with our doctrine.

Below you will find a record of the work:

July 19.

A. M. Workers arrived.  
P. M. Workers meeting here, conducted by Allgyer.  
Eve. Street meetings. Central Ave. Short talks by all ministers.

July 20.

A. M. Gospel services, Argentine. Allen H. Erb. Mark 2:10.  
Inviting people to services.  
P. M. S. 7th St. Mission.—Talk to children, Allen Good, The Way. Talk to children, Emma Kink, S. S. Lesson. Sermon, Abner Yoder. Psal. 114:15.  
Willows Maternity Hospital. Allgyer. Gen. 3:9.  
Eve. Prayer meeting at Reynolds. P. J. Shenk.  
S. 7th St. Mission.—Sermon. P. J. Shenk. II Tim. 2:19.

July 21.

A. M. Visitation work.  
P. M. Visitation work. Prayer meeting at Patricks. S. E. Allgyer. Fairmont Maternity Home. Abner Yoder. I Jno. 1:4.  
S. 7th St. Mission.—Consecration service. S. E. Allgyer.  
Eve. Street meetings.  
S. 7th St. Mission.—Allen Erb. I Jno. 4:8.

July 22.

A. M. Wyandotte Co. Jail.—P. J. Shenk. Tit. 2:11.  
Noon. R. I. & C. R. R. shops.—Abner Yoder. Heb. 2:3.  
P. M. Prayer meeting at Smith's. Allen Good.  
Visitation work.  
S. 7th St.—Consecration service.  
Eve. 15 & Pacific. Allgyer. Psal. 119:129.

July 23.

A. M. Visitation work.  
Children's Home, 8th & State. Speakers, S. E. Allgyer, Allen Good, Martha Shenk, Stella Erb.  
P. M. Visitation work.  
S. 7th St. Mission.—Consecration services. Allgyer.  
Eve. 15 & Pacific. P. J. Shenk. Acts 16:30.

July 24.

A. M. Wyandotte Co. Poor Farm.—Allgyer. Heb. 13:14.  
P. M. Visitation work.  
S. 7th St. Mission.—Consecration services. Allgyer.

(Continued on page 333.)



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

### THE CHILDREN'S PART IN MAKING HOME HAPPY

By Mabel Silcock.

For the Gospel Herald.

(We have before this published articles by older people on the duty of parents to children, and of children's duties to parents. We are now glad to publish an article, written from a child's standpoint, on the duty of children to parents.—Ed.)

"Home is the blossom of which heaven is the fruit."

"Home is the father's kingdom, the child's paradise, and the mother's world."

"Home is where you are treated best and grumble most."

Children did you ever think of it? home is where you are treated best and grumble most and find the most fault? Why is it? It is not that your parents do not love you, as you sometimes think, but this they do: they often rebuke you, and it is for your own good. It hurts you more than your parents if you get angry and say angry words whenever they rebuke you or ask you to do something. We children do not always know what is best for us so we ought to be only thankful when we are corrected by any of our elders. Love and cheerful obedience on the children's part go a long way in making a home happy. We should be kind to our brothers and sisters while we have them. Some of us have them now, but we shall not always have them. Who knows when Jesus will call some of us home to Him? Mark 13:32,33. Will we be ready? Will we be worthy to go with Him if we break the Golden Rule? "Whatsoever ye would that men should do unto you, do ye even so unto them."

I will read two little memory gems that I consider very good:

"Love makes obedience easy."

"If thou wouldst be obeyed as a father, be obedient as a son."

I think that if we are kind and true to each other and do not try to exalt ourselves but remain humble and submissive to our elders letting God have His way with our hearts, we will be a factor in making home happy.

In the home there are always many small duties to be performed and if each little child would have his little part and do it willingly it would be a blessing to the parents. God blesses

the parents with children and I think we all as children and young folks should try and be a blessing to the home. If we bear in mind that God put each of us here for a purpose and if we open our hearts to Him and let Him guide us we will do all right.

Jesus goes wherever He is invited.—D. H. B.

There is a little quotation by J. S. Coffman and I wish we all would try and truthfully say the same:

"I am not what I once was; I am not what I ought to be, but by the grace of God I am what I am."

In conclusion I will give this quotation on "Care for Mother."

"Daughter, don't let mother do it!  
You will never, never know  
What is home without a mother  
Till the mother lieth low.  
Low beneath the budding daisies,  
Free from earthly care and pain  
To the home, so sad without her  
Never to return again."

Tuleta, Tex.

### ONE WAY OF HELPING OURSELVES

In one of our towns years ago was a lame boy, hobbling about on a cane. There were some games he could not play, such as "shinny" or ball, and in others, marbles and the like, he was expert. The boys liked him and pitied him, and so they played something Sam could do as well as any of them, and in that way made him forget that he was lame, and helped him to have a good time, and carried his burden for him. You may say: "I have burdens of my own;" and so you have, or you are not like the rest of us. But have you never learned that the best way to carry your own burden is to help some one else with his burden? Beecher said that "when we dig a man out of trouble, the hole that he leaves behind him is the grave where we bury our own trouble." You have had sorrow, and sorrow may become a very selfish thing. But some other heart needs comforting, and in the sympathy and help which goes out from you to some other heart, you have brought strength and comfort to your own. That is the strange, blessed thing about it, that the more that goes out from us in helpfulness the more we have, and from the child with the burden of some school problem to the aged one to whom life itself has become a burden, we can bear one another's burdens, and so fulfill the law of Christ.—Selected.

"Into the well which supplies thee with water, cast no stones."

Our pride must have winter weather to rot it.—Rutherford.

### HAGAR, THE HOMELESS MOTHER

By Anna Eash.

For the Gospel Herald

A homeless mother; what a sad picture. Come with us to the south of Palestine, and there in the wilderness, on a hot day, we find poor Hagar, weary, hungry, and thirsty, ready to die. Her only boy was faint and sick. Such is her sad and hopeless state as we find her weeping at the expected death of her boy. No doubt some mother would ask, How came she to be in this state? If we read the account we see it is because of wrong doing. We want to see the bright gleams of sunshine a loving God throws across this dark scene and look at the rays which should encourage every poor, weeping one. When she has done all she can God comes to her rescue, and comforts.

What a blessing to believing mothers. You are often tried, but can we remember the promises of that Father who says: "Though ye fall, ye shall not utterly be cast down?"

When the Israelites were wedged in, God opened the sea, for Daniel the lions' mouths were shut. Man's extremity is God's opportunity. Is it our lot to wander in a wilderness where no water is? There is not a sorrow we have, but a loving Savior has some balm for it. The Bible is full of illustrations. The thirsty Israelites came to Marah and drank of the water which was bitter; but after all that well grew a tree which sweetened the water. The experience of God's children proves it to be so. When Bunyan's pilgrim was toiling on his hands and knees up that hill Difficulty, he found the arbor in which to rest. In our suffering, and our griefs, God puts the well of water. "Weeping may endure for a night, but joy cometh in the morning." But with all God's goodness, how often we, like Hagar, sit down and weep. We do not see the well of water, and perhaps we do not see it because we fail to seek it. "If any man thirst, let him come unto me and drink," said Jesus. Oh that He would open our eyes and let us see all the beauty of His precious religion. If we drink of living water our hearts will be glad. With His presence we shall have comfort. Let Him have our affections, our service, our all. Then, if He should call us to cross the wilderness, He will be to us as the shadow of a great Rock in a weary land.

Chicago, Ill.

Send in lists of names of persons who ought to be taking the Gospel Herald and are not. To new subscribers until Jan. 1, 1915, one dollar.



## Sunday School

For the Gospel Herald.

Lesson for Aug. 31, 1913.—Ex. 19:1-6, 16-21

### ISRAEL AT MOUNT SINAI

**Golden Text.**—Let us have grace, whereby we may serve God acceptably with reverence and godly fear.—Heb. 12:28.

**Introductory.**—Three notable events took place between last lesson and this. As the Israelites journeyed, they came to Rephidim. There was no water to drink and the people chided with Moses and murmured against him. They blamed him for bringing them out of Egypt to slay them with thirst. In answer to the cry of Moses, the Lord told him to smite the rock at Horeb. Moses did so and water flowed from the rock for all to drink. This rock symbolizes Christ (I Cor. 10:4).

While the Israelite camp was at Rephidim the Amalekites came and fought against Israel. Joshua was chosen as the leader of the Israelite army. At the command of Moses he chose out men as soldiers and the day following Moses went up into the mountain where he could see the contending armies. While he held up his hands, Israel prevailed. When his hands sank with weariness, Amalek prevailed. So they placed a stone for Moses to sit upon while Aaron and Hur held up his hands, and Israel won a great victory.

The third notable event was the visit of Jethro, the father-in-law of Moses, who came to the Israelite camp bringing the wife of Moses and her two sons. Moses showed him all respect and honor. Jethro saw Moses acting as judge of the people and suggested a division of the responsibility with able men, who should judge smaller matters, while matters of great concern were to be reserved for the decision of Moses. These suggestions Moses accepted and the assistant judges were appointed.—J. A. R.

**At the Mount of God.**—After three months from the time of leaving Egypt they arrived at Sinai before the Mount where Moses had seen the burning bush. The token by which Moses was to know God's presence in the work of delivering Israel was that they should serve God upon this mountain Ex. 3:12). Here Moses went up to seek communion with God. God spoke to him and gave him a message for Israel.

They had experienced His miraculous care up to this present time since their deliverance from Egypt.

When Moses had delivered the message to the elders and all the peo-

ple were aware of it, they prepared an answer to speak in concert, "All that the Lord hath spoken we will do." Moses returned this answer to the Lord.

**Preparing the People for God's Presence.**—It was needful to impress Israel with the solemnity of their vows and the august presence of God. God proposed to come in the thick cloud and speak in an audible voice. Moses was to first go to the people and have them make preparation for this manifestation that they all might come into the audience of words. This preparation consisted in the cleansing of their person and garments, and abstinence from fleshly indulgence. Bounds were set about the mountain lest they come too near in profane curiosity and be slain.

After three days of preparation Moses brought the people forth to meet God. They stood at the foot of the mountain. The mountain was all on smoke, and there was a great quaking of the whole mountain. Then a trumpet sounded a long blast that increased in volume.

Moses spoke and the Lord answered by a voice. Moses was called up and given special charge to warn the people again not to touch the mountain, because it would mean immediate death to them.

**Mt. Zion** (Heb. 12:18-24).—Under the Gospel we have a more glorious ministration of God's presence than under the law. There was the fearfulness of the manifestation of power and just recompense for sin. At Mt. Zion we approach through the Lord Jesus who has met justice for us and cleansed us by the blood having prepared us for approach as sons who cry, "Abba, Father."—J. R. S.

### BELIEF

Because I would,  
I climbed all sunny slopes,  
Youth's pathway was so fair, so free;  
Life's hilltops looked so far to me.  
I thought not of the need; nor did I care  
To wonder or to think if it were fair  
Beyond the summit; every moment glad  
To know the joys around me, for I had  
No doubts, no fears; believed that God  
was good—  
Believed in heaven, in immortality,  
Because I would.

Because I must,  
I lean upon my staff of trust.  
The hilltops are not far, I soon shall see  
The other side burst forth. It cannot be  
That I have climbed so far and all for naught.  
Ah, no; some glorious glimpses I have caught,  
And cannot help but take the down-stretch hand  
And cling to it as tremblingly I stand—  
Then tell me not that I am empty dust;  
My spirit is belief; I hold to Thee  
Because I must.

—Selected.

## Our Young People

PREVAILING PRAYER.—Gen. 32:24-29

Topic for September 7

### MOTTO

"The effectual fervent prayer of a righteous man availeth much."

### OUTLINE OF TOPIC

- I. Definition.—A prayer that is effective in moving the hand of God.
- II. The Spirit of Prevailing Prayer.—
  1. Does not faint.—Luke 18:1.
  2. Says, "Thy will be done."—Matt. 26:39.
  3. Believes in God.—Heb. 11:6.
  4. Knows that a desire of the Holy Spirit is the will of God.—Rom. 8:26.
  5. Knows that God's ways and means are higher than man's and hence is submissive to wait His time and way.—Isa. 55:8-11.
  6. Is in earnest.—Jno. 5:16-18; Eph. 6:18.
- III. What Prevailing Prayer Will Accomplish.—
  1. Receives the attention of God.—Psa. 34:4-6.
  2. Makes man God's instrument of power.—Acts 4:31.
  3. Opens the way for God to make His cause effective in the world.—Rom. 15:30-32; Philemon 1:22.
  4. Will be effective in the great day.—Rev. 8:3-6.

### STUDY OF THE TEXT

Gen. 32:24-29

The prophet Hosea in commenting on the incident of Jacob and the angel says: "by his strength he had power with God; yea, he had power over the angel and prevailed" (Hos. 12:3, 4). Thus has the Holy Spirit given us the view of the text of the side in which man figures in effectual prayer. After Jacob had been deprived of his power (naturally) he still prevailed in another way that it pleased God to bless. At the first it was God who needed to prevail over Jacob that Jacob might be made to properly prevail with God in a way to bring real blessing.

The qualities which we discern in Jacob when he became a prince of God were:

1. A recognized inability to cope with God by natural means.
2. A faith in God's power to bless.
3. A feeling of need for blessing.
4. Determination to use his remaining means (effectual holding on in prayer) to gain the ends he needs.

### SUGGESTIVE ASSIGNMENTS

#### For Children.—

1. Text word, **Prevail**.
2. Commit.—A Bible prayer that prevailed.

#### For Young People.—

1. Realizing Our Needs.
2. Knowing God's Power.
3. Strength to Prevail with God.
4. Subjects for Prayer.

#### For Older People.—

1. Over-powered That We May Be Powerful.
2. Patience in Watching for the Answer.

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# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, AUG. 21, 1913

## Field Notes

Bro. E. L. Frey of Wauseon, Ohio, spent Sunday, Aug. 17, with the brotherhood near Smithville, Ohio, preaching the Gospel of the kingdom.

Bro. S. C. Yoder of Kalona, Ia., left his home Aug. 12 for an evangelistic tour of several weeks among a number of congregations in Nebraska and Colorado. The Lord bless his labors.

Saturday, Aug. 16, the new church at Hammercreek, near Lititz, Pa., was dedicated. The annual harvest home service was also held at that place on the same day.

\$6867.81 is the total amount of contributions given by our people for charitable and mission purposes during the month of July. Full report will be published next week, the Lord willing.

Bro. S. E. Allgyer of West Liberty, Ohio, who was in attendance at the Ohio Mennonite Sunday school conference last week, went from there to the Canton Mission to remain over Sunday.

Bro. Harry L. Longenecker was ordained to the ministry, Aug. 7, for Shope's and Strickler's congregations near Harrisburg, Pa. May God bless our dear brother and sustain him in his responsible calling.

A program of the eighth annual Sunday school meeting to be held near Marion, Pa., Aug. 27 and 28, lies before us. The program gives evidence of careful preparation, and we believe that a good, live meeting is in prospect.

For some cause Bro. and Sister M. C. Lehman of Dhamtari, India, failed to arrive at New York at the scheduled time, Aug. 12, but are expected to land, the Lord willing, about Aug. 22. The Lord give them a peaceful and safe voyage.

Bro. David Hostetler of Weilersville, Ohio, was persuaded to remain at Louisville, Ohio, over last Sunday to fill the regular appointments, having been there for a few days previous attending the state Sunday school conference.

Good interest is reported from the Ohio Sunday school conference held near Louisville, Ohio, last week. Those placed on the program were nearly all present to answer to the call of their names, and the questions were discussed in an interesting, helpful way.

A Correction.—In Bro. Smith's article on "Union among Mennonites upon Bible Grounds" (P. 315, col. 3, near the end of the column) the sentence is found, "That is the only salvation." It ought to read, "only solution"—an apparently small error, but means much in the argument put forth.

Bro. Aaron Loucks of Scottsdale, Pa., worshiped with the congregation at Masontown last Sunday, filling the regular appointment.

Appointments were made for Bro. J. E. Hartzler of Elkhart, Ind., at the Sugar Creek, Walnut Creek, and Martins Creek churches, Holmes Co., O., Aug. 17 and 18.

"Blessed are the dead which die in the Lord." This scripture was impressed vividly upon the minds of the people worshipping at the Cedar Grove Church near Markham, Ont., Sunday, Aug. 10, when Bro. Samuel G. Reesor, leading the congregation in prayer, uttered the words, "O Lord, thou knowest how weak we are," sank to the floor, and expired. That is a most beautiful and impressive way to pass from time to eternity. May God comfort the bereaved, and raise up another to take Bro. Reesor's place in the Church. Obituary notice next week.

## Correspondence

Middletown, Pa.

A preacher was ordained here Aug. 7. The lot fell on Bro. Harry L. Longenecker.

We had our harvest meeting on the day preceding the ordination services. We were glad for the many visitors that were with us over the meetings.

The Lord bless the work done that it may be to our profit and to God's glory.

W. G. Lauver.

Aug. 8, 1913.

Mancelona, Mich.

Dear Readers of the Herald, Greeting in His Name:—On July 24 Bro. and Sister Bixler and little daughter Esther of Wakarusa, Ind., came into our midst. On the evening of the 24th Bro. Bixler held a service at Bro. Cotterman's and the next evening at Bro. Blosser's, at which time we commemorated the suffering and death of our Lord and Savior Jesus Christ. We also observed the ordinance of foot-washing, which was a great pleasure to us. It is very interesting to have the brethren come and give us the Word of life. We still hold a small Sunday school class (which is composed of girls) at my home which is composed of a few neighbors' girls with my mother as teacher.

Crops are doing finely here. Harvest has begun. It reminds us of the Lord's ripened grain which should be gathered in.

Your sister in Christ,  
Leah Cotterman.

Aug. 8, 1913.



**Wolftrap, Va.**

Dear Readers:—We praise the Lord for having sent Bro. David Garber into our midst and encouraged us again by preaching to us three good and interesting sermons. The brother has pointed us to the "narrow way" which leads to life eternal. Bro. Garber came Aug. 5 and left on the 8th.

We are glad also to have Sister Nannie Shank and her sister Mary spending a part of the summer with us. We are expecting Bro. David Brunk next week to spend a little time here. We are always glad for the brethren and sisters and friends, and invite others to come.

Your sister,  
Lydia Harman.

Aug. 9, 1913.

**Tuleta, Tex.**

Greeting to all Herald Readers in the Name of Jesus:—I notice the items in the correspondence columns are few, as this is the time of the year that most people are busy with the natural harvest of which all belongs to the Lord and to Him all praise and thanks belongs. We too should look to the spiritual wants and cares of man since the Lord has so wonderfully blessed us.

We were privileged to enjoy an all day Sunday school meeting on July 4, which was very interesting and edifying.

Our mission Sunday school under the oaks is progressing nicely. May God have all the honor and glory.

Bro. and Sister P. Unzicker have gone on a visit through Kansas, Illinois, Indiana, and Maryland, the latter place being where Sister Unzicker's parents reside, and where they will visit some time. Bro. Martin Senger has also gone on a visit to Goshen, Ind., Wayne, Stark, and Mahoning Co's., Ohio, to visit his children.

Crops are looking well at this place and the Lord has blessed us all as far as the natural man is interested. Pray for the work at Tuleta for the advancement of God's cause here on earth.

Your unworthy servant,  
J. D. H.

Aug. 9, 1913.

**Manheim, Pa.**

Dear Herald Readers, Greeting:—We have been enjoying showers of blessing at this place recently through the visits of some of our ministering brethren. On the evening of Aug. 1, Bro. Geo. J. Lapp was in our midst, taking for his text Isa. 66:20. He also gave us a very instructive talk on "India." We enjoyed Bro. Lapp's

visit very much, as it again gives us renewed interest in our foreign mission stations. Let us support it with our prayers and means with which God blesses us from time to time, and such promises as found in Mal. 3:10-12 will be ours. We feel especially interested in India at present, since God has called one of the sisters in this congregation to go and labor in His vineyard there. May God's richest blessings follow her in this new field of labor is our prayer.

On the morning of Aug. 7 Bro. J. F. Funk of Elkhart, Ind., preached our harvest sermon at Hernley's Church, using as his text Gen. 8:20-22. Bro. Funk admonished us especially as in Deut. 6:11, 12, "Beware lest we forget."

Our Sunday school at this place is not large in numbers, but we feel God's presence in our midst as He has promised us in Matt. 18:20. May God help us to remain faithful in our respective callings.

Aug. 9, 1913.

**Brandon, Colo.**

The little colony here at Brandon valley has again abundant reason to praise Him from whom all blessings come. On Saturday, Aug. 9, Bro. J. A. Heatwole of La Junta, Colo., came into our midst and on Sunday, Aug. 10, at 11 A. M. gave a good talk to the boys and girls (and it also was good for the older ones). His text was Matt. 6:33: "But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you." At 2:30 P. M. he preached from II Pet. 1:10: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall." At 7:30 P. M. he again preached from Matt. 11:28, 29. When we don't have regular preaching it seems that a body can appreciate it better when we do have it; or, in other words, when a body hears no preaching for two months he gets so hungry for the pure, unadulterated Word, that when he does get to hear a sermon it is certainly appreciated. We are glad that God still has faithful servants that do not shun to declare the whole counsel of God. Praise His name. We are aware that the brethren at La Junta have almost more appointments than they are able to take care of, therefore we are loath to ask them to come, and deal out the bread of life to us; and yet we certainly like to have preaching too. We need a resident minister here, yet we are content if we can only have preaching once a month; and if we cannot have preaching even once a month, we still will

try to be content. We greatly desire that when ministers come to Colorado to not forget the little church at Brandon valley.

Pray for us that we may be as a light that shineth in a dark place.

Yours in His cause,  
J. C. Hershberger.

Aug. 11, 1913.

**Kokomo, Ind.**

Greetings of love to all Herald Readers:—It has been quite dry here this summer until about two weeks ago it began to rain and it rained quite a good deal. The prospect for fall crops is very good.

The attendance and interest in our Sunday school and young people's Bible meeting are very good this summer.

On Friday, Aug. 1, Bro. A. M. Eash and Peter Sommers of Chicago came to Kokomo with 50 fresh air children and they were distributed among about 25 or 30 Mennonite families. These children range from 4 to 13 years of age, and they seemed to enjoy the country very much.

Bro. Eash left for Chicago the same day. Bro. Sommers is still here, Aug. 15 he intends to return to Chicago with the children.

Bro. Ira Mast has recovered from a siege of typhoid fever so that he was able to attend Sunday school last Sunday.

G. W. North.

Aug. 11, 1913.

**Mummasburg, Pa.**

Dear Herald Readers, Greeting in the name of Jesus:—Again we feel to say with the psalmist, "Let everything that has breath, Praise the Lord. Praise ye the Lord."

On July 27 we had the privilege of having with us Bro. Sanford Landis of Bird-in-Hand, Pa. In the evening he gave us a very interesting and instructive sermon using for his text I Jno. 3:5.

On Aug. 8 we were again blessed by having Bro. J. E. Hartzler of Elkhart, Ind., preach to us, taking for his text, Lev. 8:23. The sermon was inspiring and uplifting. He told us some truths that will never be forgotten.

We would invite all ministering brethren passing this way that they stop and lend a helping hand in the building up of the Church at this place, for we are few, but remember the precious promise that Christ has left, that where two or three are gathered together in His name He will be present also. Brethren, come again. Pray for us.

Yours in Christian love,  
M. A. Shue.

Aug. 11, 1913.



## Shanesville, Ohio

Greeting to the Gospel Herald Readers:—Fifteen converts were baptized Aug. 10 at the Walnut Creek Amish Mennonite Church. May they be true followers of our Lord and Master, Jesus Christ. Bros. Fred Mast and Joseph F. Mast of Martin's Creek assisted in the work.

E. A. Hershberger.

Aug. 11, 1913.

## Flanagan, Ill.

To all Herald Readers, Greeting:—On July 27, Bro. J. S. Hartzler of Goshen, Ind., was with us and preached an impressive sermon from the words, "Behold the Lamb of God." May God add His blessing.

On Aug. 10 we had an all day meeting which should be a blessing and long remembered by all who had the privilege of attending. We are glad to say that one soul has been willing to come out on the Lord's side. Pray for the work at this place.

Lydia H. Smith.

Aug. 11, 1913.

## West Liberty, Ohio

(Oak Grove congregation.)

Recently we have witnessed a very sad scene in the sudden and unexpected death of our dear brother, B. F. Umble. But amidst the sadness we have been encouraged by visits from a number of brethren that brought unto us the Word, sounding some very important danger signals. On Sunday morning, Aug. 3, J. B. Smith preached a sermon that was very necessary, and was much appreciated. In the evening we were glad for the presence of Bro. E. S. Hallman, who gave a practical talk after the Y. P. Meeting. On Sunday morning, Aug. 10, Bro. John L. Zook gave us some good things to think about. We were also favored recently by talks in Sunday school by Bros. Chas. Shank and Willard Blosser of Goshen, Ind., and Bro. John S. Hartzler of Belleville, Pa. We praise God for these visits and for the practical things received. Come again.

Cor.

Aug. 12, 1913.

## Elizabethtown, Pa.

Following is the program for the Sunday school worker's meeting to be held at the Elizabethtown Church, Aug. 28, 7:15 P. M.

Lesson for Sept. 7, Bro. J. G. Detra, Elizabethtown, Pa.

Lesson for Sept. 14, Bro. Joseph Nissley, Lancaster, Pa.

Lesson for Sept. 21, Bro. Lehman Kraybill, Mt. Joy, Pa.

Lesson for Sept. 28, Bro. Martin Rutt, Elizabethtown, Pa.

It might not be out of place to ask all the workers as well as all the rest to

be there promptly at 7:15. This would give us more time for general discussions.

Frank K. Sholtzberger, Sec.

Aug. 13, 1913.

## Scottdale, Pa.

Bishop Christian Neff and wife of the Mennonite Church at Weierhof in the Palatinate, South Germany, were welcome visitors at Scottdale, Aug. 11-13. It will be remembered that the early Mennonite settlers in Pennsylvania, except those who came direct from Switzerland, were of the Palatinate. The Pennsylvania German dialect is in use today in the Palatinate, except for the English words and idioms with which it became mixed in America. The church at Weierhof was founded by fugitives from Switzerland and is one of the oldest churches in the Palatinate. The first meeting house at Weierhof built about 1770 is still standing, as is known to those who have read the book by the brethren, Shoemaker and Hartzler, "Among Missions in the Orient and Observations by the Way." Bishop Neff preached an acceptable sermon in the German language on Tuesday evening, Aug. 12. He is a well known church historian and one of the editors of the "Mennonitisches Lexikon" mentioned in a recent number of the Gospel Herald. He was greatly interested in our collection of Mennonite historical books and was surprised to find here some extremely rare pertinent European books which to his knowledge are not found anywhere in Germany.

Bro. Caleb Winey of Peabody, Kans., also stopped here Aug. 14 on his way home from a visit to various points in the East. He left early this morning, to continue his journey homeward, expecting to stop at a number of places enroute. We appreciated these visits.

Cor.

Aug. 16, 1913.

There is a beautiful story of a poor woman who looked lovingly at the flowers in the King's garden, wishing to buy some for her sick daughter. She was angrily repelled by the king's gardener, who rudely told her, "The king's flowers are not for sale!" But the king, chancing to pass, plucked a bouquet and gave it to the wistful woman, saying, "The king does not sell his flowers; he gives them away." It is too costly for man to purchase, no billionaire could ever pay an adequate price for it. But God has salvation to give to men. Unless it is taken as a gift, it cannot be obtained.—Sel.

Nothing will ever be attempted if all possible objections must be first overcome.—Johnson.

## Miscellaneous

### MENNO SIMONS' ORDINATION AND LABORS IN THE NETHERLANDS

By John Horsch.

For the Gospel Herald.

Menno Simons renounced the national church on Jan. 30, 1536. His baptism followed probably soon after this event. He seems to have left Witmarsum at the same time. At the place where he was so well known and where his conversion caused not a little stir, he felt doubtless the least secure. In the autumn of the same year two men, Herman and Gerrit Janz, whose dwelling place is not known, were arrested in West Friesland on the charge that they had "given lodging to the former priest, Menno Simons, until recently of Witmarsum, who has been received into the covenant of the Anabaptists." The regent of the province of West Friesland expressed himself on Oct. 24, 1536, to the effect that the sentence of death should be passed on these two men, although, obviously, they had not been baptized. Probably this sentence was not carried out.

Toward the end of the same year we find Menno in the province of Groningen, just east of West Friesland. Here he was ordained a minister of the Gospel by Obbe Philips. Menno himself gives a detailed account of his call to the ministry of the Word of God. His narration was written as a reply to various accusations by Gellius Faber, to the effect that he had never been properly called and was seeking selfish ends in the ministry; hence Menno enlarges particularly on points showing the fallacy of these accusations. He says:

"About a year after this, (namely after his renunciation of the state church) while I in quietness exercised myself in the Word of God by reading and writing, it came to pass that seven or eight persons came to me, who were of one heart and one soul with me, in their faith and life, as far as man can judge unblameable, separated from the world according to the testimony of the Scriptures and willing to bear the cross; who had a sincere aversion not only to the Muniters but to the other worldly sects, false teachings and abominations. In the name of the God-fearing ones who were of one mind and spirit both with them and with myself, they entreated me kindly and earnestly to take to heart the very sad condition of the poor, oppressed souls and use to advantage the talent which I had unmeritedly received from the Lord; for



the hunger was great and the faithful stewards very few.

"When I heard this, my heart was greatly troubled. Apprehension and fear was on every side. For on the one hand I saw my limited talents, my great lack of knowledge, the weakness of my nature, the timidity of my flesh, the very great wickedness, wantonness, perversity and tyranny of the world, the mighty great sects (the persecuting state churches) the subtlety of many men and the indescribably heavy cross which, if I began to preach, would be the more felt; and on the other hand I recognized the pitifully great hunger, want and need of the God-fearing, pious souls, for I saw plainly that they erred as innocent sheep which have no shepherd."

The class which Menno Simons rightly describes as sheep without shepherds were those who, through Lutheran, Zwinglian, Melchorite, and Anabaptist influences had been religiously awakened and brought to recognize to a greater or less degree the errors of Romanism. The Lutheran and Zwinglian preachers had partly left the land after the beginning of bloody persecution, and those who remained followed the policy of avoiding everything that would bring them into difficulty with the authorities. This was also the position of the Melchorites. Many pious people were waiting for spiritual leadership. Many had, like the "Oldcloisterites" through Munsterite teaching become estranged from the national church, but never thought of accepting Munsterite doctrine as a whole. Menno saw the field ripe unto harvest. He felt that those who would be shepherds of the erring sheep must be men who were altogether sure of their message, men who were not only ready to give their life for the truth, but to live as fugitives and outcasts under the greatest hardships, privations and dangers.

"After much entreaty," says Menno Simons further, "I finally surrendered myself to the Lord and His Church on this condition, that they and myself should for a time continue in earnest prayer, if it were His good and holy will that I should or could thus serve Him to His glory, that He in fatherly love grant unto me a heart and mind which would testify to me, with Paul: 'Woe is me, if I preach not the Gospel;' if not, that He might lead in a way that it should be left undone; for Christ says: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them' (Matt. 18:19, 20).

"When the persons before mentioned did not desist from their entreaties,

and my own conscience in some degree made me uneasy in view of the great hunger and need already spoken of, I consecrated myself, soul and body, to the Lord, and committed myself to His gracious leading, and I began in due time (i. e., after having been ordained to the ministry of the Word) according to His holy Word to teach and to baptize, to labor with my limited talents in the harvest field of the Lord, to assist in building up His holy city and temple and to repair the dilapidated walls."

This narration of Menno does not dwell on his ordination nor make mention of the one who ordained him. The reason for this silence is obvious. At the time when he wrote this account Obbe Philips had forsaken the Church, and this fact was set forth in Gellius Faber's book. Hence Menno in his reply, preferred not to mention the name of Obbe Philips when speaking of his call to the ministry. It was a bitter experience for him that Obbe had turned back and "become a Demas" (II Tim. 4:10) as Menno speaks of him. The assertion, however, that Obbe again joined himself to the state church, is baseless. He became what in our day is sometimes known as a "come-outer" advancing the idea that church organization is unscriptural and unnecessary.

Before the end of the year 1536 we find Menno on a trip to East Friesland in Germany. Peter Jans of Blanckenham, who was beheaded in June 1540 at Kampen, testified that he was baptized by Menno Simons in 1536 at Oldersunz in East Friesland. Presumably Menno returned soon to Groningen or West Friesland. On Jan. 8, 1539, Tjard Reinders of Kimsward in West Friesland was executed because he had received Menno Simons into his house and had himself been baptized. "About the year 1539," writes Menno, "a very pious and God-fearing man named Tjard Reinders was apprehended in the place where I sojourned, for the reason that he had received me, a homeless man, out of compassion and love, into his house, although in secret. A short time after this he was, after a free confession of his faith, executed and broken on the wheel as a valiant soldier of Christ, according to the example of his Lord, although he had the testimony, even of his enemies, that he was an unblamable and pious man."

(To be continued.)

Scottdale, Pa.

It is all right to think big thoughts—and it is also great to do little deeds.—Sel.

The kingdom of God will more surely come through the endeavor of individuals for individuals.—Sel.

## THE COMING GENERAL CONFERENCE

By J. S. Hartzler.

For the Gospel Herald.

Human nature is a very peculiar thing. It becomes much more so as it is found in the life of many Christians. When some new work is begun for the advancement of the cause of Christ on earth there are usually many anxieties and much praying on the part of those who have the work at heart. This is as it should be. No Christian work should be undertaken without this prerequisite but usually after a work is generally accepted it is expected to be a success as a matter of course and little attention or prayer is given to it.

Will this be true of the coming General Conference to be held at Wellman, Iowa? Just preceding and following our first General Conference, held at Wakarusa, Ind., there were many wrestlings with God in behalf of the work. Sleepless nights and closet pleadings were not wanting. God blessed the meeting to the edification of many and to the upbuilding of the Church. The need will be just as great at the coming Conference.

At the General Conference this fall there will be questions discussed which will affect the Church from ocean to ocean. How will they be met? One talk, one prayer, or even an attitude unspoken may mean weal or woe to the cause. Oh, the need of prayer and devotion so that the Lord may guide. If the Lord directs and the brotherhood represented there is thoroughly pliable in His hands things will not go wrong. Let us remember that, "Except the Lord build the city, they labor in vain that build it." His help is absolutely essential.

There will also be several other meetings held at or near that time which will need to be remembered as well. The Committee on the Book of Doctrines will discuss points which will go into print and will influence the minds of the Church for generations to come. The Mennonite Board of Education will have problems to solve which may be equally far-reaching. The Mennonite Publication Board will wrestle with subjects of no less importance and influence. These things will have some bearing on every flock under the jurisdiction of the Conference, and upon every member of the Church. Then, too, every one should be concerned for the welfare of the Church as a whole.

United prayer, then, is very necessary in behalf of these meetings. Let every one seek to do his part to make these meetings a success. The importance of this becomes more apparent in proportion as we realize the



force of the words of the Savior, "Without me ye can do nothing."

Goshen, Ind.

### WILLFUL DISOBEDIENCE AS A HINDRANCE TO GOD'S ANSWER

By Nellie Miller.

For the Gospel Herald.

An essential element in prayer is submission. Prayer does not mean that we are to bring God down to our thoughts and purposes, and bend His government according to our foolish, silly and sometimes sinful notions. Prayer means that our feelings are to rise up in unison with His, and that we enter into His counsel, and carry out His purpose fully. God knows better what is good for us than we do, and in praying we should always say, "Thy will be done."

In the Gospel of John we find who have their prayers answered—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It does not read, "If any man do his will," which no man can do perfectly; but if any man simply be willing to do His will, if he has an absolutely undivided mind about it—that man will know the truth from falsehood, for "He that willet to do His will, shall know the doctrine, whether it be of God."

In James we read, "Ye ask, and receive not, because ye ask amiss." Many of our prayers are not answered because we have not complied with the Word of God, and our motive was not right. There are many things we want that are not good for us; like Elijah who was mighty in prayer, brought fire down from heaven on his sacrifice, and his petitions brought rain on the thirsty land: yet we find him sitting under a juniper tree, asking God to let him die. The Lord loved him too well for that. He was going to take him to heaven in a chariot of fire. So we must not allow the devil to take advantage of us, and make us believe that God does not love us, because He does not grant all our petitions in the time and way we would have Him do.

In Prov. 28:9 we read, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." If we willingly disobey God He cannot use us. King Saul willingly disobeyed God. When God told him to go out against the Amalekites and destroy them, their cattle, and all that they had, he only partially fulfilled His command. He killed all the people but the king and the best of their sheep, oxen and all that was good, he saved; but the poor and worthless he put to death. The Lord

was displeased with Saul because he had disobeyed Him, and He afterward took his kingdom from him.

Obedience, just the doing of that which is shown to us as our duty, is all that Christ asks of us. Is there not some vision you are not obeying? If so, you should stop immediately and obey it, for by and by there will come another vision. There came a time when Paul, lifted out of the world in a way which so amazed him, saw unspeakable things and heard unspeakable words. The latter vision would never have come to him if he had not willingly obeyed the first vision which was shown him.

Obedience sets the seal upon a revelation that the Master gives us, and then upon that sealed revelation some new light comes, which a new obedience shall seal. So every obedience leading to a new light, and every light to a new obedience, as if they were stairways which led to heaven.

Elkhart, Ind.

### A FEW PROBLEMS—FIGURE THEM OUT

By J. D. Charles.

For the Gospel Herald.

**Problem 1.**—How many fire engine lines playing steadily from the brewery would be required to keep New York city's beer glass full on a hot mid-summer day?

Answer—Three.

**Problem 2.**—New York city consumes daily, all the year round, an average of 14,000,000 glasses of beer at 5c. a glass. What does it cost the city for beer daily? Annually?

Figure out the answers.

**Problem 3.**—How far would the amount which you obtain for an answer to problem 2 go toward evangelizing the world?

Figure it out.

**Problem 4.**—From the condition of our nation's metropolis set forth in problems 1 and 2 how can we truthfully say, "Christian nation?"

Figure it out.

**Problem 5.**—Are you a part of this boasted civilization which cherishes such anti-Christian conditions?

Figure it out.

**Problem 6.**—Are you separate from the world, worldly institutions, practices, politics, etc., which sanction conditions set forth in problems 1 and 2?

Figure it out.

New York City.

Sample copies of Gospel Herald sent free upon application. To new subscribers until Jan. 1, 1915, one dollar.

### A FEW THOUGHTS ON INCON- SISTENCY

By Paul M. Sheeler.

For the Gospel Herald.

If we live in the Spirit, let us also walk in the Spirit.—Gal. 5:25.

This is the teaching of the apostle Paul to the Galatian Church. He mentions seventeen works of the flesh here. It seems they did not realize their liberty in the Gospel and this is not the worst of it, it seems so many of us do not realize it or at least do not allow ourselves to be free to it. Some people unite with the Church, renounce Satan and as far as we can see "abhor that which is evil, and cleave to that which is good" and are sound, loyal, sincere followers of Christ. While on the other hand some are not willing to give up all and follow Him as they should because we see but little change in character and not any in apparel. It is hopeful to see them throw off the old garb of the world and wear the plain clothing which is becoming to our profession.

Let us take heed to the teaching of Paul. He also taught the Romans along such lines of wickedness (Rom. 1:29-31) and in conclusion to this he said in the last verse, "Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

I met a man lately in a train and did not talk long with him until he said he was a manager of the Metropolitan Life Insurance Co. Upon asking me to be an agent, I refused, telling him I did not believe in any such insurance. But of course I had to admit that some of our people hold fire insurance policies. So it is on many points, some of our people are not careful enough along these lines and when one gets in conversation with a worldly he makes a hobby of these things.

If the Mennonite Church would be brought together today which would be the majority: the loyal, sincere, consistent followers of Christ or the disloyal, inconsistent, insincere members? My prayer is that we all hasten to be a member of the former and "If we live in the Spirit, let us also walk in the Spirit."

Spring City, Pa.

A real, true love for souls is going to make every minister a soul-seeker. He can't help it. It becomes instinct with him. It is a homely illustration; but as the terrier by instinct cannot help but strive to his utmost to catch rats when they are within reach, so the true minister can't help himself; he will be catching souls.—Galen B. Royer.



# THE STORY OF JOSEPH IN THE CONCRETE

1. He is the son of Jacob's old age.
2. He is the well-beloved of the father.
3. He wears a coat of many colors.
4. He has visions of coming rulership and walks in the light of it.
5. He is the called and sent of the Father.
6. He responds to the father as one who delights to do his will.
7. He is sent by the father to seek his wandering brethren.
8. His first manifestation is made to the shepherds.
9. He finds his brethren in the land of law and ceremony, in Dothan.
10. He becomes a wanderer in the "field."
11. His brethren hate him and take counsel to kill him.
12. They mock and despise him.
13. They reject him and sell him to the Ishmaelites.
14. He is cast into the pit without water.
15. He is taken out of the place of death alive.
16. He is taken into a "far country."
17. Reuben finds his grave empty, but does not know that he has risen from the place of death, that he has been raised.
18. In the far country he is exalted to the throne of power.
19. While rejected by his brethren and an outcast from his native land, he gets a Gentile bride.
20. While he is the despised and rejected one of his brethren, he becomes a savior unto the Gentile world.
21. He takes his Gentile bride to the throne before the tribulation falls on his brethren.
22. The tribulation, the day of Jacob's trouble, comes in after Joseph has put his Gentile bride on the throne.
23. When his brethren are in the midst of their affliction, and at the hour when Jacob says all things are against him, Joseph makes himself known in delivering power to his brethren.
24. Joseph is only recognized and owned by his brethren "the second time."
25. He goes forth with the chariots of glory to meet Judah in the chosen land.
26. After Joseph appears in glory Jacob comes with all his remaining household into the land.
27. Joseph establishes his brethren in the chosen land.
28. After Joseph and his brethren are established in the chosen land the Gentiles become subject unto the Jew.
29. After he is established in the land, Jacob (Israel) becomes a fruitful center of blessing to all.

30. Joseph at the end is owned of his brethren as in the place of God, as God manifest in the flesh unto them.

31. The bowing down of Joseph's brethren is the climacteric fulfillment of all the dreams and visions that had gone before on Joseph.

32. His name signifies an endless increase in glory.

To him who studies this outline reverently, on bended knees, and with open Bible before him, each will become a volume of prophetic revelation, and make manifest an antitypical verification.—Sel. by J. L. S.

(Continued from page 325.)

- Eve. 15th & Pacific—Abner Yoder. Heb. 11:24-27.
- July 25.  
A. M. Visitation work.  
Noon. Armour Packing Co.—P. J. Shenk. I Cor. 6:20.  
P. M. Prayer meeting at Loun's. Yoder. S. 7th St. Mission—Consecration services. Allgyer.  
Eve. 15th & Pacific—Allen Erb. Rom. 6:23.
- July 26.  
A. M. and P. M. Prepared for Sunday. Rested, etc.  
Eve. 15th & Pacific—Allgyer. Matt. 27:22.
- July 27.  
A. M. Gospel services, Argentine. J. L. Zook. I Sam. 15:22.  
P. M. Visitation work.  
15th & Pacific—Children's meeting. Allan Good, Builders. Martha Shenk, Heart. Sermon. Abner Yoder. II Sam. 6:9.  
Willows Maternity Home—Allgyer. I Sam. 20:3.  
Eve. 15th & Pacific—Allgyer. I Cor. 9:24.  
S. 7th St. Mission—Allen Erb. Ex. 10:26.
- July 28.  
A. M. and P. M. Visitation work. Fairmont Maternity Home—P. J. Shenk. Eph. 3:19.  
Eve. 15th & Pacific. Erb. I Jno. 5:12.
- July 29.  
A. M. Visitation work.  
Prayer meeting at Reynold's. P. J. Shenk.  
Noon. Union Pacific R. R. shops—Allgyer. Rom. 14:12.  
P. M. Prayer meeting at Fryatts' Abner Yoder.  
Eve. 15 & Pacific—Shenk. Luke 18:22.
- July 30.  
A. M. Visitation work.  
Noon. Armour Packing Co.—Yoder. Heb. 11:24-26.  
P. M. MacElroy Home for Girls—Erb. Jno. 6:37.  
Visitation work.  
Eve. 15th & Pacific—Yoder. II Pet. 2:20, 22.  
S. E. Allgyer was called home.
- July 31.  
A. M. and P. M. Resting, visitation.  
Eve. 15 & Pacific—Shenk. Eccl. 11:3.  
Meetings closed at 15th & Pacific with 30 confessions.
- Aug. 1.  
A. M. Located at Argentine. Inviting people to services.  
P. M. Allen Erb officiated at a funeral. Consecration services.  
Eve. 38th & Metropolitan—Yoder. Matt. 11:5.

- Aug. 2.  
A. M. and P. M. Prepared for Sunday. Rested. Visitation work. Consecration service. J. D. Mininger.  
Eve. 38th & Metropolitan—Erb. Mark 1:15.
- Aug. 3.  
A. M. U. S. Federal Penitentiary, Leavenworth, Kans.—J. D. Mininger. Jas. 4:14.  
P. M. 38th & Metropolitan—Children's meeting. Allen Good, Thorns. Stella Erb. Letters. Sermon. Abner Yoder. Acts 4:13.  
Eve. 38th & Metropolitan—Shenk. S. 7th St.—W. Brenneman. Heb. 10:1.
- Aug. 4.  
A. M. Visitation work.  
P. M. Fairmont Maternity Home—A. Yoder. Ps. 19:7.  
Eve. 38th & Metropolitan—Erb. Heb. 9:22.
- Aug. 5.  
A. M. Visitation work.  
Noon. Union Pacific R. R. shops—P. J. Shenk. Rom. 1:16.  
P. M. Visitation work.  
Consecration services. Mininger. 38th & Metropolitan—Yoder. II Sam. 11:19.
- Aug. 6.  
A. M. Prayer meeting at Stewart's. P. J. Shenk.  
P. M. Visitation work.  
Consecration services. Mininger. 38th & Metropolitan—P. J. Shenk. Matt. 22:3, 4.
- Aug. 7.  
A. M. and P. M. Prayer meeting at Tanners. Shenk. At Melbourn's. Erb. At Burkett's. Yoder.  
Visitation work.  
Eve. 38th & Metropolitan—Erb. II Kings 5:1.
- Aug. 8.  
A. M. Prayer meeting at Kemper's. P. Shenk. At Spear's. A. Erb.  
Noon. Argentine Steel Works.—Shenk.  
P. M. Consecration service. Mininger.  
Eve. 38th & Metropolitan—P. J. Shenk. Eph. 5:14.
- Aug. 9.  
A. M. and P. M. Prepared for Sunday. Rested.  
Eve. Consecration services. Mininger. 38th & Metropolitan—A. Yoder. Heb. 11:24-26.
- Aug. 10.  
A. M. Argentine Jail—W. Brenneman. Rom. 13:10.  
P. M. S. 7th St.—S. S. Sermon. Melvin Landes. II Tim. 2:12.  
38th & Metropolitan—Children's meeting. W. Brenneman, Blessings. Martha Shenk, Heart. Sermon. A. Yoder. Heb. 2:1.  
Willows Maternity Hospital—D. G. Lapp. Job 14:14.  
Eve. S. 7 St.—Brenneman. Ps. 133:1.  
38th & Metropolitan—D. Lapp. I Thes. 4:18; Acts 3:20, 21.  
Meetings closed at Argentine with 20 confessions.  
Esther Buckwalter.  
Martha Shenk.

Aug. 13, 1913.

When up to the top of life's mountain  
we've climbed,  
The side on the sunslope have gained,  
May we see a valley of quiet below,  
However, our tired feet pained,  
'Tis sweet to enjoy in life's waning years  
A sense of right-doing that stills all our fears.

—Frank Monroe Beverly.



## DANGEROUS GROUNDS IN THE LIVES OF YOUNG MEN

By Icie Shank.

For the Gospel Herald.

This topic settles once for all the debatable question, "Are the young men safe?" The knowledge that there are dangerous grounds is evidence that safety is not certain.

There are a few points which we will consider as the dangerous places in the lives of young men. These are the places where lives have been wrecked, whereas, if there had only been a guide post or signal of some kind a life might have been preserved which could have been a great factor for good among others. These dangerous points may be divided in two divisions; viz., those in which he is directly responsible for himself, and the responsibility of others for him.

Under his personal responsibility come four weak points; viz., carelessness, selfishness, unwillingness to start at the bottom in life, and, last but not least, the lack of the Christ-life.

The first of these, carelessness, is the beginning of what leads from bad to worse and, inevitably, if continued, will work the ruin of any one, no matter how beautiful the life was before. Carelessness becomes a habit. One whose chains grow so rapidly and cling so tightly as to be almost impossible to be broken.

Selfishness is a deplorably weak trait in any character. Look at the lives of the great men in the history of the world. There are those among these who were ever held in high regard in the hearts of their countrymen. Why? Because they labored for the good of others, not for themselves. Why are other noted characters (such as Nero, Aaron Burr, etc.) regarded with contempt? They lived for self alone. Learn a lesson from these characters and beware of selfishness.

Another reason for a weak character is an unwillingness to start at the bottom in life. Too often an individual starts on what seems to be a brilliant career—but failure is the word placed upon his name before his life work is finished—all because he did not have any foundation. He would not begin at the bottom and it proved a fatally dangerous ground for him.

Then, again, a character may seem to be a success in the eyes of the world, but he lacks the one thing needful, the love of Christ in his life. If he avoids the dangerous grounds mentioned before and fails to have Christ he is a failure. What if he is successful for a short time here? Christ says, "What will it profit a man if he shall gain the whole world, and lose his own soul?" or "what will a

man give in exchange for his soul?" To each young man, and young woman also, is given the privilege to choose whether they will avoid the dangerous grounds mentioned above; but there are dangers about them for which they are not alone held responsible.

Under the responsibility of others for them come two weak points; viz, lack of Christian teaching and lack of encouragement.

Every parent is held responsible for the training he gives his child. And those to whom Christian training in the home is denied find this a dangerous point. It is a great advantage to every young man to have a Christian father and mother who can teach him the way of salvation. "As the twig is bent, so is the tree inclined," shows conclusively the responsible position of each parent.

Then many fail from the lack of encouragement. Oh! how much can be accomplished by a helpful word and look of sympathy, if only given at the needful time. It is the duty of each one of us to encourage our associates in their Christian work. Too often we are a hindrance unconsciously. This should not be.

In conclusion, let me urge that every young man, and young woman as well, take Christ as your pattern and guide. Live a life wholly pleasing to Him and you will be safe from all dangerous grounds.

Versailles, Mo.

### REPORT

Of an all-day Sunday School Meeting Held in the Pleasant View Mennonite Church near Schellburg, Pa., Aug. 10, 1913

For the Gospel Herald.

This is but a very small congregation, some distance from the railroad, and the weather was extremely warm, nevertheless the house was crowded all day. At least one hundred people from other districts, Johnstown, Martinsburg, Springs.

Close attention was given and very good interest manifested. This is the first meeting of this kind ever held at this place.

Organization: Mods., E. F. Hartzler, L. A. Blough; Sec., Roy C. Fleck; Treas., Noah Thomas.

Bro. S. G. Shetler in a very interesting children's meeting illustrated, by object, how some people are kept out of heaven as a result of being tied to their bottle, pocket book, tobacco, etc.

There were a great number of good thoughts given during the meeting, from which we take just a few:

The spiritual man receives the greatest blessings in Sunday school.

Jesus used objects, the lesson being prepared with prayer and taught with love.

Jesus went to where the people were, few or many, and weather not considered.

Some people do not know Jesus because they are not sociable enough with Him.

We cannot interest children unless we are interested ourselves, and take an interest in them.

Studios teachers and consecrated workers are needed,

Obey mother while here and live so as to meet her in the home above.

There are many temptations in life, but by starting young we have greater strength to resist them.

We have an influence, if we recognize it or not, either for or against God. Which is it with us?

I am only one but I am one, I cannot do everything but I can do some things,

What I can do I ought to do, And by the grace of God I will do.

Roy C. Fleck, Secy.

### REPORT

Of the Sunday School Meeting Held at Mechanics Grove, Pa., Aug. 7, 1913

For the Gospel Herald.

Organization: Mod., D. N. Gish; Chors., H. L. Herr, Clayton Lehman; Secs., Harry F. Herr, A. B. Miller.

Scripture read by Bro. Elias Groff (Psa. 9).

Prayer led by Bro. Abram B. Herr.

Harvest sermon by Bro. C. M. Brackbill. Text, Psa. 19.

Man is careful to have a good seed bed and good seed to insure a good harvest, so we should select the best kind of spiritual seed (which is the Bible) for the spiritual harvest. Man's heart should be cultivated and educated in the line of profound gratitude to God for the many and wonderful blessings bestowed upon us.

The Purpose of a Sunday School Meeting. N. H. Mack.

It brings the workers of different fields into closer touch with one another and interchange of thoughts and methods along the line of development, inspiration and general uplift of the Christian along Gospel lines.

The Holy Spirit Manifested through Submission and Obedient Church Members Working in the Sunday School. D. M. Wenger.

As a mother's love is manifested in the interest and welfare of her children so is the Holy Spirit manifested in a submissive and obedient church member in his work in the Sunday school. He is interested in their soul's welfare. There is joy, peace and longsuffering in His work and the love of God is shed abroad in his character in every day life. He is gentle, sociable and entertaining.

Teaching Implicit Belief in God's Holy Word. H. E. Godshalk.

We need to study to show ourselves approved unto God, workers that need not be ashamed, rightly dividing the word of truth. No child can be taught the Scriptures too young.

Reverence as a Factor in the Sunday School and Church. J. M. Hartzler.

We should have great reverence for God who is a Supreme Being, the Creator and Ruler of the whole universe especially so in the sanctuary where He promised to meet with His people and where God's Holy Word is preached. Also in the Sunday school where it is taught to the children not of fear but of love to God for God loves order and should be taught early to children in the home to reverence the Sabbath.

The Power of Habit and Its Influence over Our Young People. N. H. Mack.

Habits are most invariably formed by imitation. We are imitators. We mostly imitate the habit of others whether good or bad. The boy smoking cigarettes does so because he was influenced by the habit of others. We need to watch and cultivate at all times a habit of good and clean morals and good examples.

Secretaries.



## Daily Record of Events

By Oliver H. Zook.

July, 1913

1. Sunday School workers' meeting at Lancaster, Pa.—Alberta-Saskatchewan Conference meets at Guernsey, Sask.
3. Opening session of S. S. meeting at Baden, N. Dak.
4. Sunday School Meetings at the following places: South English, Ia.; Kenmare, N. Dak.; Freeport, Ill.; Springs, Pa.; Tuleta, Tex.; Aurora, O.—Mission Meeting at Hubbard, Oreg.—Special service at Orrville, O.
6. Meetings close at Kenmare, N. Dak., with eight confessions.—Communion at Boswell, Pa.—S. S. reorganized at Bardo, Alta., and Martinsburg, Pa.—Quarterly S. S. Meeting at Allensville, Pa.
8. Bro. Ephraim Weber of Floradale, Ont., called to the office of deacon.—Meetings begin at Minot, N. Dak.
9. Harvest home service at Chambersburg, Pa.
10. Sunday school reorganized at Palmyra, Mo.—Annual Meeting of the Mennonite Board of Education held at Coshen, Ind.
13. Sunday school reorganized at the Pleasant Grove Church near Martinsburg, Pa.—Sunday School Meeting held at Palmyra, Mo.
15. Missionaries M. C. Lehman and family sail from Dhamtari, India, for the homeland on furlough.—Meetings begin at Warrenton, Va.
16. Special evangelistic efforts begin in the churches of Michigan.
17. Harvest services at Ephrata, Pa.
19. Harvest home services at Elizabethtown, Pa.
20. New Mission building at Youngstown, O., dedicated.
24. Bro. John K. Charles of Habecker's congregation, Lancaster Co., Pa., called to the ministry.
27. Nineteen precious souls added to the Church by water baptism at Noble, Ia.
29. Sunday school reorganized at Scottsdale, Pa.
30. Mission Meeting at Millersville, Pa.
31. Sunday School Meeting at Elizabethtown, Pa.

So, whether on the hill-tops high and fair  
I dwell, or in the sinless valleys, where  
The shadows lie—what matter?—He is  
there,

And more than this: where'er the pathway  
lead,

He gives to me no helpless, broken reed,  
But his own hand, sufficient for my need.  
So, when he leads me I can safely go,  
And in the blest hereafter I shall know  
Why in his wisdom he hath led me so.

—Lutheran World.

## Married

**Wenger—Schertz.**—Bro. D. A. Wenger of Canton, Kans., and Sister Alta M. Schertz of Trousdale, Kans., were married at the home of the bride in Aug. 10, 1913, Bro. D. H. Bender officiating.

## Obituary

**Gehman.**—Samuel G. Gehman was born Sept. 7, 1860, in Berks Co., Pa.; died Aug. 6, 1913, in Berks Co., Pa.; aged 52 y. 10 m. 9 d. Funeral, Aug. 10, at Allegheny, Pa. His widow, 2 sons and 1 daughter survive him. Services by Bro. Benjamin Weaver and Jonas Martin. He was a member of the Wisler branch of Mennonites, a man of a quiet, unassuming disposition and had many warm friends. His funeral was largely attended by all classes of people and it showed that he was held in high esteem.

**Lehman.**—Sister Elizabeth Lehman died at the home of her son-in-law, Frank Orris, of Windber, Pa.; aged 88 y. 9 m. 4 d. She leaves a brother, David Weaver of Indiana, 2 daughters in Michigan and 1 in Pennsylvania to mourn her departure. She was for many years a faithful member of the Mennonite Church. The funeral took place at the Weaver Church where a large number of relatives and friends assembled. The services were in charge of Bro. S. G. Shetler. Text, Acts 9:37.

**Miller.**—George E. Miller was born Nov. 24, 1894; died at the home of his parents near Wellman, Ia., Aug. 2, 1913; aged 18 y. 10 m. 8 d. George united with the West Union Amish Mennonite congregation at the age of 16 years and remained faithful until death. Funeral services were held Monday, Aug. 4, at the West Union Church conducted by Sanford C. Yoder (Text, Eccl. 12:1), assisted by W. S. Guengerich and J. K. Yoder in English and Jacob S. Yoder of the Lower Deer Creek congregation in German. Text, Jno. 5:24-30. Buried in the cemetery one mile east of the church.

**Zook.**—Catharine (Oswald) Zook was born Sept. 9, 1836; died July 25, 1913; aged 76 y. 10 m. 16 d. She was married to Eli Zook March 25, 1862, and lived in matrimony 57 y. 4 m. To this union 3 boys were born. One preceded her to the heavenly home. They lived for a while in Fairfield Co., O. She was not so well for the last few years. She leaves to mourn her departure, husband, 2 sons, and a host of friends. She was a faithful member of the Walnut Creek Amish Mennonite Church and was buried at Walnut Creek A. M. Cemetery. Services by S. H. Miller of the home church and C. Z. Yoder of Wayne Co., O. Text, Isa. 66:13.

**Zook.**—Nona E., daughter of Willis and Emma Funk, was born near Creston, O., July 11, 1886. On Christmas Day, 1912, she was wedded to Abner D. Zook for whom she was an efficient help-meet, encouraging and assisting him in his work. But in seven short months typhoid fever claimed her as one of its victims and on the morning of Aug. 4, 1913, her spirit went home to God.

Nona was a conscientious Christian, a member of the Church of the Brethren since early youth. We feel that she has but gone before and is waiting for us in the better land. Funeral services were held Aug. 6, conducted by — Henderson and I. W. Royer.

**Gerig.**—Benjamin Gerig was born in Frostett, France, Nov. 11, 1842; died at his late residence near Smithville, Ohio, Aug. 4, 1913; aged 70 y. 9 m. 3 d. He emigrated to this country in 1860 at the age of 17. On June 12, 1862, he united in wedlock with Lydia Schrock who was born and reared on the farm of said residence where they lived together for nearly 50 years,

when mother died Apr. 4, 1911. To this union were born 5 sons and 5 daughters, all of whom survive their parents save one, Caroline, who died in November, 1897. There have been 26 grandchildren born, all of which are yet alive.

In his youth he accepted his Savior and united with the A. M. Church before coming to America. On May 6, 1895, he was ordained minister by the church of his choice and on May 3, 1896, he was ordained to the office of bishop, in which capacity he served faithfully until God called him higher and he quietly and peacefully passed into the great beyond. He was very sympathetic and much interested in the welfare of his members.

He was a kind and loving husband, and affectionate father, and as a neighbor he was always willing to lend a helping hand to those in need. He was generous and kind to the poor who sought his advice and counsel, always sociable and hospitable to strangers, and during his affliction he so very much appreciated the many visits of friends and neighbors who came to see him. On Aug. 7 his remains were laid away in the Oak Grove Cemetery, his funeral being unusually large.

## OUR NEW MENNONITE YEAR BOOK AND DIRECTORY

gives a vast amount of information in a nutshell.

The **Church Directory** gives the name and location of each place of meeting throughout the Mennonite Church; also the time of meeting, the number of members, and names of ministers, bishops and deacons serving each church. Each conference district is listed separately including the times such conference meets during each year and the time of such meeting.

The **Church Institutions** are carefully listed giving the different institutions under the control of the Church or individuals representing the interests of the Church; the names and addresses of the officers and members of the Mission Board together with the institutions under their control; name and place of such missions and institutions, workers, number of members, and names and addresses of the local boards for each institution appear in tabular form. Other institutions not under the control of the Mission Board are treated in the same manner.

The **Names and Addresses** of Bishops, Ministers and Deacons are given in alphabetical order for each state, carefully revised to date.

The **Perpetual Calendar** feature which has been used by permission of the author, L. J. Heatwole, will be of interest to all as the changing of our present calendar arrangement is having world-wide attention and numerous perpetual calendar ideas are being promulgated that would greatly interfere with our present Christian arrangement for the placing of the Sunday in its regular order. Hence the value of Bro. Heatwole's arrangement in which these objectionable features are eliminated.

The **General Reading Matter** of the book is such as pertains to the activities of the Church and the general information that it gives is well worth the price of the book.

Note the following prices:

Single copies, postpaid,	\$ .06
Dozen copies, postpaid,	.50
100 copies, not prepaid,	2.50

**MENNONITE PUBLISHING HOUSE,**  
Scottdale, Pa.



## Items and Comments

The general labor strike in Italy was declared settled, Aug. 13, with the following statistics as a part cost of the strike: 3 killed, 165 hurt, 2478 arrested, several million dollars property losses to employers and workmen. Strikes are costly things.

In New York state the two factions in the dominant party are engaged in a struggle to the finish which has resulted in the impeachment of Gov. Sulzer. The incident is to be deplored by all peace-loving citizens. At the same time this public "airing," coupled with a similar process going on before the "lobby" committees at Washington, may have the effect of purifying politics a little. The opinion is unanimous that politics needs it.

The great heat-wave which prevailed in the Middle West last week caused great damage to growing crops, and from a number of places reports went out that all known records for length of drought and period of intense heat were broken. At a number of places special meetings for prayer were held. After this spell is over and people can look back over their experiences with composed minds, no doubt the hand of God will be seen and the old truth verified that "all things work together for good to them that love God."

The war clouds that have been threatening the nations seem to be receding. A treaty of peace has been signed which appears to settle the Balkan trouble, at least for the time being. The rebellion in south China, seems to have been crushed. The situation in Mexico does not appear so acute as it was a week ago, and hopes are entertained that before long a peaceable understanding may be arranged between the rival factions there. A general peace among all nations would be hailed by all lovers of peace with genuine satisfaction.

A notable speech was delivered in the British parliament, Aug. 13, by the Hon. Lloyd George, member of the premier's cabinet, frankly confessing that the nations are just scaring each other into increasing the size of their armies and navies, that there is no real cause for alarm, and that if this burden of militarism is allowed to continue it will ultimately bring ruin on the nations. The doctrine is not new, but it is encouraging to hear men so high up in the councils of leading nations so frankly confess to the truth. It is to be hoped that the nations may wake up in time to save themselves from the destruction which the war spirit is sure to bring on.

Two years ago the All-Night Mission in the Bowery, East Side, New York, was organized, and since then has sheltered 70,000 men, fed 40,000, and helped 7,000 to a new start in life. Besides this, 300,000 loaves of bread were distributed to the needy each year. The spiritual needs were not neglected either, and many a poor wanderer was made to realize that rich bounties are in store for those who "wait upon the Lord." Mission workers from this institution are in constant touch with the hospitals and prisons of the city and endeavor to extend a helping hand to all. The Mission, as its name indicates, is open day and night, and its very helpful work is done at a total outlay of but \$3,000 a year. Where is there an investment that brings equally great returns?—Gospel Messenger.

## SUNDAY SCHOOL CONFERENCE ANNOUNCEMENT

### Indiana-Michigan

The Lord willing, the annual Mennonite Sunday School Conference of Indiana and Michigan will be held with the Middlebury congregation, Elkhart Co., Ind., commencing Wednesday evening, Sept. 3, and continuing until Friday evening. Delegates are interested in Sunday school work. A cordial invitation is extended to all who are especially requested to be present and Middlebury can easily be reached either from Goshen or Sturgis by rail or from Elkhart or La Grange on the interurban. All trains on Wednesday or during conference will be met by some brethren.

S. S. Yoder.

## CONFERENCE ANNOUNCEMENTS

### Southwestern Pennsylvania

The Annual Conference of the Southwestern Pa. Conference District will be held in the Weaver Meeting House, Cambria Co., Pa., on the following dates:

Sunday School Conference beginning Tuesday evening, August 26, continuing all day on the 27th. Church Conference beginning Thursday morning, Aug. 28, continuing at least part or all day on the 29th.

All coming to conference from a distance should notify either one of the following brethren: L. H. Weaver or Andrew Baumgardner, R. 3, Johnstown, Pa.

Those coming on the P. R. R. stop at Johnstown, take the Windber trolley and stop at Scalp Level; those coming on the B. & O. change at Rockwood for Paint Creek, take trolley to Scalp Level.

The Bishops and Executive Committee will meet at the church Tuesday afternoon, Aug. 26, at 2 o'clock.

W. C. Hershberger.

Sec. of Conference.

### Missouri—Iowa

The Lord willing the Missouri-Iowa Conference will meet with the brotherhood near Versailles, Mo., during the last week in August as follows:

Aug. 26 and 27, for Sunday School Conference.

Aug. 28 and 29, for Church Conference.

All the ministers, Sunday school workers, Mission Board committeemen, are especially urged to be on hand promptly for service.

A hearty invitation is extended to brethren and sisters throughout the district. A special invitation is extended to brethren and sisters from other districts to come and be with us in our deliberations.

Versailles is the nearest railroad over the Rock Island or Missouri Pacific Rys.

Address either of the following brethren with reference to your coming: D. F. Driver, Eli Swartzendruber, Amos Gingerich, all of Versailles Mo.

J. R. Shank, Secy.,

Carver, Mo.

### Kansas-Nebraska

The Kansas-Nebraska Conference will be held at the Milan Valley Church near Jet, Okla., Oct. 16 and 17, 1913. Sunday School Conference in connection with Church Conference.

Any one having any questions for program or anything relating to arrangement of conference should communicate at once with Secretary of Conference.

A cordial invitation is extended to brethren of our sister conferences to meet with

us. Brethren from eastern points will be able to attend this conference before going to General Conference in Iowa.

L. O. King, Secy.,

Peabody, Kans.

### Pacific Coast

The Lord willing the Pacific Coast Conference District of the Mennonite Church will hold their Church and Sunday School Conference with the congregation in Albany, Oreg., Oct. 15 to 18, 1913.

A hearty invitation is extended to all to be with us.

Fraternally,

J. P. Bontrager,

1038 W 12th st., Albany, Oreg.

## GENERAL CONFERENCE ANNOUNCEMENT

Since the time for the General Conference is not far distant, we thought it necessary to call attention to the fact, that we may begin now, to arrange for the work and also to attend. During the fall conferences would be an opportune time to submit questions for the General Conference, which will begin Oct. 29, near Kalona, Ia. More definite announcements will be made later with reference to work and railroad advantages.

Committee,

per S. E. Allgyer.

God is love; but this love it not a weak sentiment, impelling him to condone offense against the moral law and to accept amiable intentions on the part of men in place of positive performance of that which is good. The Divine love is not merely good nature; it is the love of goodness. The Almighty is a moral being, and must regard His own law. \* Our God is a consuming fire. Let not that truth be forgotten. God so loves men that He would love them out of their sin and into holiness. There is nothing which today more needs to be clarified than the idea of the love of God, which many in their misapprehension and perversion of it are making an excuse for continuance in sin or of avoidance of religious obligations.—Zion's Herald.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTDALE, PA., THURSDAY, AUGUST 28, 1913

No. 22

## EDITORIAL

**"Pray without ceasing."**

**"God is a Spirit:** and they that worship him must worship him in spirit and in truth."

On another page we publish the beginning of an extended article on "The Ministry." The whole article is crowded full of wholesome, helpful truth, and our readers are asked to read the first installment of the article. If you do that, we have no fears about the rest.

As this paper reaches the eyes of most of its readers two conferences will be in session. The Southwestern Pennsylvania and Missouri-Iowa conferences are both expected to be in session on Thursday and Friday of this week, and both are to be preceded by a Sunday school conference. Will you pray that the greatest possible good may come from these meetings?

**Laborers Wanted.**—More than eighteen centuries have elapsed since the command was given to pray the Lord of the harvest that He should send forth laborers into His vineyard. Prayers have ascended, and still the call comes for more laborers. There is hardly an important meeting held anywhere but that the scarcity of laborers is one of the burdens of the meeting. The Mennonite Church has laborers that are true and faithful, courageous and consistent, self-sacrificing and loyal, hard-working and willing to be used as servants of God and the Church as God through the Church directs. The Mennonite Church needs many more laborers just like that. Let our prayers ascend that the laborers may be forthcoming. And while our prayers are ascending in this behalf let us see to it that our lives

and attitude toward the Church are such that if it be the Lord's will that some of these prayers be answered through the sending of ourselves the will of the Lord may have free course in us.

**Is the Connection Good?**—The other day we listened to a person who was trying to talk over the telephone. The talk was not very satisfactory because the connection was not good. Whether the receiver was not good or the line grounded somewhere along the way we can not tell. But finally the talk was abandoned. No doubt the one at the other end of the line was very eager to hear the message from this end, for the conversation started from that end. But because the connection was poor the conversation was not satisfactory.

We thought of the many unsatisfactory talks with God on the part of many people because the connection with heaven is poor. It is not because the One at the other end of the line is unwilling to listen and respond, for the ears of the Lord are ever open to the cries of the righteous. But either because of a defective transmitter, or worldly entanglements which ground the wire the connections are poor and many of the messages rise no higher than the petitioners' heads because the connections are too poor.

Brother, sister, is your connection with heaven good? The Holy Ghost as the great Lineman can make the connection perfect if you but give your consent.

**Near-orthodoxy.**—Since the advent of higher criticism as an element in religious controversy the word orthodox has come into common use. People who believe the Gospel do not like to be classed with those who do not. Hence they want it known that they are "orthodox;" that is, sound in the faith.

So agreeable is the reputation of being orthodox that many who are not willing to take the Gospel as it is and to believe and obey all of it are at the same time eager to have it said of them that they are orthodox. This has given rise to the kind of religion which for want of a better name we shall call "near-orthodoxy."

To illustrate: The critic wants it understood that he is a believer in Christ. He lauds the Man of Galilee to the skies, but has a substitute for the doctrine of the virgin birth—a very little point, in his estimation, but a point important enough to give the lie to the most vital point connected with the deity of Jesus Christ.

The practical man hates fashion, and strongly endorses the doctrine of nonconformity to the world. Of course he does not believe in being "peculiar," advocating a change in the style of his clothing as the customs of the people generally change—thus giving away the very point upon which the doctrine of nonconformity rests.

The modern peace movement is very emphatic in proclaiming the virtues of nonresistance, denouncing war as cruel, brutal, barbarous, a blot on civilization, un-Christian, monstrous, abominable. Yet it admits that Christian people should respond to the call of the country in defence of a righteous cause—thus giving away the most vital point connected with nonresistance.

Other illustrations might be given, but we have given enough to make clear our point. Near-orthodoxy has most of the characteristics of the true orthodox faith, but lacks in the most vital points, which makes it all a farce. The best way to test it is to see which side the world takes. It is at the points where the world and the true servants of God divide that the dividing point between true orthodoxy and near-orthodoxy is found.



## THE GENERAL MENNONITE CONVENTION AT BERNE, INDIANA

By Daniel Kauffman.

For the Gospel Herald.

The meeting held at Berne, Ind., on Tuesday and Wednesday, Aug. 19 and 20, 1913, was perhaps the most general of all Mennonite meetings ever held in America. Of the visitors present 148 reported, representing nine different Mennonite bodies.

We shall try to give as accurately as possible, a brief account of how this meeting came to be held.

For a number of years there has been a conviction on the part of some, that members of various Mennonite bodies should get better acquainted with one another, since it was believed that if this were done, it would be found that the differences holding them apart are not so great as some might imagine. To carry this thought into action, upon the suggestion of Bro. N. E. Byers of Goshen, Ind., the editor of "The Mennonite," published in Berne, Ind., appointed a committee consisting of a member each from as many Mennonite bodies as he could get men to agree to serve. This committee issued a call for the meeting which has just been held.

It will be remembered that at the time this call was issued, the editor of the Gospel Herald strongly dissented from the idea, for the double reason that not nearly all branches of Mennonites were represented on the committee and that the differences between the bodies which were represented are too vital to make that kind of meeting practical. Then, when the union school proposition came up we again sounded our note of protest.

I attended the meeting at Berne, however, in the first place because I was advised to do so by nearly all brethren whom I consulted on the matter. The reason why the brethren urged me to attend was that as editor of the Gospel Herald, I would be in a position to report the situation more accurately and fairly if I attended than I could if I were to depend on hearsay for my information. In the second place there was the conviction that we would be better understood if we met face to face and stated our position. Now, after having attended the meeting, we can say that our former convictions are unchanged, and we are led to again state our convictions, by the grace of God. Having seen and heard, we shall endeavor to report as faithfully as we can.

At 9 o'clock, A. M., the meeting was called to order, with P. H. Richert of Goessel, Kans., in the chair. After devotional services, the opening sermon was preached by Christian Neff, of

Weierhof, Germany. This was followed by the organization, which resulted as follows: Moderators, J. S. Hartzler, P. H. Richert; Secretaries, H. P. Krehbühl, A. B. Rutt. Then followed the discussion of subjects. At the time the writer left the meeting (about the middle of the afternoon of the second day) seven subjects had already been considered, and two more were yet to be taken up.

The following is the list of subjects:

The Blessings of Christian Unity. D. Brenneman.

Menno Simons as a Reformer. C. Van der Smitten.

Review of the History of American Mennonites. C. H. Smith.

What Contributions have Mennonites to make to American Christianity? J. W. Kiewer.

In What Fundamentals do Mennonites Agree? D. Kauffman.

The Bible Doctrine of Nonresistance. P. C. Hiebert.

What Think Ye of Christ? E. Troyer.

The discussions, as a rule, were spirited, and good interest and good feeling prevailed. Among miscellaneous business transacted was the passing of a resolution calling for another meeting in three years and a resolution calling for the publication of the papers read before the meeting. The majority of those present felt that the meeting was profitable to them, and showed their conviction in the call for another meeting.

Why, then, should any one disapprove of a meeting of this kind?

Before we attempt to answer, let us be sure that we understand the situation.

It may be well to state that there was no sentiment evident in favor of organic union among Mennonite bodies. That is entirely out of the question, because the differences are too great; hence nobody favors it. The fears expressed by some that an attempt would be made to consolidate all kinds of Mennonites into one body, regardless of differences, are unfounded. All that is attempted at this time is simply to get members of different bodies better acquainted with one another. Co-operation along lines in which all agree is also sought. This, as near as we can judge, is the object of these union meetings.

Before we begin to state objections, we also desire to say that none of these objections are founded upon lack of friendship for the Mennonite bodies, or a lack of desire for a union with them. Our prayers shall continue to ascend that our Savior's prayer for the unity of believers may yet be fulfilled among all who are named Mennonites. There should be no hatred or ill will toward any of them. Our older people doubtless remember the time

when there was a more radical difference between the Mennonites and the Amish Mennonites than there now is between some of the bodies represented at the Berne meeting.

But there is another thing which is far more important than friendship or good will. We refer to the "ancient landmarks" with Scripture foundations. As a church we have been consistent in standing for nonconformity, nonresistance in its fullest sense, the devotional covering, washing of the saints' feet. We weaken our power of discipline and the force of our teaching whenever we favor alliances with other churches which refuse to stand with us on these Bible doctrines. Sociability is an excellent thing, but when its cultivation is sought through the holding of some precious Gospel doctrine in the background, we feel that it is the wrong kind of sociability to foster. As a rule, this kind of meetings fosters the spirit of compromise through the emphasis of "unity" at the expense of things which are essential to be united upon.

We have said before, and we repeat it, that a federation of bodies that are so far apart that organic union is not to be thought of, hinders rather than helps the cause of union upon a solid Gospel basis. Unless we are so near together that we preach practically the same thing and have practically the same rules and regulations, any attempt at federation means a compromise which neither we nor the cause of Christ can afford to make.

We referred to the coming together of the Mennonites and Amish Mennonites. This merging is a natural thing because they believe alike and "keep house" in practically the same way. They grew together. Being neighbors they compared notes, exchanged thoughts, learned from each other, and when they were near enough one that it was thought profitable, they united their efforts in a common cause. Had there been any attempt to bring them together before they were ready for it, the result would have been to drive them farther apart rather than to unite them in one. Let there be a oneness in faith first, and then let this common faith be made the basis for working together.

What, then, should be our attitude toward these union meetings which have been proposed? I answer for myself only. It is my candid conviction that we should hold aloof from them until it is clearly evident that there is a unity in the faith as well as a unity in friendship.

Scottdale, Pa.

"Live in peace with Christ thy Savior,  
Be forever kind and true,  
Be not weary in well doing  
And all good deeds will follow you."



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine: continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### HOPE IN THE RESURRECTION

By A. Metzler.

For the Gospel Herald.

Shall I dread the day that cometh  
As a thief in darkest night—  
Shall my coming dissolution  
Leave me not a ray of light?

Shall the grave my soul in darkness  
Hide forever in dismay?  
No! There's hope in my Redeemer,  
In Him dawns the glorious day!

He has brought me joy and gladness;  
For my soul He came to save;  
He upon the cross has suffered,  
There for me His life He gave.

Glory to the blessed Savior,  
Who expired upon the tree;  
He has triumphed over Satan,  
He has come to set me free!

Death has lost its sting and terror,  
Life eternal mine shall be:  
Glorious resurrection morning  
When my Savior I shall see!

West Liberty, Ohio.

### THE MINISTRY

By D. H. Bender.

For the Gospel Herald.

Make full proof of thy ministry.—II Tim. 4:5.

The Christian minister is a servant. The derivation of the word makes this its primary meaning. He is a servant in the truest and fullest sense of the word. In this he but follows the example of his Lord and Master, who "came not to be ministered unto but to minister." Thus the service of the Gospel ministry was exalted to the highest possible degree. There is no work or calling to which the Gospel ministry is second. It is the most important, the most vital, the most essential, the most responsible, and the most exalted calling within the providence of humanity. It is the one calling on earth that is established, fostered and controlled directly by the Lord Himself. The representatives of the ministry are called out by Him, qualified, supported and finally rewarded by the Lord.

#### The Purpose

The place given the ministry of the Gospel in the Scriptures shows that its purpose has a two-fold condition of service: (1) Subservient in nature, (2) authoritative in application. Un-

der the first condition the minister serves under the direct leadership of Christ, the Head of the Church; under the second, he is placed in authority, directing the work to some extent through others, and placed under weighty responsibility.

1. **The Minister as a Servant**—As such the Bible refers to him as—

- a. A servant (Jas. 1:1).
- b. A laborer (I Cor. 3:9).
- c. A helper (II Cor. 1:24).
- d. A steward (Tit. 1:7).
- e. A witness (Acts 1:8; Rev. 11:3).

2. **The Minister Vested with Authority**—As such the Word declares him—

- a. An ambassador (II Cor. 5:20).
- b. An overseer (Acts 20:28).
- c. A pastor (Eph. 4:11).
- d. A ruler (I Tim. 5:17).
- e. A bishop (Tit. 1:7).
- f. An elder (I Tim. 5:17).

#### The Chief Aim

The chief aim of the ministry is to bring men to Christ and to build them up in Christ. It is the perpetuation of the ministry of Christ begun by Himself while on earth. This is accomplished—

1. **By the Preaching of the Word**—"Go ye into all the world and preach the gospel to every creature" (Mark 16:15), is the commission that confronts every minister as he steps into his sacred office. There is nothing that can take the place of preaching. It is the means ordained of God by which men shall find salvation. "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

2. **By the Propagation of the Church**—The Church is the one institution on earth established by Jesus Christ. He is still its spiritual Head. It is made up of believers who have been saved through the ministry of the Word. Here they are built up in Christ. They learn obedience to the ordinances, restrictions and rites laid down in the Word. They unite their efforts in fighting sin and Satan. They foster missions, benevolent institutions and support the various movements tended to extend the borders of the kingdom.

It is the purpose and work of the ministry to oversee, regulate, direct, encourage and take the responsibility of the work. As pastor the minister feeds and shepherds the flock. As overseer he directs the work and activities of the body of Christ. As ambassador he represents the will and mind of Christ and the work of the kingdom on earth. As ruler he disciplines, metes out penalties and becomes responsible for the order of the Church. If the minister is true to his calling he will endeavor to so direct

and regulate the activities and affairs of the Church as to claim the assurance that his life and work will meet the approval of "the Shepherd and Bishop of our souls."

#### Qualifications of the Ministry

And let these also first be proved.—I Tim. 3:10.

As the office of the ministry is a calling directly under the control of the Lord. Since He calls, qualifies, supports, and rewards His ministers, and yet calls the Church to have a part in the calling out, ordaining and sending forth of the ministry, it must needs follow that the Lord would clearly state the nature of the men qualified for this important work so that the Church would make no mistake in setting them forth.

The Word of God is indeed clear on the point of pointing out the qualifications that attach to this sacred office. The sacred page is copiously supplied with qualifications that should be manifest in the Christian minister. Twenty of these qualifications receive recognition in this article. Others might be given. All of these may be apparent to the Spirit-enlightened student of God's Word and the life of the candidate. Not all may be open to every member of the congregation. But a sufficient number, together with a conviction from above quickened by a deep concern for the welfare of the cause of Christ should actuate each member who casts a vote for minister.

(To be continued).

### AN INFIDEL ANSWERED

The Lookout tells of an infidel who said to a young lady who had invited him to church: "I don't believe in prayer. I love my boy, and I love to make him happy. He doesn't have to tease and entreat before I give him what he wishes. If your God is a God of love, as you say, why doesn't He give you what you wish for without your begging for it?" "I suppose," said the young lady, innocently, "that you encourage your son to help himself to your substance without asking for it, and to make way with it without thanking you?" The infidel was silent.—Sel.

"There is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act, and say nothing to the injury of any one. It is not only best as a matter of principle, but the path to peace and honor."

"In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb driven cattle,  
Be a hero in the strife."



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Busybody

A busybody is a meddler into other people's affairs. It is one who officiously concerns himself about the personal things or affairs of other people.

Of a busybody very little good can be said. They are peace-disturbers, evil seed-sowers, creators of disturbances, and destroyers of friendship's ties. They peddle news, encourage gossip, separate friends and make trouble for many people. They are undesirable members in the Church, and should be reprov'd. II Thes. 3: 11. They are classed with idlers and tattlers, and Paul adds, "Speaking things which they should not" (I Tim. 5:13). Busybodies are constantly spreading news and reports in almost every instance such as are hurtful and unkind, and if they are brought to task for their evil habit, can seldom, if ever, give their author for what they say. "I heard so" and "they say so," are the common expressions with them, with the usual allowance of about ninety-five per cent. of supposition which is always added with every evil report for good measure. There is so much unkindness, so much that is undesirable, goes with the business that no Christian can carry it on continually without severing his connection with God. May God help us to keep ourselves clean of these things.

#### Hospitality

Hospitality is the practice of receiving and entertaining strangers, without a thought of reward; just with kind, generous liberality and for the pleasure and comfort and joy one gets out of it.

We should be "given to hospitality" (Rom. 12:13), from the fact the Bible commands it.

Here is a very practical way of demonstrating our love for fellowmen. Paul says (Heb. 13:2) "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When the Lord said, "Freely ye have received, freely give," He meant more than advice or counsel, or even service.

We should be glad to "freely give" of our God-given blessings to those who have need of them. "He that hath pity upon the poor, lendeth unto the Lord" (Prov. 19:17). There are so many places in the Word which refer to our hospitality and so many blessings promised if we do our whole duty along this line, that it behooves us to be faithful. Along this line we prove our faithfulness to God and to our neighbor as well.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### OUR MISSIONARY MESSAGE

#### VIII. My Greatest Problems

By Abram Metzler.

For the Gospel Herald.

The subject under consideration is necessarily a personal one, and recalls our own personal experiences. As a rule we are rather timid in relating our own experiences. In fact I think it is well, for different reasons, to be very slow about portraying our personal experiences before the minds of others.

Yet there is a sense in which we as Christian workers in our great calling, and mission of bringing Christ and His Gospel to a lost world, are on common ground, and have problems much in common, however varied our personal experiences, lines of work, and circumstances in life may be. So, after all, we believe that sometimes it is well for us, by tongue or pen to give to others some of our experiences or problems, and thus perhaps encourage each other, realize more keenly our common burdens and problems of life, in this way intensifying our bond of Christian fellowship, and bring glory to Him who is our strength and great burden-bearer.

As I look into my own experience, and work for the Master in my home and the Church, there are many problems indeed. I shall refer to only a few of them. Life itself is one great problem which becomes more complex as we grow older in the Master's service.

One of the problems in connection with my Christian life and service has been that of determining the golden mean between the so-called conservative and progressive spirits and lines of Christian endeavor. But as I grow older I have learned more and more that in this very serious problem there is an unfailing way of locating our-

We make friends by showing ourselves friendly. Prov. 18:24. The world looks upon an open-hearted, generous, person with respect, while they are the faithful of the Lord and the friend of all. "Use hospitality without grudging," says the Lord, and then if you should be placed in needy circumstances even the world will come to your assistance. Luke 16:9.

Belleville, Pa.

selves, and maintaining a right and reasonable position in this matter, and that is by the teaching, and guidance of God's Word and His Holy Spirit.

Then again the problem of a reasonable interest in, and concern for lawful material things. This is perhaps a problem common to most of us that have been called to special work for the Master, the great work to which we have been called is the burden of our hearts, yet we must have a lawful, wholesome concern for the every day needs of life. To what extent shall I labor with my own hands that these needs may be supplied? is often a very serious problem when the calls for help in God's great harvest field press upon us, but as we look to Him for guidance and cast our burdens upon Him who has promised to be our burden bearer, being willing even to suffer privation, if need be for His sake, and glory, the heavenly light dawns and illuminates our pathway, and all is bright as we cheerfully abide in Him who has promised to supply all our needs. (Phil. 4:19).

Another great problem with me is how to lead souls into a higher life and experience, in communion and fellowship with God, and a complete separation from the world, truly we long for this experience on the part of all those who profess to know Him. How may we best help them? is the burden of my heart, yet we do know that God will help us to help others if we trust and obey.

Another problem of real practical importance in trying to help others on their way heavenward is to maintain well-balanced teaching, so that those who look to us for help in getting a better knowledge of God's Word and will, for the strengthening of their faith, and the enlightening of their minds as to practical piety, may receive from us as God's messengers, well-balanced portions of the milk and meat of the Word, so that they may be rooted and grounded in faith, and doctrine of Him who is our Head, and at all times enjoy the fullness of the spirit life, and be saved from becoming one-sided legalists, or fanatical enthusiasts. For myself, I keenly feel the need of the help of the great Teacher along this line. He has promised to lead and help us. Matt. 28:20.

How to get people to see and understand the importance and blessing of God's plan of giving of our means to help the poor, and extend the borders of His kingdom, as it appeals to me at this time, the best solution to this problem is to practice, and teach God's own financial plan.

Another very peculiar problem as it comes to me, is the right adaptation to different people, and places, under varied circumstance, so that the current of heavenly influence may flow unhin-



dered, regardless of circumstances, refreshing and strengthening weary souls, and at the same time save ourselves from doing anything that may directly or indirectly operate against the principles and teachings of God's Word and the Church; the doing of the right things, in the right way, and at the right time is a matter of great importance indeed, may we look to Him who will make us all things to all men in His name.

And last, but not least, of the problems that I shall refer to at this time is, what to do by God's help to, in a measure at least, stay the mighty wave of apostasy, and unbelief so very prevalent at the present time. I am much concerned. I think every God-fearing soul should be. The enemy is assailing us in high places throughout the land. Are we aware of it? Many minds are being poisoned. We dare not ignore the awful conditions of these latter times. To do so is to endanger the souls of men, and sacrifice the life and power of the Church. The more we become burdened for the souls of men, and the purity, and power and identity of the Church, and in our labors come in touch with individuals, and learn to know their thoughts, and opinions, and belief, or in many cases unbelief, we are made to wonder what will the end be? Yet we have the Word of God telling us of the conditions of the last times. No question as to conditions, but with me the great problem is, what to do to warn souls, and help to enlighten the minds of men and women as to the revealed Word of God.

The battle is hard, the enemy is strong, and well entrenched, yet we do know God lives! His Word will stand, His salvation plan through Christ will work out the complete salvation of God's children, the glorification of the Church, in this blessed hope I believe, in Him who has promised to be with us to the end, that He by His wisdom and power will solve the problem, as to what we shall do, and help us execute His will concerning us in staying the tide of Satanic influence, and plucking some dear souls as from the fire.

Dear reader, in all the problems of life, may we ever endeavor to solve them by the wisdom that cometh from Him who has said He will give liberally to those that ask Him; rejoicing in the blessed hope and assurance that if we are faithful unto death, and the mists of time are rolled away we may know, and understand in the light of heaven's glory. Praise to His holy name.

Martinsburg, Pa.

"He prayeth best who loveth best,  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all."

## FROM OUR MISSION STATIONS

For the Gospel Herald.

### Kansas City, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—The special meetings to which we have looked forward to so long, and for which many prayers have ascended, have now gone into history. Great privileges and opportunities have come and gone. New and varied have been the experiences, especially to those who have never been in the city.

While we have seen results, yet we believe eternity alone will reveal what has actually been done. Thousands heard the Gospel message, especially in song, from the street, the shop, the packing house, etc., and we feel sure that rays of light have penetrated many dark hearts, burdens have been lifted, new hope and comfort imparted to the sorrowing, and a desire created for something that satisfies. One of the things especially prayed for in our daily consecration meeting was that God through the songs, prayers, testimonies, conduct and even the countenance of His children would bring conviction upon the unsaved and prove the reality of the Christ life. We believe He has answered. As an illustration—when the girls stood at the door near midnight, singing, "God will take care of you," as Bro. Allgyer left for the depot, the Catholic neighbors across the street were weeping. Thus impressions were doubtless often made upon the unsaved, unknown to us.

A street car conductor said he was glad to have our crowd ride on his car. Another heartily thanked us for singing. The railroad men seemed especially glad for our meetings with them, and many "God bless you's," "Thank you for the singing," "Come again," etc., came from their lips. Undoubtedly no one rejoiced more to see us than our brother in the Federal Penitentiary at Leavenworth. He said he hoped our church would become awakened to the need of doing prison work, and get in touch with it. If his being there, will accomplish this, we know it will mean much in "proclaiming liberty to the captives and the opening of the prison to them that are bound" (Isa. 61:1-3).

Attendance at the tent was exceptionally good, many attending who had not been to a service for years. While many seemed to enjoy the meetings, yet comparatively few were ready to accept. We are glad, however, for those who did. In the city, as elsewhere, people do not realize their lost condition, and the great need of a Savior. Amongst the seekers was a lady who comes from an Amish home in Nebraska.

Sister Esther Buckwalter, who has

been here the past five months, returned to her home last week. Bro. Allan Good leaves for Canada today.

We are glad to say that a permanent home has been found for Gladys Edwards with Bro. J. D. Sommers of Metamora, Ill. Her sister and two brothers are still waiting for homes. We do not like to see them separated and wish that homes in the same neighborhood might be found. Pray for the work.

Emma King.

### Youngstown, Ohio

Greeting in Jesus' Name:—We are indeed glad to pen a few words from this place again. While we have great reasons to rejoice in the Lord, yet there have a few things occurred since we dedicated our new building that have to some extent cast a gloom upon the work and workers.

Because of the constant strain during the building, the writer and family were obliged to leave the work for a few weeks, for a much needed rest. Sister Hershey before leaving was stricken down with malaria fever. At present writing we are living in a small house near the Aurora Church, Portage Co., O. Sister Hershey, glad to say, is improving rapidly. Surely those who are privileged to breathe in God's pure air in the country ought to praise His holy name for the blessing.

While here we were called home over Aug. 17 to take part in two funerals. One little girl 8 months old and one little boy 1 year and 11 months old. Thus making five cradle roll babies that have died in the last four weeks with the sixth one at the point of death.

We were made to wonder when one has decided to give his or her life for a certain work, why they do not remain strong physically. Perhaps our faith needs to be tested along the way as it is at this time.

Last Monday by order of the doctor, Sister Devitt, one of our workers, was taken to the City Hospital with all symptoms of typhoid fever. At this writing, however, the doctor is not able to tell just what the trouble is.

While we all felt bad at the time we said, "Not my will but Thy will be done, O God."

This of course reduces the working force for a while, which means some one will have to do Sister Devitt's work or it must go undone.

Sisters Ella Shoup and Etta Brubaker are leaving for their homes. Sister Shoup goes to Goshen, Ind., and Sister Brubaker to Toronto Bible School. This means two workers must be secured to take their places at once. They were our workers out in the field. Our prayers are and have been

(Continued on page 349.)



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### HEAVEN AND HOME

Breath of God from heavens' hills,  
Fill our souls as music fills  
Harps Eolian. Every tone  
In life's anthem make thine own.

Fill our homes, Thou God of might!  
Goodness, beauty, truth, delight,  
In at all their windows pour,  
Enter Thou at every door.

Friends of God our friends shall be;  
Love we every land and sea,  
Both the silent wheeling poles  
And the universe of souls.

Myriad homes by heaven blessed  
Bind Thou round the sad earth's breast.  
One roof only is the sky;  
One household, humanity.

Let our labor be a song,  
Wise, alluring, swift and long.  
Kneeling on our father's graves,  
Pray we for the faith that saves.

Be our only roof the sky  
And the hand of God most high.  
Build we not upon the sands;  
Ours a house not made with hands.

—Joseph Cook.

### PROPER AND IMPROPER OBSERVANCE OF THE LORD'S DAY

By Lizzie Yoder.

For the Gospel Herald.

Of all the instructions designed by heavenly mercy to promote the temporal and eternal welfare of mankind, there is no one of such immense importance, and productive of such immense benefits, as the Sabbath day. "Wherever the Sabbath is not, there is no worship, no religion. Man forgets God and God forsakes man." Where the Sabbath is not regarded, man degenerates to a brute, or a heathen; and hastens with a rapid step to a scene where he will bear all the character and all the features of a fiend. Where the Sabbath is loved, venerated, and improved, peace smiles, piety matures and ripens, and the soul hastens onward to the period when the Sabbath of time shall be exchanged for the long Sabbath of eternity.

God in the beginning of time appointed a Sabbath. This solemn season for rest and religion He ordained should be the seventh day. "God blessed the seventh day, and sanctified it: because that in it He had rested

from all His work which God created and made." Moses in speaking to the Israelites respecting it, and speaking of it not as if it were a new institution, but one well known to them all, "said unto them. This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord."

Here we see that this is not a new institution, but is one that was regarded as sacred even at the time of Moses. When the Lord gave the law from Mount Sinai, the observance of the Sabbath was the subject of one of the ten precepts that He delivered on that occasion. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." In this commandment God distinctly expresses His will with regard to the manner in which the seventh portion of time should be spent, and how it should be distinguished from the other six portions. Then He gives a reason for this enactment in which all mankind should be equally interested, and will hold good as long as the world lasts: "for in six days the Lord made heaven and earth, and the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it."

God has never revoked this expression of His will. He has never repealed this law, neither has He taken off the blessings which He laid on the Sabbath.

The Lord also gave this law for our good. We need this day of rest, not only as a religious obligation, but a physical and mental demand as well. When regarded, health and blessings result; when disregarded, nature may be patient for a time but at length demands full and complete compensation.

Therefore on that day we should rest from all manual labor, leaving none of this work to be done on the Sabbath, for it is the Lord's day and not ours. It is peculiarly the Lord's, a day to be devoted to His worship and glory. Indeed all days should be His, but while He claims one day as more peculiarly His own, it suggests that that day is to be set apart from common to sacred purposes. The day is the Lord's, not merely the morning, or the afternoon, or the evening, but the day. And so we are informed of the early Christians, that they spent a great part of the day together, engaged in those solemn exercises which ripened them for the great Sabbath above.

The day should be begun with God, be carried on with God, and ended with God. Private prayer, self-examination and meditation, reading the Scriptures, are proper ways to spend at least a part of the Lord's day. And if there are sick people in the neighborhood, the Lord's day is a good day to carry them a bit of cheer. This is the day upon which God's people come together to worship, and to preach the Gospel. Blessed are they who go to the place of worship, hungering and thirsting after righteousness, for they shall be filled. This is also the time to meet others in worshiping God.

One of the noblest ways we can use the Lord's day is to be in the Lord's Spirit on that day. If we are the day will be rich and holy, the beauty and joy of it will reach into all following days. Every Christian who is true to God and to himself will keep the Lord's day as a holy day because he knows that Christ arose from the dead on that day to fulfil His Father's will. And upon this day, the crowning work of redemption was accomplished. How gladly every one should keep that day holy. What a wonderful chance there is every Lord's day to do special deeds of kindness. Such a Sabbath is bound to bring us a week of blessings.

(To be continued.)

Columbiana, Ohio.

### HOME

The old saying is, "There is no place like home." This is generally true, if even the home has been or is a miserable one. The young man and the young woman, when grown to manhood or to womanhood, ever look back with the sweetest and warmest affection for the home of their childhood. When people grow old, even they love to think back of their early home and love and cherish it as the sweetest of all their past recollections.

So should our heavenly home be to us in the hopes of the future, as the poet says:

"My heavenly home is bright and fair,  
No pain nor death can enter there.  
Its glittering towers the sun outshine—  
That heav'nly mansion shall be mine."

We should have such a love for this heavenly home that it should ever be in our thoughts, for it has in store for us beauties and blessings far grander and better than any earthly home can have. It is a place where there is no ebbing or flowing of the tides; no rising of suns; no increasing or diminishing of life; no seasons of sorrow or grief; no pain or parting, no death—but all will be joy and fulness of joy forever and ever.

Let us strive to gain that beautiful home, where we shall be forever with the Lord.—Selected.



## Sunday School

For the Gospel Herald.

Lesson for Sept. 7, 1913.—Ex. 20:1-11

### THE TEN COMMANDMENTS

**Golden Text.**—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.—Luke 10:27.

**Introductory.**—The ten commandments may safely be said to be the written form of the law by which the children of Israel had long been governed. They are an expression of the fundamental law governing people along rules of right. From the very beginning a violation of these laws brought remorse of conscience and called for punishment, as is evident in the guilt of Cain (Gen. 4:10), the remorse of Lamech (Gen. 4:23, 24), etc. In the New Testament we have no ten commandments in so many words, yet their substance is inseparably linked with the teaching of the Gospel. The ten commandments are usually divided into two classes: (1) our duty to God, (2) our duty to fellow men. It is the first of these duties with which we have to do in the present lesson.

**The First Commandment.**—As one would naturally expect, our first duty is to acknowledge the one and only God, the God of heaven and earth, the Creator of all things visible and invisible, and He only is to be worshiped. "I am the Lord thy God," said He, "Thou shalt have no other gods before me." Had Eve held to this truth she would never have fallen. It was this law that our Savior quoted when He was tempted by the devil. Neither gods of wood or stone, nor men, nor angels, nor anything else in heaven and in earth shall be worshiped—God alone, the one indivisible triune God, is a proper Being for worship.

**The Second Commandment.**—It is but natural that the same commandment be given in a negative way. If God is the only Being worthy of worship, it follows that there are some things or beings which should not be worshiped. And these fallen man is sure to worship. When man fell his inclination to worship remained with him. But rejecting God, fallen man worships other gods. Hence the commandment, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." This is a clean sweep. The heathen who bow down to gods of wood or stone, the Cath-

olics who bow down before images representing the Virgin Mary, Christ, the apostles, and other men of God, the nations that erect statues of the goddess of liberty over temples of justice, are all guilty of idolatry. Man as a worshipful being must worship God alone. He is "a jealous God," and thinks too much of His people to have them make shipwreck of faith by becoming idolaters. Why should idolatry be considered such a great iniquity? It is this: We always become like the gods we worship. And since all gods, outside the true God of heaven, are depraved, no one can be an idolater without becoming depraved. This needs no argument. The sad plight of heathen nations, past and present, is a standing witness to the truth of what we have just said.

**The Third Commandment.**—Our subject is still reverence for God. It is bad enough when we use the name of an honorable friend in a disrespectful way; but it is sinking into the depths of abomination to use the name of God in vain. We can think of no sin more vile than that of profanity. It is but the rottenness of the soul belched up by those whose hearts are filled with corruption. The man or boy who glories in his profanity is like the sow that wallows in the mud and glories in her filth.

So much for profanity. A symptom of that kind of condition is in evidence when men use "wooden oaths" or "by-words." Substituting that kind of words for real swearing is simply an effort to whitewash the walls while the inside is still filthy. Open your hearts to the Lord and let Him make a clean sweep of the inside, so that you will no more be found guilty of either the real swearing or the counterfeit variety. Read Matt. 12:36.

**The Fourth Commandment.**—Another question dealing with reverence for God. God set the example. Having created all in six days, He completed the creation the seventh day by resting, thus making the day a very part of creation. It is a part of the divine law that will stand as long as the earth remains. We might dwell on the wisdom of this arrangement, but in this lesson we are simply to consider it as a "commandment." Whoever disrespects it disrespects the God of his creation. The Jews kept the seventh day of the week in memory of the day when God delivered them from bondage in Egypt. Deut. 5:15. Christians keep the first day of the week, in memory of the day when the Lord of Sabbath arose. John 26; Acts 20:7. But whatever may be said with reference to the day of the week, let us not forget that here is the day which was sanctified of God to be kept in memory of His name.—K.

## Our Young People

THE POWER OF SONG.—Rev. 19:1-7

Topic for September 14

MOTTO

'Sing unto the Lord.'

### OUTLINE OF TOPIC

- I. Why it there Power in Song?
  1. It is the language of heaven.—Job 38:7.
  2. Man is related to the heavenly.—Psa. 8:4, 5; Gen. 1:27.
  3. The ungodly use God's gift in ways of evil.—Isa. 5:12, 13.
- II. What Ends does Singing Serve?
  1. Cheers.—Isa. 35:10.
  2. Instructs.—Col. 3:16; I Cor. 14:15.
  3. Inspires others.—Psa. 95:1-6.
  4. Gives praise to God.—Psa. 150:1-6.
  5. Impresses the lessons of sorrow.—See Lamentations.
  6. Expresses the joy of victory.—Ex. 15:1-27.

### STUDY OF THE TEXT

Rev. 19:1-7

In the text before us we have a prophecy of the greatest assembly of singers that ever assembled in the universe. We note the points that impress us:

1. The multitude of voices.
2. The subject of their song.
3. The unity of their sentiment.
4. The note of triumph.
5. The contemplation of coming glory.

### PERSONAL THOUGHT

Do I have an ear for the music of heaven? Its visions of glory, its notes of triumph, its choruses of praise, its sincere worship, its unselfish unity! Do I feel the power of the song of saints on earth? Their songs of joy in the midst of tears, their exhortations and blessings! Lord, put a song in my heart.

### SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Song**.
2. Exercise in Singing.

For Young People.

1. Songs that have Inspired Us to Nobility.
2. Subjects Worthy of Our Song.
3. Misuses of the Power of Song.

For Older People

1. Songs with a History.
2. The Power of Appropriate Songs.

### SEED THOUGHTS

A song will outlive all sermons in the memory.—H. Giles.

If you and I, like the believing shepherds, watch and long for His appearing, one day we, too, shall hear a music grander and sweeter even than the song of angels, when the great Composer shall transpose all the strains of earth from the minor into the major, when the wail of nature shall give way to the glad harmony of the everlasting jubilee.—A. E. Kittridge.



# Gospel Herald

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by

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## EDITORS

Daniel Kauffman, Scottsdale, Pa.  
John F. Funk, Elkhart, Ind.

THURSDAY, AUG. 28, 1913

## Field Notes

**Three brethren Shantz**, with Sister Shantz, of Berlin, Ont., visited at Scottsdale from Saturday to Tuesday.

**Bro. A. E. Bontrager** of Fairview, Mich., assisted the congregation at the Ft. Wayne Mission in a series of meetings during the past few weeks.

**Bro. D. A. Yoder** of Elkhart, Ind., visited with the congregation worshipping at Ft. Wayne, Ind., Mission on Sunday, Aug. 17, preaching the Gospel of the Kingdom.

**Bro. Geo. J. Lapp** recently visited the churches of Eastern Pennsylvania. He preached to a full house at Towamencin, Montgomery Co., Pa., on Sunday, Aug. 17.—J. C. C.

**Forty-one** precious souls were received into Christian fellowship by water baptism at the Lower Wilnot Church near Baden, Ont. May they remain faithful to the end.

**According** to present arrangements a singing school is to be organized in Steinmetz's meeting house, Ephrata district, Sept. 12, to be conducted by Bro. J. D. Brunk.—G. S. E.

**The regular** annual harvest and mission meeting is to be held, D. V., at the Mennonite Mission, Canton, O., on Sept. 13, 14, 1913. An interesting program of this meeting is before us.

**Bro. E. J. Blough** of Rockton, Pa., filled appointments in Bucks and Montgomery counties, Pa., preaching at Doylestown, Deep Run, Blooming Glen, Plain, Souderton, Rockhill, and Souderton.

**The brethren**, J. S. Hartzler of Goshen, Ind., and L. J. Miller of Garden City, Mo., are expected to lend a helping hand to the congregations at Fisher, Flanagan, and Tiskilwa, Ill., where Bible conferences are to be held beginning at Fisher Sept. 10.

**Bro. S. E. Allgyer** ministered to the congregation at Canton, O., Sunday, Aug. 17. A number of other visitors also were present.—G. M. H.

**A Sunday School Conference** is to be held at Middlebury, Ind., on Sept. 3-5, 1913. An interesting program is announced and a cordial invitation is extended to all who are interested in Sunday school work.

**The card** below explains itself. Communion services as follows: Pleasant View, Aug. 31; Bethel, Sept. 7; Canton, Sept. 14; Kolb, Sept. 28, A. M.; Salem, Sept. 28, P. M. Best wishes to all, I. J. Buchwalter, Dalton, O.

**Bro. Geo. J. Lapp** filled a special appointment at Masontown on Sunday morning. On Sunday evening Sister Lapp conducted a children's meeting at Scottsdale, after which Bro. Lapp spoke on the religious influences in India.

**Found on the Editor's Desk**—a program of the Bible Conference, to be held, the Lord willing, at Manson, Ia., to begin Sunday, Oct. 19, and last five days. The instructors are to be two valiant soldiers of the cross who have long labored in harmony, Daniel Kauffman and D. H. Bender.

**Bro. and Sister J. S. Shoemaker** of Freeport, Ill., came to Scottsdale on Saturday of last week as guests of their daughter, Sister Fannie Mumaw. Their son Charles is also working in the Publishing House at present and has his home at Bro. Mumaw's. Bro. Shoemaker filled the regular appointment at Scottsdale, Sunday morning.

**Bro. and Sister M. C. Lehman** of Dhamtari, C.P., India, landed in New York on Friday of last week with their two children. They proceeded at once to the home of Bro. Lehman's parents at Columbiana, Ohio. Their voyage was accompanied with considerable difficulty as they both had attacks of malarial fever on the way and beside had the discomfort of a stormy voyage and sea-sickness in the first part of the trip.

**Bro. Daniel Kauffman**, editor of the Gospel Herald, has gone for an extended trip to the west. His family preceded him to their former home in Missouri a few weeks ago. Bro. K. expects to attend a number of conferences, including the General Conference in Iowa, before he returns home. Those who are left at home to look after the office work on the Gospel Herald ask the prayers of God's people for blessing on their work as well as on Bro. Kauffman and his family during their absence.

**Lightning** struck the barn of Bish. Samuel Detweiler of Bucks Co., Pa., on Sunday, Aug. 17. Both barn and house were consumed by the flames, leaving Bro. Detweiler's homeless. They are staying for the present with their son-in-law, Pre. Wm. Landis, who live near them. This again proves the uncertainty of all things temporal and gives the brotherhood an opportunity to bear one another's burdens and so fulfill the law of Christ (Gal. 6: 2.)—J. C. C.

**At a joint meeting** of the Executive and Mission Committees of the Mennonite Board of Missions and Charities, held at Goshen, Ind., Aug. 20, definite steps were taken in arranging to open up work in South America. Bro. and Sister J. W. Shank have given their consent to take up work as missionaries in that continent. Their preference is not to leave for the South American field until Aug. 15, or Sept. 1, 1914. The Board shall endeavor to secure others to accompany them as missionaries at that time.—J. S. Shoemaker, Sec.

## REPORT OF COMMITTEE

At the joint meeting of the Executive and Mission Committees held recently at Goshen, Ind., a committee of five were appointed to go to Chicago and have an interview with Superintendents and workers of the Chicago Missions, also meet with the Local Board, for the purpose of arranging for the work in Chicago. After careful investigation it was decided by said committee: First, each Mission station shall have its own Superintendent and Local Board, and that the brethren, C. S. Schertz and John McCulloh, with the Superintendent compose the Local Board of the Mennonite Gospel Mission, located on 26th St., and that A. C. Good and Asa Ropp, with the Superintendent compose the Local Board of the Mennonite Home Mission, located on 18th St.

Second, That immediate steps be taken to secure a superintendent for the Gospel Mission, and that Bro. A. M. Eash be requested to remain at said Mission until a superintendent is secured to take charge of the work at said Mission, after which Bro. Eash shall be relieved from any work at the Gospel Mission.

Whereas, Bro. A. M. Eash has resigned his position as Superintendent of the Mennonite Gospel Mission, and

Whereas, we realize that both Bro. and Sister Eash have done much good work, and that it is largely through their efforts that the work at that Mission has been so successful, Therefore be it

Resolved, That we as a Committee appointed by and from the Executive and Mission Committees in joint session with the Local Board of the Chicago Missions hereby express our hearty appreciation of the work which they have done and hope and pray that God will abundantly bless them and reward them for their labors, and that they may remain faithful workers in the Master's service.

Mennonite Board of Missions & Charities,  
J. S. Shoemaker, Sec.



## Correspondence

### Clearspring, Md.

Dear Herald Readers, Greeting you in the Name of Jesus:—On Aug. 3 Bro. Amos Myers and wife of Mumaburg, Pa., came into our community. Bro. Myers preached to us from I Cor. 12:12. On Aug. 17 Bro. Lehman Kraybill of Mount Joy, Pa., was with us, using for his text Gal. 6:7. The brethren gave us the bread of life and whoever was thirsting after righteousness could be filled. We thank the Lord for the showers of blessing He has bestowed upon us through the visits of these two young brethren. May the good seed that has been sown bring forth fruit to the honor and glory of God. Pray for us that God may use us as He sees fit, and may many more brethren visit us as we are few in number and always appreciate their visits.

G.

### Doylestown, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday morning, Aug. 10, we were glad to have with us Bro. John F. Funk of Elkhart, Ind. On Thursday evening, Aug. 14, Bro. E. J. Blough of Rockton, Pa., both preaching very helpful sermons unto us. This week we will have with us Bro. and Sister G. J. Lapp and family, visiting the congregations in the Franconia district. Bro. Lapp will preach at Doylestown on Wednesday evening, Aug. 20. On Thursday morning, Aug. 28, we expect to hold our harvest services. Bishop Jonas Mininger of the Plain congregation expects to be with us. We feel thankful to God and the brethren for their visits and messages we received from God through them.

Mamie W. Histan.

Aug. 17, 1913.

### Spring City, Pa.

(Vincent congregation.)

Greeting in the Savior's Name:—On Aug. 4 and 5 Bro. J. E. Hartzler of Goshen, Ind., was with us and held two very interesting meetings. The first evening he used as a text Josh. 3:15, "For Jordan overfloweth all his banks all the time of harvest." The next evening he used Eccl. 11:6. On Saturday, Aug. 9, Bro. Jacob Clemens from Plain congregation, preached the sermon in our harvest home service. Text, Psalms 145:15, 16. The Saturday following Bro. Henry Rosenberger preached for the Coventry congregation. Text, Psalm 126:3.

Instead of Bro. Geo. J. Lapps of India being with us on the 26th of this month as was announced they were with us on Saturday evening, Aug. 16.

Bro. Lapp used Psalms 2:8. The brother told us much about India. He told us so much about the work and the need of more workers.

On Sunday, Aug. 17, Bro. E. J. Blough of Rockton, Pa., was with us in our regular service, and used that well known text, John 3:16.

May God richly bless the brethren in their labors that they may continue faithful until the end is our prayer.

Yours for Christ,

P. M. Sheeler.

Aug. 18, 1913.

### Creston, Mont.

Dear Herald Readers, Greeting in His Name:—As a few lines from this place might be of interest to some I will endeavor to give an account of the work at this place. Our congregation is as yet small but nevertheless we endeavor to do the Lord's bidding. We have Sunday school and church service every Sunday with an average attendance of from 25 to 35. Our hope is that we may have an increase in attendance as soon as our new house of worship is complete. We have as yet not had any suitable place for holding service but have now a house almost complete. We expect the Lord willing to dedicate the house to His service the second or third Sunday in September. Brethren or sisters or friends thinking of going west, we would be very grateful to have you stop with us at that time, or any other time, if you could so arrange. Kalispell, our railroad town, is on the main line of the Great Northern and most of the brethren have telephones and will be glad to meet you at the station. The Lord has abundantly blessed us naturally during the summer thus far. Harvest is abundant and health is good so we have reasons to be thankful to the Father. Wishing all God's blessing,

In His name,

N. L. Kauffman.

Aug. 18, 1913.

### Petersburg, Ont.

Dear Herald Readers, Greeting in Jesus' Name:—Perhaps a few lines from this place would be of interest to some. We have great reasons to rejoice and be thankful to our heavenly Father who bestowed so many blessings upon us. We are having very beautiful weather at present. On Aug. 6 the brethren, E. L. Frey of Wauseon, Ohio, and D. J. Johns of Goshen, Ind., came into our midst and held meetings daily, some days twice with large audiences for nearly one week. On Tuesday, Aug. 12, baptismal services were held at Steinman's Church when 43 young souls were received into the Church. Forty-one by water baptism, one by letter, and one reclaimed, Bro. E. L. Frey officiating, with Bro. D. J.

Johns assisting. May God keep and bless these dear young souls that they may become true and faithful workers in God's vineyard, be bright and shining lights to the sinful world, and remain faithful unto the end. On Aug. 13 the brethren, Frey and Johns, filled an appointment at the East Zorra Church and on Aug. 14 left for their homes. The brethren preached edifying sermons while among us, hope that interest may grow at this place that we may continue to labor with nothing in view but the upbuilding of the Master's kingdom. May God bless them in the coming years that they may reap the crown of righteousness that awaits all those that love His appearing, strengthen them wherever they may go.

Cor.

Aug. 18, 1913.

### Elizabethtown, Pa.

(Bossler's congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On the afternoon of July 31 we had the privilege of having in our midst Bro. Geo. J. Lapp, who preached to us and told us of their work in the foreign field. May God reward them for their labor of love.

Bro. Abram Herr of New Danville preached our harvest sermon on Saturday afternoon, Aug. 16. The following Sunday was the time for our regular service at which time our home ministers served. Text, John 14:15.

Suie E. Garber.

Aug. 21, 1913.

### Waynesboro, Va.

Dear Herald Readers, Greeting in Jesus' Name:—The little congregation at Springdale was encouraged and strengthened by a short visit from Bro. Geo. J. Lapp. Their time for leaving the homeland is drawing near, and every moment is well occupied. He gave us an interesting talk on India on the evening of the 12th and on the 13th an appointment was made for harvest meeting at ten o'clock, expecting Bro. Lapp with us until the 14th. But for certain reasons he had to leave on the 13th, the appointment was called for 9 o'clock. We had a good sermon, and the brother was taken to the station for his train at 11:30. The meetings were not so well attended owing to inclement weather. We were much disappointed in not seeing Sister Lapp and the little girls. Yet as we were not permitted to meet personally, by that faith and trust in our Savior, "We are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

Several months ago there was one more soul received into the fold, he is an invalid, was not able to be out of

(Continued on page 349.)



## Miscellaneous

### THE EDITOR'S DESK

By J. A. Ressler.

For the Gospel Herald.

During the absence of Bro. Daniel Kauffman from the office of the Gospel Herald it falls largely to the lot of the writer to look after the work of the paper the editor usually does when he is here. In this way I have gotten an opportunity to look his desk over. There are some things about it which might surprise a stranger.

Although the Editor's Desk is not so very large, it has a most wonderful capacity. This is accounted for by the fact that, while it is constantly receiving a vast amount of matter, it is at the same time giving out a vast amount of matter. That's the way to gain capacity. The way to be truly rich in knowledge, or goodness, or spirituality, or money is to give it out wisely.

You see in the paper that there are different departments. So there are in the desk over which those articles must pass before they can get into the paper. There is a great deal that must pass over the desk that does not show in the paper. When you get your paper from the mail box and look it over, you do not see how many hours of toil went into those pages before it could appear as it does. Every article, every paragraph, every sentence, must be carefully and prayerfully weighed before it goes to the man who puts it into type. The editor has to think a great many thoughts and pray many prayers that do not show in the printed page.

It might surprise some of you to be told that it takes from three to six times as much work for an editor to get ready an original article as it does to get ready a "selected" article. The selected article has been edited before and a large part of the work need not be gone over. It's easier to make a nice box out of the smooth boards of a store box than to make it out of the finest saw log in the woods. But on the other hand, the product gotten out of the saw log is new and often is so much better than the article made from old store boxes, that it pays well to take the trouble to do the extra work. That's what editors are for. The editor does not figure on how he can get through the day in the easiest way, but on how he can get the best possible matter on sixteen pages of paper. If it takes a large amount of work to get it ready he bravely grapples with the problem without a murmur.

I pulled open a drawer. Oh, joy!

Envelopes and envelopes full of matter on a great variety of subjects, all been read at least once by the editor, and all marked. "Use as soon as possible," is the note on one envelope. "Sunday school articles," says another. Everything in that drawer is something good. You know what kind of material it is for it is the kind that is in the paper when you find it full of good original articles. If you knew what is in that drawer, it would not be necessary for you to read the Gospel Herald very much for some time to come.

Then there is another drawer down near the bottom of the desk. I examined its contents a little too. On the top of the pile was an envelope marked in bold hand, "HOLD." A glance at the others showed what the whole drawerful is like. I did not look who wrote those articles and letters, for I might be blamed for partiality.

There were several there marked, "No name." I hardly know why the editor keeps those letters at all. He'd send them back if he knew where to send them. He cannot publish them, for the most innocent looking article is often full of deadly poison because of the circumstances under which it was written. The writer had a spite to repay and tried to use the paper to do it without telling his name. There are some people who withhold their names from mere bashfulness. There may be good reasons for not publishing a name. In that case the editor will not print the name but he must be in the secret so he knows who to look to in case there is something to look up about the article.

Here is another. The writer's name is on it somewhere, but I need look it up. Half a dozen lines show that the writer has an ax to grind and wants the editor and the readers of the Herald to turn the grindstone. The article is in the lower drawer.

Then here is an article, a glance at it tells why it is in this place. The writer had many good thoughts, but he lacked the gift of expressing them. The language is not good. It will have to be written over and very much shortened if it is to be used. The editor has had too much other work to attend to this kind of thing and the article is waiting until some one finds time to write it over. The editor never has any personal feelings against such writers. It is with the utmost reluctance that he ever turns an article down but it must sometimes be done.

The type setter is asking for copy so I must stop for this time.

Scottdale, Pa.

Send in lists of names of persons who ought to be taking the Gospel Herald and are not. To new subscribers until Jan. 1, 1915, one dollar.

### MENNO SIMONS' ORDINATION AND LABORS IN THE NETHERLANDS

By John Horsch.

For the Gospel Herald

(Continued.)

Concerning Menno Simons' early labors in West Friesland we have an important testimony in a letter written in May 1541 by the imperial counsellors in that province to the regent of the Netherlands, Mary, the former Queen of Hungary. This letter which is preserved in the royal archives of Brussels and is here published for the first time in the English language, is as follows:

"Most serene, right honorable, most mighty Queen, most gracious Lady. We offer ourselves as humbly as we can for Your Majesty's service. Most gracious Lady, although the error of the cursed sect of the Anabaptists which in the last five or six years has very strongly prevailed in this land of Friesland, but now—the Lord be praised—through the publication of diverse placards and through executions which have been carried into effect against transgressors of that sort, this sect would doubtless be and remain extirpated, were it not that a former priest Menne Symonsz who is one of the principal leaders of the aforesaid sect and about three or four years ago became fugitive, has roved about since that time once or twice a year in these parts and has misled many simple and innocent people. To seize and apprehend this man we have made diverse plans and offered a large sum of money, but until now with no success. Therefore we have thought of offering and promising pardon and mercy to a few who have been misled (to embrace "Anabaptism") and who desire grace (having recanted their faith) if they would bring about the imprisonment of the said Mynne Symons. However we would not be so bold as to do this ourselves but desire first to advise Your Majesty of it, praying to be informed of Your Majesty's good pleasure and command which we, to the extent of our power, are willing and ready to carry out, as knows God Almighty. May He long spare Your Majesty in good health and happy reign. Written at Leeuwarden on the nineteenth day of May, 1541. Your Majesty's very humble and obedient servants, the counsellors ordained of the Imperial Majesty in Friesland."

The civil authorities of West Friesland believed, as is shown by this letter, that the church in those parts would have been extirpated, had it not been for the labors of Menno Simons. This document shows also that the "Anabaptists" were considered guilty, of death, even if they recanted. The imperial counsellors in this letter asked the queen for permission to release a few apostate Anabaptists on the condition that they betray Menno Simons into the hands of the authorities. The reply of the queen bears the date of May 31, 1541. The queen had no objection to the plan of the counsellors provided that not over two of such who had been rebaptized should be given their liberty and this on the con-



dition that "they were truly penitent and pledged themselves to report to the authorities all Anabaptists whom they might at any later time find in Friesland." Here as well as in certain German provinces all Anabaptists who fell into the hands of the authorities were as a rule executed, even in case that they denied their faith. As early as 1527 the duke of Bavaria gave orders to burn those who refused to recant and behead those who recanted.

The plan of apprehending Menno Simons by employing traitors of that sort was not successful. The poor men who had permitted the henchman to convert them to the national faith, professed that faith, as a rule, only as long as they found themselves in the clutches of the persecutors. Notwithstanding the extraordinary measures taken by the government to arrest Menno Simons, he continued his labors in West Friesland for some time. The "Criminal Sentence Book" of Leeuwarden, in a document dated Nov. 14, 1542, contains the confession of a brother named Sjouck Hayes, to the effect that Menno Simons in the same year had preached in a field not far from the city of Leeuwarden. On Dec. 7, 1542, a sharp imperial mandate was published in West Friesland: "No one shall lodge, feed, or in any way assist the former priest, Menno Simons, nor talk to him, nor have his books in possession, all on penalty of losing his life and property. Those who may apprehend him and deliver him up to the government of Friesland shall be given a reward of one hundred Carolus guilders."

There is unmistakable evidence of Menno Simons' labors in that period in West Friesland. Nevertheless it is probable that in the first years after his ordination the principal field for his ministerial labors was the province of Groningen, including the city of the same name, located between West and East Friesland. In Groningen he baptized, in 1539, Quirinus Peters, who later went to Amsterdam, and, with five others, was burned at the stake, April 16, 1545. Of those who were baptized by Menno in this province—their number was presumably large—this martyr is the only one whose name has come down to us. It is believed that Menno wrote his "Fundamentbook" and a number of his tracts in Groningen.

In 1541 Menno Simons went to Amsterdam. Shortly before he left the eastern parts of the Netherlands, he wrote a tract, "A Loving Admonition" in which after many noteworthy exhortations he says: "And above all pray for your poor and willing minister who is sought with great diligence to be delivered up to death, that God, the gracious Father may strengthen

him with his holy Spirit and save him from the hands of those who so unjustly seek his life, if it be his Fatherly will; and if it be not His will, that He may then grant him in all tribulation, torture, suffering, persecution and death such heart, mind, wisdom and strength," etc.

From 1541 to 1543 Menno Simons stayed mostly in Amsterdam and North Holland. The names of two brethren are known whom he baptized at Amsterdam, namely the aged Lukas Lamberts and the book-seller Jan Claeszoon (Claassen). Both suffered martyrdom on Jan. 19, 1544. Claeszoon was a minister of the Gospel and made it his business to circulate Menno's writings. The meetings of the congregation in Amsterdam were held in his house. The martyr Class Gerbrands who was burned at the stake at Worms, Aug. 6, 1552, testified that he heard Menno Simons preach in Amsterdam (probably previous to 1543).

In the year 1543 Menno Simons left his fatherland—the Netherlands—to go to Northwest Germany. The Philips brothers had fled to the same country at some previous time.

The empire of Germany was divided into many states, each of which had its own ruler whose relation to the emperor was somewhat similar to that of a governor of an American state to the President of the United States. Besides there were many "free cities" whose magistrates were not responsible to the princes of the territories in which these cities lay, but to the emperor direct. The reigning emperor, Charles V, was a strict Catholic and bent his energies toward the suppression of all other creeds, but in spite of all his efforts some of the German rulers and free cities favored the Reformation movement and espoused the Lutheran or Zwinglian cause.

The emperor was the bitter foe of all Anabaptists. In 1529 the meeting of the representatives of the German states, at Speier, passed a decree that Anabaptists should be put to death without a formal hearing or trial. But in consequence of the weakness of the federal government, the decree was not carried out with equal severity in the various states. While none of the princes or free cities would have dared to openly tolerate the Anabaptists, there was a marked difference in the way the Anabaptists were dealt with in the various states. In Germany there were districts in which the persecution was less severe than in the Netherlands states.

From 1543 to the end of his life Menno lived in Germany. East Friesland, the Electorate of Cologne, Holstein, etc., all in Northwest Germany, were principally his fields of labor. He had entered the state of matri-

mony in Groningen, probably in 1539. His wife—her name was Gertrude—was of Witmarsum. Her sister Margaret was married to Reyn Edes, a collaborer with Menno, who also served the church in the capacity of bishop. One of the extant letters of Menno Simons, of which further mention will be made, is addressed to Margaret Edes.

Scottdale, Pa.

## SOCIALISM AND CHRISTIANITY

In the March 26th issue of the "Herald of Holiness," under the caption, "Socialism and the Blasphemous Catechism," the writer furnished an article largely copied from a very reputable journal, namely, the "Pacific Coast Mechanic," published at Seattle, Wash. The article in question was furnished the "Pacific Coast Mechanic" by the Employers Association, of Oregon. W. C. Francis, general manager, referring to the Catechism, says: "Referring to yours of May 28th, wherein you ask regarding the article, 'Blasphemous Catechism,' desire to say that this is now out of print. The Catechism was published by Geringer, of Chicago, and they do not have it in stock now. Evidently they came within the purview of the law which forbids publications of this kind, as there were parts of the Catechism that we did not publish, which were positively foul and indecent in expression. So it may be that the law of the United States compelled them to withdraw from circulation all copies that had been printed. At any rate, we have tried to get several copies since the original came into our hands, and have not been able to do so." Mr. Francis further adds: "The attack by the anarchistic citizen and non-citizen, who sail under the guise of Socialists and Industrial Workers of the World in this country, on the government, the social structure, industry, the church and other forms of society which have been found best under our form of civilization, has been so pronounced of late that many fear for the stability of our form of government; there being so much latitude allowed; half-baked theorists, and dangerous characters, who proclaim from soap-box rostrums and other places, that all of us might well fear. This form of Catechism and other pernicious doctrines are only species of propaganda of what is being distributed and promulgated."

My article on the "Blasphemous Catechism" brought vigorous replies from all sections of the country. Some were mad and some were glad. Hardly any two agreed as to Socialism's attitude toward Christianity. A number



thought that the highest form of Christianity was Socialism. Others manifested a very vindictive spirit toward capital and rich men. A few avowed that they could be Socialists and be Christians. Others see in Socialism a panacea for all their troubles. There seems to be so many varieties of Socialists, that the term "Socialism" is difficult to define. There are evidently Christian Socialists, Infidel Socialists, Bible-hating Socialists, Religion-hating Socialists, anti-Christian Socialists, God-fearing Socialists, and so on. But the preponderance of evidence seems to point to the fact that Socialism is not a friend of the Church or Christianity.—Sel.

### DISCOURAGEMENTS

Brother, if you are looking for discouragements, you will find plenty of them. There were enough of them in existence at the time of Christ and the apostles to cause them to stop their labors, but they didn't. They went right ahead. There were enough of them in the centuries of persecutions which followed to cause the defenders of the faith to give up in despair before they faced a martyr's death but they didn't. They went right ahead. Now while the Gospel has gone on in its conquering power, and is being preached in almost every nation, these discouragements are still here. Shall we yield? No. We have the same faith, the same promises. What we look upon as discouragements, are but the elements of opposition, which every true soldier of the cross must fight against to win the crown. The only difference between our discouragements and those which our fathers encountered is this: We feel our discouragements, we read about theirs. It makes all the difference in the world whether we are brave at long range, or in the face of immediate opposition. God will give us grace to overcome if we are faithful to our trust. "He that overcometh shall inherit all things."—Sel.

### THE LORD'S DAY

Awake, ye saints, awake,  
And hail the sacred day;  
In loftiest songs of praise,  
Your grateful homage pay.  
Come, bless the day that God has blest,  
The type of heaven's eternal rest.  
On this auspicious morn,  
The Lord of life arose  
And burst the bars of death  
And vanquished all our foes.  
And now He pleads our cause above  
And reaps the fruit of all His love.  
All hail, triumphant Lord!  
Heaven with hosannas rings,  
And earth in humbler strains  
My praise responsive sings:  
Worthy the Lamb that once was slain,  
Through endless years to live again.  
—Selected.

### DRY ROT IN RELIGION: A MODERN INSTANCE

The Unitarians in 1910 had only 70,542 communicants in America, according to Dr. Carroll, the religious statistician. Half of these are in Massachusetts.

Unitarianism is dry rot in religion. Its chief tenet is rejection of the deity of Christ. It has a creed of love, of fraternity, of complacent "get-together" sentiment. But it has no gospel of sin and salvation. Unitarianism, better than any religious body in America, finds itself completely at home in the superlative emphasis on social morality and fraternal sentiment which is recently infecting certain sections of each of the great religious bodies of the country.

The spirit of Unitarianism is knocking mightily today at the doors of many of the largest religious bodies. The point of first contact is in undue relative emphasis on human fraternity and welfare work. The element in the greater religious bodies that is drifting toward liberalism does not now with the Unitarian deny the deity of Christ. But it is beginning to declare that we may "take for granted" salvation and regeneration, while we make every nerve taut in a great indiscriminate "get together" scramble in the interest in social efficiency. Some are beginning to argue against the position that emphasizes our obligation to hold a supreme loyalty to Christ, above all considerations of social efficiency, religious sentiment or what not.

These "uplifting" and problem-discovering religious liberals consider themselves broad and we concede that they are. Our objection to their dogma is that it is broader than the truth as it is in Christ.

They are not the first set of men in Christian history that became obsessed with a vision of one great "church." That took shape first in the time of Constantine, who had a dream of embracing Christianity in one great empire. The outcome of Constantine's dream, after it had been tampered with sufficiently by the so called church fathers, was the "Holy Catholic Church." In those early days there was "federation" of the churches. "Narrowness" and "bigotry" and "reactionaryism" gave place to a common creed and the great swelling concept of an universal oneness and material union. No doubt Constantine's idea thrilled the imagination of a certain class of men that was not attracted to the "narrowness of sectarianism." It was a psychological moment for "get-together" meetings.

The world is familiar with the results. Worldly wisdom, shrewd human scheming, material concepts of the Kingdom of Christ, produced a fruitage of religious darkness and soul

bondage and human woe and ignorance such as the world has never at any other juncture seen set forth in the name of Christianity.

After all these years in America the Unitarians have an almost negligible membership. In it God has rebuked the folly of setting forth humanitarianism, moral decency and dreams of a social utopia to save the souls and lives of men. It has failed to win converts. No wonder; its few followers are not conscious of any gospel that makes them burn to win others. It flatters self righteousness and has no goad to quicken into real service to human needs the lagging steps of lazy selfishness.

The evangelical bodies in America have held aloft a torch that has shown afar and until now few have stumbled into the complacent philosophy of Unitarianism, thinking it would satisfy the soul. But comes apace a swelling flood, social service dogma. Good in itself, a normal fruit of true Christianity, our hasty, nervous, problem-discovering day is running a race with itself trying to magnify this fruit of Christianity out of due proportion.

Wisdom would seem to indicate the desirability of making haste slowly in the adjustment of the contents of the Christian faith to such a new emphasis. But in this day of quick and universal intercommunication and weary tons of stuff from printing presses, our taut-nerved civilization does not want to make haste slowly. All true progress is slow, certainly in character building. But this new emphasis almost in a day swells from a spot on the horizon into a cloud that darkens the whole of the heavens.

If evangelical Christians are wise, they will today magnify the crucified and enthroned Christ. We will not turn our backs upon the obligation to render larger service to society. The churches have always performed larger service for human welfare than any other institution. Moreover, they have inspired practically all that other institutions have accomplished. The charge is sometimes made, but it cannot be proven, that the churches are not in sympathy with the people and that they do not supply the deeper needs of the people. Though they are the bodies of Christ, the divine deposit which they contain is in human vessels: they are not perfect. But they are, they have been, and by the blessing of God they shall continue to be, the great conservators of divine truth on earth.

Our great concern now is that the people of the Lord may be too strongly entrenched in the real spirit of faith which is in Christ to be stampeded by up-to-date gentlemen who dream dreams of an universal "church" or by protagonists who tell us that we may take for granted the atonement



and repentance and salvation, while we give all our time and thought to deeds of human kindness. Their words sound good to the thoughtless. But for the churches to give heed to these words is to shut down the factory that produces the goods, in order that we may give our whole attention to disposing of the product. It is to kill the tree that produces the fruit. It is to exalt human fellowship at the expense of a supreme loyalty to Him on whom alone humanity may depend as the author of a spirit of fraternity that really may be depended upon.

If constituted Christianity of today should be so misguided as to try to win the world by the plausible front of a universal church union, purchased at the expense of the exaltation of our defied Lord, God would spew it out of His mouth and raise up leaders of more spiritual discernment, more reverence, more humility, more wisdom.—Victor L. Masters in "Mississippi Baptist."

#### CORRESPONDENCE

(Continued from page 345.)

bed when he was received; but has been able once since to come out to church and worship with us. He is afflicted with rheumatism. Last summer he attended the meetings that were held in the grove near his home; he became interested, and felt the need of a Savior, and by the help and encouragement of several brethren he finally gave himself up. Pray that he may be faithful unto death, and receive the crown that is laid up for all such. We have had an abundance of rain, and God's blessings are continually showered upon us. May we continue to be thankful for both temporal and spiritual blessings.

Maggie M. Driver.

Aug. 21, 1913.

#### Souderton, Pa.

Dear Herald Readers, Greeting in the Master's Name:—On Aug. 3 Bro. John W. Weaver of Union Grove, Pa., gave us an instructive message. We appreciated his stop with us. He had attended the Sunday school meeting at Perkasio the day previous.

We were agreeably surprised on Saturday morning, Aug. 16, to hear that Bro. E. J. Blough from Rockton, Clearfield Co., Pa., would preach here that evening. A full house received a message worthy of thought.

Bro. Geo. J. Lapp and family are visiting the churches of this district this week. They are to be with us to-night (Aug. 22). Sister Lapp and children also spent the previous week with relatives here. We wish them God's speed as they leave the homeland in a few weeks for their field of

labor. We, who are not called to make such great sacrifices, need to become more zealous in His service.

Jennie D. Ebersole.

Aug. 22, 1913.

#### Lititz, Pa.

Dear Herald Readers, Greeting:—The newly erected Hammer Creek Church in the district known as the Hammer Creek district was dedicated to the worship of God on Saturday afternoon, Aug. 16, with a large attendance. Bro. John W. Weaver preached the dedicatory sermon from the text, "Jesus only" which was very appropriate. May His name and His name only, be preached and taught in that house. In connection with the dedicatory services harvest home services were held when Bro. C. M. Brackbill gave an inspiring sermon. We surely cannot count all the blessings the Lord has given us in the past year.

Sunday morning following the first regular services were held when Bro. Peter R. Nissley preached for us.

These visits and sermons by our visiting brethren were appreciated very much and may God abundantly bless them and His preached Word as they go forth in the work.

Sabbath school was opened Sunday morning previous to the church services and to be held every two weeks. The Lord bless the work and workers.

In His name,  
Martha Eby.

#### Breslau, Ont.

We enjoy the contributions from other districts and thought perhaps a few lines from this place would interest some one. We praise the Lord for His continued mercies and blessings bestowed upon us and we thank Him for the glorious privilege of laboring in His vineyard. We realize that we are only a small force in comparison with the great need but we are endeavoring to do what we can.

We have, for some time, felt the need of a special effort both for the winning of souls and the awakening of God's people. The way was opened a number of weeks ago when we were privileged to begin special weekly prayer meetings. We have been richly blessed and are looking forward to still greater blessings. We ask an interest in the prayers of all Herald readers.

Cor.

Aug. 22, 1913.

My crown is in my heart, not on my head,  
Not decked with diamonds and Indian  
stones,  
Nor to be seen; my crown is called content;  
A crown it is that seldom kings enjoy.  
—Shakespeare.

#### FROM OUR MISSION STATIONS

(Continued from page 341.)

that the Lord may send others. We would be glad to correspond with any that may thus be led. We also need a sister to assist in the day nursery which starts soon. Our kindergarten opens the first Tuesday in September.

P. R. Lantz, formerly of Canton, has charge of the work in the absence of the superintendent and family. Pray for the work and workers in the field, and that God may send forth sisters to fill up the vacancies.

Yours for Christ,  
T. K. Hershey.

#### REPORT

Of the Third Biennial Sunday School Meeting held at the Mellingers Mennonite Church, Lancaster Co., Pa.,  
Aug. 13, 1913

For the Gospel Herald.

#### Morning Session

Address of welcome. David B. Groff.  
Devotional exercises. Sanford B. Landis.  
Moderator, David L. Landis.  
Sermon from Jno. 14:6. C. M. Brackbill.  
Necessity of Having a Sunday School. Martin Rutt.  
The Power of Influence. Elam H. Risser.  
Short talks by Sunday school workers.

#### Afternoon Session

Song service.  
Scripture reading. Samuel Oberholtzer.  
Prayer by Bro. Garber.  
Practical Unity of Workers in the Sunday School. Ira Hershey.  
Our Young People: Who shall have Them, the World or the Church. John H. Mosemann.  
Social Purity. I. B. Good.

#### Evening Session

Workers meeting conducted by John H. Mellinger.  
Humility, What is It? Daniel Lehman.  
How Acquired? Sanford B. Landis.  
How Manifested by the Christian? Amos A. Ressler.  
Sermon. Text, last word of Mark 15. Noah H. Mack.

#### Impressive Thoughts

Church teaching the Word. Bear fruit unto everlasting life. To train the child. Teacher to be in order. To teach the Word. Let us all be linked together and work in harmony. Let us not grow weary in well doing. Seek good and pursue it, grow in grace and in the knowledge of our Lord and Savior Jesus Christ. When our life journey is ended that some good influence may be remembered. Responsibility of parents to teach their children the Word of God. Be ye separate, come ye out from among the world. He that is faithful in the least is faithful also in much.

May this spiritual feast be the means of strengthening and building us up and may God be glorified by this meeting.

Secretary.

Sin is more serious than we are apt to think. It so affects the soul that the whole posture of the heart towards God is enmity and rebellion.—Sel.



## FINANCIAL REPORT

## Mennonite Board of Missions and Charities

July, 1913

For the Gospel Herald.

Evangelizing	
Carver Cong., Mo.	\$ 2.00
Endowment Income	100.00
<b>Total</b>	<b>\$102.00</b>

General Fund	
Logan & Champaign Co's, O., Mission Meeting	\$189.56
Mary S. Benner	9.00
Union S. S., Ill.	17.50
Forks Cong., Ind.	13.00
Lower Deer Creek S. S., Ia.	34.00
A. M. Cong., Hydro, Okla.	4.61
Cullom Cong., Ill.	11.36
Beech Cong., Ohio	13.27
East Union Cong., Ia.	13.48
West Union Cong., Ia.	34.00
A. M. Cong., Fulton Co., O.	104.00
A Bro. & Sister, Fulton Co., O.	5.50
Income from Hershbrunner Farm	66.00
Endowment income	25.00
<b>Total</b>	<b>\$540.28</b>

India Missions	
A. M. S. S., Allensville, Pa.	\$ 17.00
S. S. Beemer	15.00
Mr. & Mrs. D. Kornhaus	5.36
Fairview Cong. & Bible Reading, Mich.	12.15
Belleville S. S., Kans.	2.70
S. S. Conference held at East Union, Ia.	20.35
A. M. S. S., Mattawana, Pa.	21.00
Birthday Offerings, Willow Springs Cong., Ill.	6.72
Katie Litwiller	15.00
Sugar Creek S. S., Ia.	34.60
Zion Cong., Oreg.	15.00
East Fairview S. S., Nebr.	12.70
Carver Cong., Mo.	1.25
Oak Grove & Pleasant Hill Cong's., O.	30.00
A Sister, O.	5.00
Hopedale A. M. Cong., Ill.	42.48
Leetonia S. S., O.	23.65
Paul E. Keener	1.00
Sterling Cong., Ill.	16.71
Mrs. Mary Funk	5.00
Mo.-Ia. Conf. Dist.	67.42
Maple Grove Cong., Ind.	33.00
Endowment Income	25.00
Fairview Cong. & Bible Reading, Mich.	10.16
Salem S. S., Wooster, O.	1.84
Towamencin Cong., Pa.	7.78
<b>Total</b>	<b>\$447.87</b>

Native Workers' Support	
A. R. Eschliman's S. S. Class	\$ 3.00
Jonas Smucker	9.00
A. R. Eschliman's S. S. Class	15.00
Logan Co., O., Sewing Circle	4.00
Sewing Society, Martinsburg Dist., Pa.	20.00
Clinton A. M. S. S., Ind.	2.00
Salem S. S., Wooster, O.	2.00
<b>Total</b>	<b>\$ 55.00</b>

Missionary Support	
Logan Co., O., Sewing Circle	\$ 3.05

Gospel Mission Cong., Chicago	40.28
<b>Total</b>	<b>\$ 43.33</b>

Bible School	
Profit from "Missions in the Orient"	\$286.50
Chicago Missions	
Pleasant Grove S. S., Ill.	\$ 8.57
Willow Springs Cong., Ill.	18.42
Freeport Cong., Ill.	51.60
Middlebury Cong., Ind.	15.75
Metamora Cong., Ill.	25.44
Waldo Cong., Ill.	61.00
Science Ridge Cong., Ill.	7.13
A. L. Buzzard & Wife	3.00
Emma Kolb	2.00
Mike Ebersole	5.00
Sister Kolb	2.00
Mo.-Ia. Conf. Dist.	14.38
Roanoke Cong., Ill.	12.25
Morrison S. S., Ill.	5.55
Bro. Moyer	1.00
Asa Ropp	5.00
Union S. S., Ill.	12.73
<b>Total</b>	<b>\$250.82</b>

Canton Mission	
Orrville Mennonite Mission Church, O.	\$ 9.66

Kansas City Mission	
Carver Cong., Mo.	\$ 2.75

Ft. Wayne Mission	
Endowment Income	\$ 12.50
Youngstown Mission	
From Souderton, Pa.	\$ 25.54

South America Pledges	
D. H. Yoder	\$100.00
D. B. Yoder	50.00
J. Y. Smucker	50.00
A. S. King & Wife	100.00
D. L. Rudy	100.00
Henry Shaup	5.00
J. S. Slabaugh	10.00
B. F. Umble	100.00
D. K. Hartzler	65.00
J. T. Hartzler	50.00
J. F. Hooley	50.00
J. L. Troyer	50.00
C. H. Byler	50.00
A. D. Yoder	50.00
Nancy Fett	25.00
Rudolph Metzler	25.00
Mary Whitmer	25.00
Lydia Weaver	20.00
Allen Rickert	10.00
Frank I. Wenger & Wife	10.00
M. P. Yoder	50.00
J. S. Gerig	25.00
John W. Smucker	25.00
A Pilgrim	25.00
J. B. Harshbarger	10.00
J. E. Kauffman	5.00
H. G. Kauffman	2.00
Jno. R. Kurtz	2.00
Abram Kauffman	50.00
Mrs. J. J. Honsaker	10.00
Elizabeth Ebersole	5.00
Fred Kauffman	1.00
<b>Total</b>	<b>\$1155.00</b>

Old People's Home	
Mo.-Ia. Conf. Dist.	\$ 4.70
Endowment Income	196.25
<b>Total</b>	<b>\$200.95</b>

Orphans' Home	
Mo.-Ia. Conf. Dist.	\$ 6.60

Sanitarium	
Mo.-Ia. Conf. Dist.	\$ 1.10

Church Building Fund	
Endowment Income	\$ 12.50

China Mission	
Ungenamnt, Kans.	\$ 5.00
Peter H. Penner	3.00
A Bro., Kans.	10.00
<b>Total</b>	<b>\$ 18.00</b>

Youngstown Building Fund	
Howard-Miami Co's. Cong., Ind.	\$ 10.71

## EASTERN TREASURER

India	
Bowmansville Mission Friends	\$ 67.80
Salunga S. S.	14.25
Hershey's S. S.	23.67
Y. P. B. M., Mt. Joy	5.40
A Bro.	3.00
Mt. Pleasant S. S.	10.70
Lancaster Cong.	7.70
Lancaster S. S.	9.42
Tilman S. Schwanger	10.00
B. J. Herr	5.00
<b>Total</b>	<b>\$156.94</b>

General Fund	
Clear Spring Cong.	\$ 5.28
Brethren in Md.	9.00
<b>Total</b>	<b>\$ 14.28</b>

Friesen Bungalow	
	\$ 5.00

South American Pledges	
D. H. Charles	\$ 5.00
John F. Charles	15.00
Andrew Herr	15.00
John A. Umble	10.00
Elam H. Brackbill	5.00
Lizzie F. Witmer	5.00
H. S. Rohrer	25.00
Jacob L. Kling	40.00
Jacob F. Eby	25.00
Barbara B. Eshbach	25.00
John K. Hershey	100.00
Moses Hershey	50.00
<b>Total</b>	<b>\$320.00</b>

## CANADIAN TREASURER

India	
Wideman's S. S.	\$ 27.55
A Sister, Berne Cong., Mich.	1.00
Mary Ann Snider	10.00
So. E. Hope & E. Zora A. M. Cong's.	33.50
<b>Total</b>	<b>\$ 72.05</b>

Toronto Mission	
Detweiler Cong.	\$ 5.20
Weber Cong.	8.10
Blenheim Cong.	8.58
<b>Total</b>	<b>\$ 21.88</b>

South American Pledges	
Amos Snyder	\$ 5.00
Andrew Axt	10.00
Elam Axt	5.00
Stauffer Shantz	25.00
Eli Hoover	10.00
J. B. Hoover	10.00
Dilman Snider	2.00
Mary Snider	50.00
George Baetz	5.00
Eph. Shantz	10.00
Eph. Weber	100.00
Zenos Snider	50.00

Elizabeth Rosenberger	15.00
Agnes & Ada Cressman	10.00
Jeremiah Good	24.00
Mabel & Ida Groh	20.00
Elma Cressman	2.00
Leslie Witmer	1.00
Susie Bingaman	5.00
Annie Shelly	15.00
Martin Knarr	5.00
Lena Shantz	20.00
S. M. Weber	25.00
Jacob B. Schmidt	30.00
Geo. Hallman	20.00
John I. Byler	50.00
Menno Brubacher	20.00
Aaron Bowman	25.00
David Bergey	50.00
Esther Ziegler	25.00

<b>Total</b>	<b>\$644.00</b>
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## KANS.-NEBR. MISSION BOARD

Home Support	
Pleasant Valley Cong.	\$ 1.00
Brandon Valley Cong.	1.20
West Liberty Cong.	3.00
Roseland Cong.	.50
<b>Total</b>	<b>\$ 5.70</b>

Home Mission	
Pleasant Valley Cong.	\$ .50

Incidentals	
Roseland Cong.	\$ .50

Evangelizing	
Pleasant Valley Cong.	\$ 2.00
Roseland Cong.	4.50
Brandon Valley Cong.	.25
Milan Valley Cong.	.35
West Liberty Cong.	.75
<b>Total</b>	<b>\$ 7.85</b>

Chicago Missions	
Roseland Cong.	\$ 1.50
Milan Valley Cong.	.50
West Liberty Cong.	3.75
Protection Cong.	1.50
<b>Total</b>	<b>\$ 7.25</b>

Kansas City Mission	
Pleasant Valley Cong.	13.60
Spring Valley S. S.	25.39
Pennsylvania Cong.	50.00
Roseland Cong.	11.75
Brandon Valley Cong.	1.60
Milan Valley Cong.	3.50
West Liberty Cong.	16.77
Plainview S. S.	10.30
Pleasant Valley S. S.	.35
Hesston Cong.	7.00
Protection Cong.	8.00
<b>Total</b>	<b>\$147.66</b>

Old People's Home	
Pleasant Valley Cong.	\$ .50
West Liberty Cong.	1.25
Roseland Cong.	.50
<b>Total</b>	<b>\$ 2.25</b>

Miscellaneous	
Roseland Cong.	\$ 4.25
Brandon Valley Cong.	.50
West Liberty Cong.	.05
<b>Total</b>	<b>\$ 4.80</b>

Orphans' Home	
Pleasant Valley Cong.	\$ 4.00
Roseland Cong.	2.00
Brandon Valley Cong.	.50
West Liberty Cong.	2.25
Protection Cong.	1.00
<b>Total</b>	<b>\$ 9.75</b>



India Mission	
Pleasant Valley Cong.	\$ 12.00
Pleasant Valley S. S.	10.85
Roseland Cong.	14.50
Brandon Valley Cong.	2.10
Milan Valley Cong.	.26
West Liberty Cong.	8.25
Fairview S. S.	5.00
La Junta S. S.	31.10
Protection Cong.	2.50

Total \$ 86.56

#### A Widow in India

Mrs. C. A. Holdeman \$ 10.00

#### C. W. Miller (Eggleston Support)

Milan Valley Cong. \$ 1.35

#### India Missionary Support

India Missionary Support Band, West Liberty S. S. \$ 22.00

#### IND.-MICH. CONFERENCE MISSION BOARD

##### Ministerial Supply Fund

Elkhart Cong. \$ 23.50  
Clinton Cong. 10.50  
Goshen Cong. 15.26

Total \$ 49.26

#### Chicago Missions

Salem Cong. \$ 18.00  
Grace Wambold's S. S. Class 9.50

A. R. Miller 1.00  
Total \$ 28.50

#### Ft. Wayne Mission

A. R. Miller \$ 1.00

#### India Hospital

Anna W. Christophel \$ 5.00  
Friends 1.00

Total \$ 6.00

#### Native Workers' Support

C. A. Shantz & Wife \$ 5.00  
Sisters S. S. Class, Elkhart 1.50  
Ft. Wayne Cong. 5.00

Total \$ 11.50

#### LOCAL INSTITUTIONS

##### Orphans' Home

##### A. Metzler, Supt.

Sister, Noble, Ia. \$ 1.00  
Noah Brenneman 1.00  
Lydia Miller 2.50  
E. S. Hallman 1.00  
Rent 3.50  
Special Support 323.99

Total \$332.29

#### Youngstown Mission

##### T. K. Hershey, Supt.

M. R. Eshleman \$ 7.00  
Ada Horst 1.00

Nora Horst 1.00  
Rent 18.00

Total \$ 27.00

#### Canton Mission

##### Geo. M. Hostetler, Supt.

A Sister \$ 2.00  
Pleasant View Cong. 7.50  
Sugar Creek Sewing Circle 1.00  
Arthur Duncan 1.00  
C. K. Brenneman 2.00  
E. R. Bowen 1.00  
North Lima S. S. 13.23  
D. H. Horst .25  
Salem Cong. 12.40  
Oak Grove & Pleasant Hill Cong's. 50.00  
Martin's Y. P. B. M. 5.00  
Sugar Creek Sewing Circle 2.00  
Lizzie Stoltzfus 1.00

Total \$ 98.38

#### Ft. Wayne Mission

##### B. B. King, Supt.

Emma Cong. \$ 9.40  
Sister Kauffman 2.00

Total \$ 11.40

#### Old People's Home

##### J. B. Brunk, Supt.

Special Support \$138.00  
B. L. Neff 2.00

Oak Grove Cong. 25.00  
J. L. Lind 1.00  
H. H. Johnson 1.00

Total \$173.85

#### Sanitarium

##### J. M. Hershey, Supt.

Hospital Fees \$356.05  
J. T. Gingerich 5.00  
J. Wertz 2.00  
J. L. Hershberger 3.00  
E. E. Sharer 11.00  
T. T. Woodruff 25.00  
J. A. Swartzendruber 1.00  
Citizens of La Junta 189.00  
Citizens of Rocky Ford 88.45  
C. P. Swartzendruber 5.00  
I. Z. Yoder 5.00  
S. Z. Ruvenacht .50  
J. B. Nafziger 1.00  
L. J. Hartzler 1.50  
J. H. Byler 1.00  
Emma Kenagy 1.00  
Elmer Hartzler & Wife 2.00  
E. J. Yoder 1.00  
Samuel Plank 1.00  
T. T. Woodruff (Endowment) 17.85

Total \$717.35

Total receipts for July, \$6167.81

Gratefully acknowledged,

G. L. Bender, Gen. Treas.,  
Elkhart, Ind.

## Obituary

**Habecker.**—Allen B. Habecker was born May 5, 1913, near Mountville, Pa.; died Aug. 15, 1913; aged 3 m. 10 d. He was a son of Bro. Amos C and Sister Barbara M. Habecker. Funeral services held Aug. 17 at Habecker's Church. Interment in cemetery adjoining. Services conducted by Bros. John K. Charles and D. N. Lehman. Text, II Kings 4:26, last clause.

**Blough.**—Daisy Elizabeth Blough was born in Kent Co., Mich., Feb. 26, 1912; died Aug. 15, 1913; aged 1 y. 5 m. 20 d. Daisy was the youngest child of Harvey and Emma Blough. She was sick only 5 days with cholera infantum. Funeral the 17th at the Bowne Mennonite Church by Jacob P. Miller. Text, II Kings 4:26. A large concourse of people were present to pay the last tribute of love to one whom they loved.

**Reesor.**—Samuel G. Reesor was born in Markham Twp., York Co., Ont., Dec. 15, 1831; died in the Cedar Grove Mennonite Church on Sunday, Aug. 10, 1913, in the 82nd year of his life. Deceased was in good health, for a man of his age, except that a few days before his death he was slightly indisposed. He united with the Mennonite Church in early life where he served for many years in the office of deacon. In his first marriage he was united to Elizabeth Hunsberger of Jordan, Ont. She died about 30 years ago. He was afterwards married to Mrs. Esther Naine, who survives him. On the morning of his death he with Sister Reesor came to the meeting "as their custom was" and in conversation with a few of the brethren before the meet-

ing gave a very ringing testimony to his willingness to live or to die. It was arranged that he should open the meeting and Bro. I. A. Wambold would preach. Bro. Reesor announced and helped to sing Hymn No. 136, "That Heavenly Home," read a portion of Rom. 3 and led in prayer. After several petitions were uttered he continued on his knees and with the words, "O Lord, thou knowest how weak we are," on his lips, he sank to the floor and almost immediately expired. We thought we could hardly give him up but the Lord took him and it was such a beautiful way to go. For 20 years or more he has lived in Whitevale, Ont., and during this time was faithful in the Master's work. He and his wife were always at their regular place of worship when possible and often at the other meeting houses also. He felt that the Lord had a work for him to do and he worked. He would frequently take a text and preach when there was no preacher present or when asked to do so. The funeral was held at Cedar Grove on the 12th and was very largely attended. The service was conducted by L. J. Burkholder, assisted by Langford of Whitevale. Text, Job 5:26.

### OUR NEW MENNONITE YEAR BOOK AND DIRECTORY

gives a vast amount of information in a nutshell.

The **Church Directory** gives the name and location of each place of meeting throughout the Mennonite Church; also the time of meeting, the number of members, and names of ministers, bishops and deacons serving each church. Each conference district is listed separately including the times such conference meets during each year and the time of such meeting.

The **Church Institutions** are carefully listed giving the different institutions under the control of the Church or individuals representing the interests of the Church; the names and addresses of the officers and members of the Mission Board together with the institutions under their control; name and place of such missions and institutions, workers, number of members, and names and addresses of the local boards for each institution appear in tabular form. Other institutions not under the control of the Mission Board are treated in the same manner.

The **Names and Addresses** of Bishops, Ministers and Deacons are given in alphabetical order for each state, carefully revised to date.

The **Perpetual Calendar** feature which has been used by permission of the author, L. J. Heatwole, will be of interest to all as the changing of our present calendar arrangement is having world-wide attention and numerous perpetual calendar ideas are being promulgated that would greatly interfere with our present Christian arrangement for the placing of the Sunday in its regular order. Hence the value of Bro. Heatwole's arrangement in which these objectionable features are eliminated.

The **General Reading Matter** of the book is such as pertains to the activities of the Church and the general information that it gives is well worth the price of the book.

Note the following prices:

Single copies, postpaid, \$ .06  
Dozen copies, postpaid, .50  
100 copies, not prepaid, 2.50

MENNONITE PUBLISHING HOUSE,  
Scottsdale, Pa.



## Items and Comments

After a thorough investigation regarding the effects of alcohol on the human system and especially on his own system, the Emperor of Germany has become a total abstainer. He uses every opportunity to express his views on this subject to others, though he still serves wine to his guests.

The long continued drought in Kansas and adjoining states was effectually broken by a rain on Friday of last week. The damage to the crops seems to have been exaggerated. Wheat is said to be an extra large crop in this region and there is a large acreage of alfalfa. Corn is the only crop that has suffered serious damage.

The great "road-working" in Missouri, Aug. 20 and 21, is reported an immense success. At least 250,000 men are reported as having worked the roads, and this being a novel affair some men who had not worked at hard manual labor for years are said to have done a good day's work. The idea will likely be taken up and given a trial in other states.

Much is being done to curb and root out the white slave trade, but we can think of no greater incentive to the cause of vice than an immodesty in dress. The matter of reform in dress is particularly woman's cause and if the fair womanhood of the day will lead in a movement, all true men will be sure to follow and lend hearty support.—Intelligencer.

One of the greatest and best of men once said that he never looked on sin in its last analysis of shame and misery without reflecting that but for the mercy of God he himself might be that very man or in the same condition. And it is well for each of us to bear this fact in mind. No man knows himself until tested by temptation, and the consciousness of our own weakness should make us humble.—Sel.

Forty thousand persons have withdrawn from membership in the State Protestant Church of Germany in the first four months of this year. The reason is ascribed to the law that demands that a church member shall support the denomination with which he is connected, the amount of the tax for such support being fixed by statute and collection being made by legal means when payment is not voluntary.—Word and Way.

The statement is made in the Christian World, of London, that practically all the non-conformist churches of Great Britain have secured the privilege of using unfarmed grape-juice in the administration of the communion. Efforts are now being made by right-minded persons to effect this reform in the Episcopal church, and it is said that there is hope of accomplishing this proper and much-to-be-desired result. In our own country it is understood that the large majority of all the churches use no alcoholic wine, the number that do being a very small and unimportant minority. Christian judgment and sentiment have become almost a unit in all our churches in this matter.—Word and Way.

## SUNDAY SCHOOL CONFERENCE ANNOUNCEMENT

### Indiana-Michigan

The Lord willing, the annual Mennonite Sunday School Conference of Indiana and Michigan will be held with the Middlebury congregation, Elkhart Co., Ind., commencing

Wednesday evening, Sept. 3, and continuing until Friday evening. Delegates are interested in Sunday school work. A cordial invitation is extended to all who are especially requested to be present and Middlebury can easily be reached either from Goshen or Sturgis by rail or from Elkhart or La Grange on the interurban. All trains on Wednesday or during conference will be met by some brethren.

S. S. Yoder.

## CONFERENCE ANNOUNCEMENTS

### Kansas-Nebraska

The Kansas-Nebraska Conference will be held at the Milan Valley Church near Jet, Okla., Oct. 16 and 17, 1913. Sunday School Conference in connection with Church Conference.

Any one having any questions for program or anything relating to arrangement of conference should communicate at once with Secretary of Conference.

A cordial invitation is extended to brethren of our sister conferences to meet with us. Brethren from eastern points will be able to attend this conference before going to General Conference in Iowa.

L. O. King, Secy.,  
Peabody, Kans.

### Pacific Coast

The Lord willing the Pacific Coast Conference District of the Mennonite Church will hold their Church and Sunday School Conference with the congregation in Albany, Ore., Oct. 15 to 18, 1913.

A hearty invitation is extended to all to be with us.

Fraternally,  
J. P. Bontrager,  
1038 W 12th st., Albany, Ore.

## GENERAL CONFERENCE ANNOUNCEMENT

Since the time for the General Conference is not far distant, we thought it necessary to call attention to the fact, that we may begin now, to arrange for the work and also to attend. During the fall conferences would be an opportune time to submit questions for the General Conference, which will begin Oct. 29, near Kalona, Ia. More definite announcements will be made later with reference to work and railroad advantages.

Committee,  
per S. E. Allgyer.

## TRY IT

for sixteen months. What? Reading the Christian Monitor. After reading it for this length of time you are in a position to pass judgment upon the same. We believe that you will continue reading it because you will find it almost indispensable to your Christian work. The Christian Monitor deserves a larger circulation, should be in the hands of all our young people and those interested in Christian activities. The principal departments are: Christian Life, Missions, Bible Study, Educational, Y. P. B. Meetings, Sunday School, Farm and Home, Current Events, and Miscellaneous. Send for sample copy and examine it carefully. We agree to send you the paper the rest of this year and all of next year, sixteen issues, for only 75 cents. Subscribe now. Address all subscriptions to

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Scottdale, Pa.

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M. C. Cressman, Can. Treas., Berlin, Ont.

## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, SEPTEMBER 4, 1913

No. 23

## EDITORIAL

"But the Lord is faithful, who shall establish you and keep you from evil."

Continuation of Sister Yoder's article in Family Circle page of last week is given under Miscellaneous this week.

Other things being equal, our ability to remain wide awake in a religious meeting depends upon how fully we have entered into the spirit of Matt. 5:6.

The dominant spirit manifest in any meeting determines largely the question as to whether the work and influence of that meeting is for good or otherwise.

Keep cool! Keep warm! Both advices need to be kept in the Christian work during the hot summer months. We had the privilege, recently, of attending a conference when the thermometer stood near the hundred mark. In trying to keep cool naturally some people forgot that it was just as necessary to keep warm spiritually. No matter how high the thermometer may register our spiritual thermometers should register still higher.

Have you ever sat in a large congregation of worshipers and thought of what a mighty power there would be there if every individual were completely upon the altar of the Lord? Just now we recall the picture of a congregation of 120 worshipers, together in a ten-days' prayer meeting—not a very large congregation, yet so completely in the power of God that by the time the last of their preachers had died a church of 500,000 precious souls had been won for the Master. And while you are meditating upon what might be if every professed follower of Christ would be an actual follower and fully consecrated, ask

yourself the question personally whether you are one of those who has made the full surrender.

One reason why we want to live the prayerlife is because it brings us into the fellowship of God and the spirit of godliness. They who have the habit of bringing everything to God in prayer are marked for their pious devotion to God and His Word and His work. However, we should not get away from the fact that the principal reason why we should "pray without ceasing" is, there are so many things which we need and which God alone can give that we should not think of trying to get along in the Christian service without frequently going to Him as a natural child goes to its natural parents for food and for help.

There is a great contrast between the Biblical account and the Darwinian theory of primitive man. The Bible says that man was created "a little lower than the angels;" the Darwinian view is that man was a little higher than the monkey. The Bible says that God made man "upright," "very good," of a very high order of intelligence, as shown by the fact that he gave names to "all cattle, and to the fowls of the air, and to every beast of the field." Darwin claimed primitive man was of such an inferior order that it took unnumbered thousands of years of development before he reached a stage which we now recognize as civilization. The Divine Author of the Bible is still the Mighty God, the Creator of all things, the Supreme Ruler of the Universe. Darwin has long since returned to dust. Whom shall we believe? whom shall we trust?

There are three classes of church members. The first are hangers on, the second "belong to Church," the third are a part of the Church. The

mission of the first class is to fill up space, to count numbers. They are not always on hand to fill up space, and it is a question at times whether they are entitled to be counted as members. The second are clerks; that is, they are subject to the orders of the Church, and willing to serve; but their service is largely mechanical, not having gotten to the self-denial stage of Christian service. The third class live in (not of) the Church. Their whole life is wrapped up in it. When you say "Church," you mean them; for they are of the bone and sinew of the Church. They can not be "employed" for anything, for the Lord has already employed them. "Bought with a price," they think of nothing else but to spend their lives in the service of Him who bought them.

Fill your place. That is, do your very best to improve every opportunity that comes your way. That is, wherever God has placed you, in whatever place in the Church God has established you, see to it that the duties entrusted to your care are discharged in the best possible way. This means that you must wrestle often with the Lord for strength and wisdom to carry out His will in the things committed to you; that you must devote your energies to the study of the Word and of your particular lines of duty; that you must make faithful preparation for all your public duties; that you must back up your efforts in public service by a consistent character and life. Whether you are a preacher, a missionary, a teacher, a deacon, an evangelist, a superintendent, a chorister, a parent, a child, a janitor, a trustee of some church or institution, or any other kind of a member of God's glorious family on earth, be sure that your whole being is upon the altar of the Lord; be sure that you give to God and the Church your very best and fill your place.



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE MINISTRY

(Continued)

By D. H. Bender.

For the Gospel Herald

#### Twenty Scriptural Qualifications

1. **The Enduement of the Holy Spirit** (Luke 4:8; 24:49; Acts 1:8; 2:1-21).—The work of the ministry is a spiritual work. It deals directly with the spirits of men and can only be accomplished through the leading and power of the Holy Spirit. Were it possible for a man to attain to all the other qualifications laid down in God's Word, yet lacking the baptism of the Holy Ghost, the call of the Spirit and the infilling of the same in a measure especially adapted to his work, he would be utterly disqualified as a minister of the Gospel; and should he attempt to serve without this vital qualification, his work must prove a disgraceful failure. Even though the other qualifications may not be so strikingly apparent, with the enduement of the Holy Spirit and a diligent application toward the development of the other requisites, he will be a successful minister.

2. **A Blameless Life** (I Tim. 3:2; Tit. 1:5, 6).—God demands the highest type of character in His servants. To be successful in the service of the ministry, a man must necessarily be possessed of a blameless character. A life besmirched by a record of sinful indulgences, possibly before conversion, for which full restitution has not been made in the eyes of them "that are without," tendencies toward evil habits, lack of control of temper, or greed for money or honor or worldliness in any of its forms, have no place in the character of the minister of the Gospel. His life may not be above criticism, but it must be free from worldly spots and above the blame.

3. **An Influential Reputation** (I Tim. 3:7).—A minister's work affects largely the unconverted of the community. He needs to have a "good report" among those on the outside as well as among those within the Church. While reputation is not always correspondent with character, after all reputation is an essential element in character, and, "a good name is rather to be chosen than great riches." You will never win those with whom you have no influence. Influence is begotten of

confidence and confidence of a "good report."

4. **Humility** (Acts 28:19; I Pet. 5:5).—All successful ministers of the past were possessed of a wholesome degree of Gospel humility. Possibly the two greatest ministers before the Christian era were Moses and John the Baptist. The first has been called "the meekest man of the earth" (Num. 12:3). Of the second, after his marks of genuine humility were set forth—in dress, dwelling, manner of life, position—Jesus says, "Among them that are born of women, there hath not risen a greater than John the Baptist." The foundation of all true greatness is true humility. Nothing is so repellent in a public servant as a proud, vain, self-important, arrogant, honor-seeking spirit. God can do nothing for or with a proud spirit. God exalts the humble.

5. **Unselfishness** (I Cor. 9:20-22).—A boon companion to humility is unselfishness. Pride and selfishness are twin destroyers of power and influence, but humility coupled with an unselfish disposition assures respect and success in any public calling. Let the Christian minister learn from his Master the lesson of unselfishness.

6. **Patience** (II Cor. 6:4; I Tim. 3:3).—"Let patience have her perfect work" is the wholesome advice given to the minister of the Gospel. A man devoid of patience is in no sense qualified for the trying ordeals of the ministry. No other calling demands the employment of Christian patience more than does that of the ministry. The servant of God in this capacity has to deal with all the shades of disposition of a depraved humanity. All manner of church problems present themselves, and if there is evidence of hot-headedness and impatience on the part of the heads of the Church, the work will be greatly hindered. Patience and cool-headedness go a long way in adjusting difficulties and winning a point for the cause. "Let patience have her perfect work" in the ministry.

7. **Steadfastness** (I Cor. 15:58; Eph. 4:14-16; Jas. 1:8).—Steadfastness, or firmness and loyalty to the right, is a quality that finds frequent use in the work of the ministry. Doublemindedness is condemned in Scripture. The Word says of such a man that he "is unstable in all his ways." The minister needs to be very cautious and deliberate in settling to a position, especially on points that are debatable; but having found the rock foundation, he needs to stand firmly and unflinchingly by his convictions and the teaching of the Word. An unestablished disposition allows the minister to be "driven hither and thither," and no one dares to trust him nor desires to risk much with him, for he knows not

where he be dropped the next day. A flea-natured preacher is a sad spectacle. When you think he has now settled and you have him, he may flit to another position instantly and you are minus your object and are disappointed. Magnets are true to the pole. So must leaders be if they would draw men after them.

8. **Sweet-tempered** (Tit. 1:7).—"Not soon angry" is the wording used in Holy Writ in describing this quality of the Gospel minister. An irritable disposition repels and destroys. For a minister to lose his temper and become angry is very unfortunate, to say the least. Nothing is ever gained through anger, but very much is lost through this fault of humanity. A leader who cannot control his own temper certainly is incapacitated to control others. Pray for a sweet temper.

9. **Not Self-willed** (Tit. 1:7).—Stubbornness is not akin to steadfastness. The one is a blind determination not to yield to any influence that crosses his path, whatever the nature or source; the other is a faithful adherence to principle born of unselfish investigation, deep conviction and Scriptural truth. The self-willed member of the ministry is responsible for many sad schisms and divisions of the Church. When considering the ministry, beware of the self-willed brother.

10. **Sobriety** (I Tim. 3:2, 8).—The minister of the Gospel is not required to be funereal, ascetic or painfully serious, but he needs to be composed, thoughtful, "sober" and "grave." Frivolity, lightness and boisterous levity are not qualities to make the work of a minister effectual.

11. **Vigilant** (I Tim. 3:2; II Tim. 4:5).—The minister is a "watchman on the walls of Zion." It is his duty to have a watchful eye and give the note of warning of approaching danger. He must be wide awake, always alert. He must be alive to happenings all about him and the flock. He needs this characteristic to help his self-improvement and to be of real service to the flock. A sleepy, careless, unconcerned ministry allows the enemy to enter the fold and scatter the flock. "Watch thou in all things," is the Bible advice given to a young minister. Its force is not spent in this time.

12. **Studious** (I Tim. 4:13; II Tim. 2:15).—"Give attendance to reading," the young minister Timothy is admonished. A timely, modern admonition to serve as an appendix to the above would be, "and be careful what you read." Let that reading be first of all the minister's standard library, the Bible, and all the rest should be in harmony with it. It is well to often study the admonition, "Study to shew thyself approved unto God," in this



age when the temptation to cater to the approval of the world and the popular mind is so dominant. The true minister will study the Word, other good books, his life, the signs of the times, the needs of the Church, the mission and other problems of the Church and everything that pertains to the success of his work as an effectual minister. The minister needs to be habitually studious.

**13. Sound in the Faith** (Tit. 1:9; 2:1).—The soundness of a member's faith should be thoroughly tested and approved before he is considered eligible for the ministry. Ministers who have held points in doctrine not in harmony with the Word or the orthodox faith of the Church have made shipwreck of their own usefulness and carried others down with themselves. Just as an expert architect would reject an unsound piece of timber and not allow its going into the building of a ship where heavy strain is required, just so the Church should jealously guard against placing men in the ministry, where so much of weal or woe depends on the position taken by the leader of the flock, who have not proven themselves sound to the core—in the faith, the doctrines of the Bible and the Church, and orthodox throughout. How can a minister "speak the things that become sound doctrine," when he himself is unsound? How can he "by sound doctrine" used in his arguments and teaching "convince the gainsayer" when he does not subscribe to soundness of doctrine himself? This is a very vital and important qualification, and is becoming more and more so as we approach the "latter days" in which men will "not endure sound doctrine." If we would save the Church from the general apostasy that is threatening the religious world, let us be more cautious in selecting men for the ministry who are sound in the faith.

**14. "Not a Novice"** (I Tim. 3:6).—A man just converted to the faith would not have had time or opportunity to prove himself sound in the faith, so what was said on the preceding qualification would forestall the ordaining of a novice. The Bible does not reject young men from the ministry and demand that only the "elders" be ordained, but it does demand that a candidate for the ministry must be old enough in the service to prove himself qualified for this sacred calling. The Church can better afford to wait a while longer than to ordain a bright and apparently useful man, untried and a novice in the faith. Such hasty steps often lead to bitter repentance when much mischief has been wrought to the cause, and it is too late to retrace and undo the harm resultant from the mistake.

**15. Free from Unsuitable Matri-**

**monial Relations** (I Tim. 3:2, 11).—The minister's wife figures largely in his success or failure, and consequently the weal or woe, of the congregation over which he is set. In this age of easy and unscriptural marriage and divorce laws, it is essential that the minister, especially the bishop, take a firm stand as to what constitutes correct Scriptural matrimonial relations. Unless the minister can stand before his people as a model on these points, his influence will be largely destroyed. A wife who could not and would not be a "help meet for him" in the work of the ministry, but would oppose him in his work, would hinder the work by being a reproach to him; or if some position taken by the brother on this important subject would testify against him, he would, by the teachings of the Bible, be disqualified from serving as a minister of the Gospel. In the trying and arduous work of the ministry the help of a life companion and the full co-operation on her part is essential to successful service for Christ and the Church.

**16. The Gift of Teaching** (I Tim. 3:2; 4:11; II Tim. 2:2, 24).—Knowledge and the possession of facts alone do not make a teacher. The power to teach is a gift, an endowment. It is an aptitude that cannot be acquired by storing up knowledge. The Head of the Church "gave some . . . teachers." The gift to teach comes from above. Much of the work of the ministry is closely related to teaching. Indeed, Jesus commands in the great commission that ministers should be qualified for the "teaching of all things" that He had commanded. When the Bible demands that a minister shall be "apt to teach" and "able to teach others," the obligation of the Church is to select such men for the ministry as have the gift to impart knowledge to others and lead others in the development of truth.

**17. Executive Ability** (I Tim. 3:4, 5).—Since the ministry is responsible for the execution of God's order in the Church and the discipline of its members, as well as the general leadership of the body of Christ, it is mandatory that a man gives evidence of the ability to lead and govern before placing him into the office of the ministry. The Bible demands that a bishop shall have proven himself a wise and effective executive by the successful administration of the affairs of his household, "one that ruleth well his own house," and emphatically declares that if he have failed in this, he is unqualified to take the oversight of the Church. This is strikingly plain language: "For if a man know not how to rule his own house, how shall he take care of the church of God."

**18. Separate from Worldly Interests** (I Tim. 3:3; II Tim. 2:4).—Cov-

eting worldly power, "greedy of filthy lucre," entanglement with "the affairs of this life," are disqualifications carefully noted by the inspired writer. Secular affairs have their place, even in the life and activities of ministers. Paul emphasizes the fact that he made his own living by secular labor, and helped others do the same. Honest toil, of brain or brawn, is commendable and healthful for the minister. But he must keep himself free from business and social entanglements of a worldly nature. He must set the riches of God's grace above the riches of the world. He must prize the winning of souls higher than the winning of dollars or earthly laurels. He looks forward to "the crown of life" given after the "good fight" is accomplished rather than to the fading honor and the hollow applause of the world. He is the pattern for the "peculiar people" of God and an example for a "separate-from-the-world" body to follow.

**19. Devotion to Calling** (I Cor. 9:16-18; II Cor. 12:15).—Paul was willing to "spend and be spent" for the cause he had espoused, even though he saw no appreciation on the part of those whom he served. In fact he declares "the more abundantly I love you the less I be loved." His keen devotion to his calling made him insensible to the slights and in appreciation of the people. He made great sacrifices so that the Gospel of Christ would be "without charge," and that in no way he would abuse his power in the Gospel. The spirit of true devotion to a work or a cause makes sacrifice a pleasure rather than a burden. Without the spirit of devotion no one is able to render the best service.

**20. A Living Example** (I Tim. 4:12; Tit. 2:7, 8).—Example is stronger than precept. Actions speak louder than words. These are maxims whose truth is no more vital in any work than in the Christian ministry. Timothy might well assert his authority and allow none to despise his youth, provided he was "an example of the believers." Titus, another young minister, is exhorted to be "a pattern of good works." The minister who leads an exemplary life preaches a telling sermon as long as the day he lives. An eloquent orator and expert logician may move his audience wondrously for a half hour while he is dispensing to them the truth fired with brilliant eloquence, but unless his life corresponds with his preaching, he is preaching a silent though powerful sermon for the rest of the day that will be the undoing of both him and his work. That the "world reads the preacher more than it does the Bible" is a saying that has been demonstrated

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## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Oath

An oath is an affirmation made by an individual with an appeal to God for the truth of the affirmation or declaration. The oath is usually so construed that the appeal to God implies that the person invokes God's vengeance and renounces His favor if the statements made are false. There are different reasons why it is wrong to "swear" with an oath. First, the Bible forbids it. Jesus says, "Swear not at all" (Matt. 5:34). To this James adds, "But above all things, my brethren, **swear not**" (Jas. 5:12). Second, honest, upright, Christian people will tell the truth if they are not sworn just as well as if they were, hence the oath is not necessary. Third, wicked, unscrupulous, and deceitful men will not hesitate to swear falsely, if need be, to conceal their crimes and sins. So we see that we should not swear because the Bible forbids it, it is not necessary, and is no guarantee for truth. "Let your yea be yea, and your nay, nay," is God's divine injunction, for whatsoever is more than these cometh of evil (Matt. 5:37; Jas. 5:12).

#### Zealous

To be zealous means to be warmly engaged in any cause, or to pursue an object with great earnestness and ardor. "Zealously engaged" in a cause does not always mean that the approval of God is back of it, for persons become very zealous in things sometimes that are not for the best. But we have God's inspired Word for it that "it is good **to be zealously affected** always in a good thing" (Gal. 4:18). A child of God should never engage in questionable things. Taking it for granted that we refrain from all evil, we should perform every duty in an earnest, zealous way. No half-hearted work is ever justifiable and God never accepts, and the Word never approves of indifferent, carelessly done work. We should be in earnest. We should work for the Lord with the same ardor that we work for ourselves. We should always remember that the Lord's work is of first importance. "Seek ye first the kingdom of God and His righteousness." Nothing dare interfere here. Heaven's King first, last, and all the time. He wants our hearts, our hands and our feet. He wants our all. He deserves all this and much more. Let us willingly, earnestly, and zealously labor for Him till we hear that blessed plaudit, "Come ye blessed of my Father."

Belleville, Pa.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

#### THE MISSIONARY

You speak of pleasures that I do not covet,  
In me love pulses strongly for my Lord.  
You love the sweet of life, but far above it  
I love my highest Lord.

More than your banded workers, aye and faster  
Am I in bond to labor for my Lord.

Would I were worthy of so kind a Master,  
I serve my kindest Lord.

My journey lies through lands where darkness hideth  
The hollow ways of death. Yet with my Lord

I dare the dangers, for His wisdom guideth—  
I trust my risen Lord.

And shall He strip me of all gain and prizes?  
My gain is in the pleasure of my Lord.

Others are richer, but my Master rises,  
Greatest of all—He is my all—my Lord.  
—Arranged from The Evangel.

(It will be remembered that Bro. Geo. J. Lapp and family sail, D. V., for India from Quebec, Sept. 4, 1913.)

#### OUR MISSIONARY MESSAGE

##### Things that Encourage

By B. B. King.

For the Gospel Herald.

There is one thing that our Savior verily knew was of great importance in every true believer's life, to have them maintain an active principle for the missionary work. And in all His teachings and giving of divine blessings He endeavored to implant something into every life that works as an incentive to create greater activity on the part of His followers.

It is quite interesting to note Jesus' methods of encouraging His disciples in the work He had entrusted into their charge, and their activity in the work meant either the success or failure of the Lord's work.

Jesus knew to place a discouraged band of believers out in this trying world of sin without any incentives would mean certain defeat.

This can easily be seen verified in the life of the disciples. After Jesus was crucified and they, feeling their purposes were come to naught, were tempted to go back to their old trade and leave the Lord's work to suffer.

But it was when God was more fully revealed in their life that they could understand God's divine plan and immediately they delivered those wonderful messages that brought thousands to Christ.

But with all these gloomy experiences, Satan brought reverses even in stirring up persecutions from their fellow men that would no doubt have caused many of this day to leave the field of active work.

But to them it meant a closer walk with God and "when they had prayed the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness.

When we look at these blessed experiences it should be a source of encouragement to us to look upon the bright side of life, however dark the trials may be.

There are always sufficient reasons in every condition of life to cause the heart to rejoice in the blessings and grace of God which are so freely given to all. It is quite peculiar, however, that with all that God can do for a man he is inclined to look on the wrong side of life. And may the Lord help that as we endeavor to point out a few reasons, why every one should always be encouraged in the missionary work of the Church.

The very thought that is expressed in I Cor. 3:9, "For we are labourers together with God," should always be enough food for every life to maintain the highest degree of encouragement.

When one thinks of being granted the privilege of association with God in His work, what else could be manifested in the soul but encouragement.

But too frequently man gets his eyes on the world and forgets his association with God who knows no defeat but leads on from victory to victory.

In reality, what provision hasn't the Lord made for the encouragement of His children?

When one opens the pages of His Word, every page contains some message for, or reason why one should press on in his associated work with God, and especially passages as "I will never leave you nor forsake you," "I will not leave you comfortless," and many such expressions should bring the greatest of joy to the life.

But should these reasons yet fail to bring about the needed stimulant in life to bring encouragement.

Let us look at God's marvelous methods and miracles of grace as they are manifested in His children.

Every soul that is won for Christ is a miracle of the wonders of the grace of God, and when a soul is lifted out of the mire and clay and established on the rock Christ Jesus, it shows forth the wonders of the Lord, and such are the many evidences and reasons for encouragement in the mission work of the Church.

When one thinks of the many homes where sin ruled supreme, the devil and not God the head of the house. When drunkenness, poverty,



and almost starvation faced the inmates. When revelings and cursing was the music of the soul all day. And then to see heaven's transforming grace get hold of these lives, and make men of power out of them, home a joy, each inmate a blessing to the other, singing the praises of God, instead of the curses of the devil. When one sees these wonders of the Lord he may at times get faint but he will always be pursuing.

Ft. Wayne, Ind.

## FROM OUR MISSION STATIONS

### Canton, Ohio

(1935 E. 8th St.)

Dear Herald Readers, Greeting:—We owe a debt of gratitude to our heavenly Father for the manner in which He has been leading us on. We feel to praise His name for His wonderful works to the children of men.

Our Sunday school has been holding its own pretty well during the summer months until this month the attendance was not so good. The average attendance the last three months has been about 115 for both places, other meetings are fairly well attended. In our Tuesday evening meeting we are studying personal work which proves quite interesting.

One soul who recently confessed Christ expects to be taken into church fellowship soon. She is a young woman of good social standing, meets some opposition in her home but is going right on. Will you pray with us that she may remain faithful?

We expect, the Lord willing, to have the annual harvest and mission meeting Sept. 13 and 14. Would be glad to have all who can to be with us and help make the meeting a success.

Sister Mary Good, who has been laboring here for some time, returned to her home. Besides the superintendent and wife there is but one worker here at present, Sister Rebecca Shenk. We are waiting on the Lord to supply another. Who will go? The lack of workers in His great harvest field is not due to the fact that the Mennonite Church does not have the material—but why is it? Mary S. Hostetler.

Aug. 29, 1913.

## ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

It may be we are telling the same story over and over again, but the fact that every time we tell the Gospel Herald readers again that there are some bright little boys and girls here waiting for some family to give them a home, we receive a number of applications for them, gives us courage to repeat our message. Some have been placed out since our last letter, but

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.  
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it wrong for a Mennonite to become the aggressive party in criminal action? If so, is it wrong for any other person not a Mennonite to do so?

Since law and order prevail only by and through the authorities: since life, liberty and property are secure only by the prosecution of crime (which the Bible says it good), explain how all this good can come by committing evil.

Since Mennonites are not allowed to become aggressive parties in criminal action, explain how such stand is not an encouragement and even stimulant for people to become criminal.

Explain the difference between the Mennonite Church doctrine on this point and secrecy, labor unionism, anarchy, etc., which Mennonites condemn because of their lawlessness.

If filing a complaint against an evil-doer before a magistrate is resistance, how does a complaint against a brother in transgression become nonresistant?—D. S. T.

All these questions may be merged into one: Is it in accordance with the Gospel of Jesus Christ and the teaching and discipline of the Mennonite Church to become an aggressive party in bringing a law-breaker to justice before a court of law?

With this central question in mind, we shall endeavor to answer the several questions in detail.

1. Mennonites and all other Christians stand alike before God in a question of this kind. What is wrong for one is wrong for the others. When Christ said, "My kingdom is not of this world," He confirmed the statement found in His prayer (Jno. 17) that His disciples are not of this world. Turning to New Testament in-

others have again come in, and we can fill your applications for boys and girls that would brighten any Christian home.

One little boy had cholera infantum but is improving again. The health in general is good.

Sister Alta B. Snyder of Ayr, Nebr., has accepted a place among the workers and we are glad for her help. We are still hoping that some consecrated brother will come to our relief and take charge of the out-door work, since it is impossible for myself to do all the work that necessarily falls to my lot and the result is that much work is neglected that ought to be done. We have many reasons to praise the Lord for the strength and grace He continually bestows upon us.

West Liberty, Ohio.

structions to the people in this kingdom, we look in vain for any instructions that would justify the child of God to become an aggressive party in bringing criminal action against another, but we have plenty of instructions counseling prayer, kindness, forbearance, love, improving every opportunity to bring such people to Christ. The following scriptures throw light on this question: Matt. 5:38-45; Rom. 12:17-21; I Cor. 6:1-8; II Cor. 10:4. The children of the kingdom can do their most effective work in the bringing of people to where they ought to be by confining themselves to the weapons which God provided for them. The matter of punishing evil-doers belongs not to them. Their mission is to win the erring to Christ, not to bring them to the bar of justice in civil courts.

2. On the second question there are some things taken for granted which we do not concede. The peaceful policy of William Penn did more to keep the Indian peaceable and law-abiding than did the musket and spear of the Puritan fathers of New England. You may conquer a man physically by overpowering him with physical force, but to win his heart you must conquer him with love. Nonresistance, coupled with perfect trust in God, has a greater conquering power than any show of physical force ever made on earth. Too many people professing nonresistance have only the form, lacking the spirit. The doctrine of nonresistance was not given us as something beautiful to be admired when not needed, but as something practical to be put into practice under trial.

3. Mennonites who feel that they "are not allowed" to become aggressive parties in a law-suit, do well to be obedient, but they are still under the law. They should pray the Lord for grace until they have arisen to that lofty standard where they can thank the Lord that they are in that spirit in which they would not engage in that kind of work even if the Church were entirely silent in restraining its members from doing something which is so manifestly against the spirit and the teaching of the Gospel. To take the complete nonresistant stand is not an encouragement to lawlessness, but to the reverse, as love is much stronger than law. So long as Pennsylvania was under the control of the nonresistant policy of the Quakers it was more free from lawlessness than was any other colony, though the other colonies all followed the policy of compelling order by means of force.

4. Mennonite church doctrine differs from the forms of lawlessness mentioned in that while they foster lawlessness the Mennonite Church teaches the very reverse. We teach

(Continued on page 365.)



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

### MARRIAGE

By I. J. Rosenberger.

For the Gospel Herald.

1. The original marriage law.—Gen. 2:24.
2. This law is quoted by Christ.—Matt. 19:5. By Peter—Mark 10:7, 8. By Paul—Eph. 5:31. Hence it becomes a New Testament law.
3. This law is emphasized by Christ—Matt. 19:6; Mark 10:8.
4. Man can not sever the marriage union.—Matt. 19:6; Mark 10:9.
5. "God hateth putting away."—Mal. 2:16.
6. Christ allows putting away.—5:32; 19:9.
7. Paul joins the Lord in allowing a companion to depart.—I Cor. 7:11.
8. Christ forbids marrying:
  - (a) Those who are put away.—Matt. 19:9; Luke 16:18.
  - (b) Those who put away.—Mark 10:11; Luke 16:18.
  - (c) Those who are divorced.—Matt. 5:32.
9. Paul joins the Lord in bidding those who depart to remain unmarried or reconciled.—I Cor. 7:11.
10. The marriage contract is annulled by death.—Rom. 7:2; I Cor. 7:39.
11. Married persons are eligible to re-marriage upon the death of their companions.—Rom. 7:3; I Cor. 7:39.

Covington, Ohio.

### CHILD TRAINING

By John Schrock.

For the Gospel Herald.

While reading the article on "Mother's Prayer" in the Gospel Herald of Aug. 7, I was thinking how we fathers and mother are neglecting our duties in raising our children. Many children seem to grow up without raising. They just grow up. We have not time to look after them. We must look after our financial work. We need a few more dollars to lay up to be more like the world, to dress more like the world, to buy luxuries, to buy stylish furniture, to be up with the times; we have too much to do, we cannot look after so many children.

God says, "Seek ye first the kingdom of God and his righteousness;" and then God will take care of what we need if we do our duty. First, be concerned about eternal things, the never dying souls of the children. In order to do this we should ask the Lord to help us to raise our children in the "admonition of the Lord," and to commend them into His hands. "Train up a child in the way he should go, and when he is old, he will not depart from it."

There is quite a difference in raising a child or training it. A child is like a little tree planted. Some small trees naturally grow up straight with but little care but trimming and a little cultivating, while others grow crooked and in bad shape if no special care is taken of them. While the tree is small it can be bent into any shape or form. Some times we must tie them for a while the way we want them; after they grow large they are just what you made them while they were small. A large tree is hard to bend in any shape. Just so it is with the child. We can shape children while they are little (the first few years). When they are older they are just as hard to shape or bend as is the large tree.

Never tell the child to do anything and then let it have its own way. If you don't intend to make it mind what you say, then don't tell it anything. Every time it disobeys it is hardened and takes one step towards ruin. Some children whip their mother. Of course the mother says, "It don't hurt me; they will know better when they get older," but oh! it ought to hurt the heart of the mother. Chasten them and make them obey and love their parents, and they will love you the more when they are grown. Read Heb. 12:5-11. Children unchastened will seldom love their parents. Then parents wonder why it is, and say, "I used them very kindly and let them have their own way; yet they don't love me nor care for me."

When a child is born, give it into the hands of the Lord, to use it as an instrument in His hands to His glory, and the Lord will bless you for it. Always be ready to pray the Lord that He will guide and direct the child according to His good pleasure, for He does all things well. How is it with mothers who seldom wear the Devotional covering (I Cor. 11:2-16) except when they go to church? We can not send up too many petitions to our loving Father for our children and for ourselves and for the whole world that many might accept the Lord as their Savior. "Pray without ceasing."

Protection, Kans.

It is hard to fight and keep sweet.—J. W. Kliever.

### CONSIDER THE LILIES

By Mabel Groh.

For the Gospel Herald.

The Great Teacher once said to His hearers, "Consider the lilies," and then proceeded to teach a wonderful lesson of trust in a loving God who even considers the grass and flowers, and how much more the children who bear His image.

Today as I looked into the lily I thought of the Savior's words, and as I considered, I saw in it a type of the Christian. God says that without holiness no man shall see Him (Heb. 12:14). "Be ye holy; for I am holy" (I Pet. 1:16). "Be ye therefore perfect even as your Father which is in heaven is perfect" (Matt. 5:48).

Many people are ready to say this is impossible; that no one can be perfect or holy as God is: but God has never asked anything impossible of us, so let us turn to the lily and see what it teaches us about holiness.

In the heart of the lily I see perfect purity and spotless beauty, its waxy whiteness is a fitting symbol of holiness. I turn it around and look on the outside of the petals, but there I see that some of its brightness is missing because of the dust and other impurity which has come in contact with it. When we are born into the kingdom and family of God our impure hearts are changed and made pure as the heart of the lily, by the cleansing blood of Christ. All the evil passions of the unregenerate heart give place to the fruit of the Spirit which is "Love, joy, peace, longsuffering," etc. What purity and loveliness are manifest when these graces are evident; but when hatred, jealousy, pride, selfishness, disobedience, etc., are evident we know that the heart is not pure, for "as a man thinketh in his heart so is he" (Prov. 23:7). The outside (the life) of the Christian gives evidence of what is within, but as long as the heart is enclosed in this body of flesh there will be some wrong steps taken, some mistakes and failings, which will cause some to say that the heart is not perfect or pure; but how glad I am that God looks in the heart, just as I look in the heart of the lily, and seeing that pure He knows I am not responsible for the failure of the flesh, just as the lily is not responsible for the shroud which mars some of its beauty on the outside. Let us strive more earnestly to see beyond the faults and failings of friends or foes. Perhaps we fail to see the real beauty of their lives because we only look on the outside. When once we see into the heart we will not wish to look so much on the outside.

"Consider the lilies."

Preston, Ont.



## Sunday School

For the Gospel Herald.

Lesson for Sept. 14, 1913—Ex. 20:12-21

### THE TEN COMMANDMENTS, II

**Golden Text.**—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

**Introductory.**—Our last lesson had to do with our duties to our God. The present is a presentation of duties to fellow men. It is a noteworthy fact that they who are faithful in performing their duty to God are also faithful in performing their duty to fellow men. Another thought worthy of mention is that in their faithfulness to fellow men do men prove their sincerity in professing devotion to their God.

**Fifth Commandment.**—In the same spirit in which we reverence God, hate idolatry, and hallow the day which He set apart for our well being, should we also honor our parents. This is "the first commandment with promise." We are to honor our parents because, (1) "This is right;" (2) It "is the first commandment with promise;" (3) "That it may be well with thee." Pity the son or daughter who disobeys or disrespects father or mother. It shows either a lack of good raising or a lack of good sense—sometimes both. We may honor our parents: (1) by proving ourselves worthy; (2) by obeying them; (3) by treating them well; (4) by giving them a good name; (5) by making life just as agreeable and happy for them as possible.

**Sixth Commandment.**—The life of fellow men is sacred: therefore, "thou shalt not kill." No one is authorized to take that which can not be restored. We violate this commandment (1) when we take the life of fellow men; (2) when we destroy their good character. Character assassins are even more abominable murderers than are they who deliberately murder by taking human life. If you would honor God, hold sacred the life and well being of His creatures.

**Seventh Commandment.**—Another thing about our fellow men which we should hold sacred is that of their purity. Both for our own sakes and for the sakes of others, therefore, "Thou shalt not commit adultery." Nor is this an overt act only, but a condition of the heart; for, "he that looketh upon a woman to lust after her hath committed adultery already with her in his heart. When the heart is pure the outer life will be correspondingly pure. It is the condition of the inner man which determines his standing before God.

**Eighth Commandment.**—Stealing consists in taking, without the knowl-

edge or consent of the owner, things which do not belong to us. It may be money, property, reputation, purity, affections, or something else that is stolen, but the principle remains the same. We may do our stealing in the dead of night when nobody sees but God, or in broad daylight before the owner's eyes when we take advantage of our fellow man in trade; the principle remains the same. A sure antidote for stealing is the Golden Rule.

**Ninth Commandment.**—Bearing false witness may be done in several ways. In the first place we may tell a deliberate falsehood. Some people who hate lying in words practice it in deed when they deceive other people. Some people who seldom if ever lie in earnest think it smart to lie and call it "a joke." Some people who imagine themselves trustworthy are guilty of breaking this commandment when they make their children believe there is a "santa claus," an "easter rabbit," or make them afraid of a bear in the dark. Well may the apostle admonish even his brethren, "Lie not one to another." To be free from all forms of lying is a treasure which too few people possess.

**Tenth Commandment.**—We now come to a commandment which strikes at a sin lying at the root of many other sins. Covetousness is only another name for selfishness. Where is the sin that selfishness has not something to do with? To keep this commandment means to hold the life, property, purity, good name, etc., of fellow men sacred. Covetousness does not exclude the desire to be in possession of what others have and which you may lawfully have under certain conditions, but it does exclude the desire to have what others possess without a willingness to pay value received for what we get. No man can keep the other commandments named without also keeping the last.

**Effect Upon the People.**—As the people stood in the presence of the mighty God who not only revealed to them these principles of everlasting truth but signified His presence by lightnings, thunderings, smoke, and other manifestations of His power they were filled with awe. The visible demonstrations of His mighty power were no greater than the eternal truths conveyed in these commandments. And may we also stand with reverence in the presence of the great Jehovah, yielding Him obedience in all things.—K.

If we would have the right kind of an influence over others, we must be in touch with God.—C. Z. Yoder.

One of the best things to win the confidence of our Sunday school pupils is love.—H. R. Buckwalter.

## Our Young People

### THE LITTLE JEWISH MAID.

II Kings 5

Topic for September 21

#### MOTTO

"As we therefore have opportunity, let us do good."

#### OUTLINE OF TOPIC

##### I. Her Childhood Home

1. In the land of Israel.
2. A place where the man of God was known.
3. A place where her faith was nourished.

##### II. Her Captive Home.

1. In the land of Syria.
2. In the home of the captain, Naaman.
3. A place of servitude.
4. A place where the true God was unknown.

##### III. Her Mission.

1. Faithfulness to God.
2. Faithful to her mistress.
3. Sympathetic with the misfortunes of others.
4. Giving a message of hope to the hopeless.
5. Bringing a knowledge of God to a heathen.

##### IV. The Lessons.

1. Misfortune cannot rob us of our religion.
2. Great and good deeds can be done in humble and unprivileged stations.
3. Sympathy opens a door of opportunity.
4. A few words spoken by an humble instrument often results in teaching nations and kings.
5. Take pains to teach a little child.
6. Don't ignore the suggestions of a child.

#### COMMENTS ON THE CHAPTER

II Kings 5

We note in the narrative of the writer of this passage that the subject of the miracles wrought through Elisha is under consideration. The healing of Naaman is one of them. Taking a still more general view we might study into the whole mission of Elisha to Israel and see what the purpose of the miracles were as a whole, how God used circumstances and incidents in the life of the nation and of individuals to instruct them about the nature and power of the God of Israel. What was true of Elisha's time is true today. Nothing is to be ignored that God can use however small man may esteem it.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, Man of God.
2. Lessons I have Learned about God?
3. What can I Tell People about Jesus Who do not Know?
4. Kindness that Helps People to Believe what We Say about Jesus.

##### For Young People.

1. Our Mission Among Strangers.
2. Distresses that Open a Door of Service.
3. Lessons from the Little Jewish Maid.

##### For Older People

1. The Reward of Child-training.
2. A Child Lost but not Lost.



# Gospel Herald

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MENNONITE PUBLISHING HOUSE,  
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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, SEPT. 4, 1913

## Field Notes

A communion service was held at Oakland, Mo., on Sunday, Aug. 17.

A three days' Bible reading is announced for Dec. 2-4, 1913, to be held at Slate Hill, Cumberland Co., Pa.

Bro. J. D. Mishler of Hubbard, Oreg., was a welcome visitor at the Johnstown conferences last week.

Bro. Eli E. Bontrager of Topeka, Ind., started on an extended trip to the Northwest on the second of this month. He expects to visit the colonies in Wisconsin and Montana.

Among the visitors at the Sunday school and Church conferences near Johnstown, Pa., last week was Bishop Benj. Weaver of Union Grove, Pa. His presence was much appreciated.

The Bible Conference at East Bend Church, near Gridley, Ill., was announced last week as beginning on the 10th of September. The date should have been the 5th. On the 10th the conference is to begin at the Waldo Church in the same vicinity.

A singing class at Lititz, Pa., conducted by Bro. J. D. Brunk of Goshen, Ind., is to begin on Sept. 10. Those interested will kindly note the date.

An interesting letter is published on another page from the pen of Bro. Vernon Smuckee of Smithville, Ohio. He has spent the summer in old England, doing business and getting experience.

The following states were represented at the Missouri-Iowa Conference held near Versailles, Mo., last week: Missouri, Iowa, Minnesota, Kansas, Louisiana, Illinois, Ohio, Pennsylvania.

Bro. J. L. Brubaker of Hesston, Kans., was an active member in the Missouri-Iowa Conference last week. After the conference he went to his former home near Birch Tree, Mo., for a brief visit.

A two-weeks' evangelistic service is in progress at Carver, Mo., with Bro. C. Z. Yoder of Wooster, Ohio, in charge. They expect, the Lord willing, to hold their communion service on Sunday, Sept. 14.

Bro. C. Z. Yoder of Wooster, Ohio, was among those who attended the Missouri-Iowa Conference last week. He expects, the Lord willing, to spend several months in the evangelistic field in Missouri.

Last Sunday was communion day at Mt. Zion Church near Versailles, Mo. A number who were in attendance at the church and Sunday school conference remained with the home congregation and communed.

Bro. D. H. Bender of Hesston, Kans., favored the conference near Versailles, Mo., with his presence and help. Bro. B. has the appearance of a hard working man in the service of the Lord, but he takes hold with a vim and his efforts are appreciated.

We are very sorry that our type made a mistake in giving the list of communions in Bro. I. J. Buchwalter's district in Wayne, Stark, Holmes, and Medina counties, Ohio. The following is the correct list: Pleasant View, Aug. 31; Bethel, Sept. 7; Kolb, Sept. 21; Salem, Sept. 28, A. M.; Orrville, Sept. 28, P. M.; Canton, Oct. 5.

Bro. W. B. Stover, of the Church of the Brethren, who is on his way to India after his furlough, stopped at Scottdale, with his wife and two children, Monday evening of last week and gave a very interesting and helpful address concerning the work in India, where he has spent 18 years in the service of the Master.

Any one going west from the eastern part of the country in the near future will confer a favor by notifying the Mennonite Publishing House of his or her willingness to have a young sister accompany the party. The sister wishes to go to Colorado.

Bro. Joseph Krabill, residing north of Louisville, O., was fatally injured in a runaway accident at Mrs. Christian Conrad's farm Wednesday evening. Bro. Krabill was driving down a lane when a dog ran out of a corn field. The horse became frightened and Bro. Krabill lost control. He was thrown from the vehicle and his legs were caught in the wheels. After being dragged for a distance he was released and neighbors carried him into the Conrad house. An ambulance was summoned and Bro. Krabill was hastened to Mercy hospital where Drs. Walker, Hamilton and Shuffell found both legs broken and a number of bad cuts and bruises. The patient sank rapidly and died during the evening. Obituary notice later.

We find in the mail the following programs:—

The regular quarterly Mission Meeting in the Oak Grove Church, near West Liberty, O., Saturday, Aug. 30, 1913. This reached us too late for insertion in last week's Herald and so must pass as an item of news rather than an announcement.

A Bible conference to be held in the Mount Pleasant Church, Norfolk Co., Va., Sept. 1-6, 1913. Bro. David Garber is to assist the home ministers and workers in this work.

The regular annual Harvest and Mission Meeting to be held at the Mennonite Mission, Canton, O., Sept. 13, 14, 1913. Judging from the names on the program, this should be a very live and profitable meeting. We find the names of M. C. Lehman, I. J. Buchwalter, S. H. Miller, P. R. Lantz, and others, and the topics for discussion are all live ones and of current interest.

## Correspondence

Waynesboro, Va.

(Hildebrand congregation.)

Greeting:—"Oh give thanks unto the Lord because his mercy endureth forever."

On the evening of Aug. 23, 1913, we had our harvest meeting. The brethren, E. C. Shank and Joseph Weaver preached to us. They so earnestly admonished us to be more grateful to Him for the blessings He is continually giving us. Then on the 24th we had our regular services. Bro. Shank was with us, taking for his text Psalms 39:3. The sermon was inspiring and



uplifting. May God add His blessings.

The attendance and interest in our Sunday school is very good this summer. Pray for the work at this place.

M. F. W.

#### Chambersburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Just a few lines from this place may be of some interest. On account of sickness Bro. Denton Martin was unable to fill the appointment made for him at the Pleasant View Church on Aug. 9 and 10. We held our harvest home services and we were very much disappointed that Bro. Martin could not be here but hope he may not forget us at this place and will soon come into our midst. At this time Bro. Daniel Strite of Millers Church, Md., came and preached for us two edifying sermons. He told us many truths. Hope they may not be forgotten soon.

We also learned that Bro. E. J. Blough's desire was to be with the brotherhood at this place to attend the harvest services. I am sure we would have enjoyed the brother's visit very much and hope that he may endeavor to come to see us some time again. Would say that visiting brethren coming this way desiring to come to this church should write to us and we will be very glad to see that they get to the place that they wish to go.

Aug. 13 we were made to rejoice that Bro. Daniel Gish of Millersville, Pa., and Bro. Lehman Kraybill of Mt. Joy, Pa., were with us at this place. We surely enjoyed their short stay with us and the brethren told us many truths that will never be forgotten. We are made to rejoice that there are visiting brethren that come to visit the little flock at this place and hope these few lines may encourage other brethren to come to see us. Pray for us and the work.

Nancy Wadel.

#### Portersville, Calif.

Dear Herald Readers, Greeting in Jesus' Name:—We have great reasons to praise our heavenly Father for the blessings of health. Bro. S. B. Zook of Belleville, Pa., spent a few days with us last week. We were very glad for the brother's visit. May the Lord bless him on his journey. Bro. Emanuel Stahley has been with us for about two months and is preaching for us. Last night Bro. Stahley preached from Gal. 6:7: "Whatsoever a man soweth that shall he also reap." We have Sunday school and preaching every Sunday and Sunday evening; interest is good. We invite the brethren and sisters to visit us when they come this way.

Pray for the work at this place. We have pleasant weather, cool nights and pleasant days.

J. R. Miller.

Aug. 18, 1913.

#### Lansdale, Pa.

(Plain congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—Just recently we had the privilege of having with us Bro. and Sister J. F. Funk of Elkhart, Ind. Also Bro. Blough of Rockton, Pa., who preached for us at our harvest home services which were held Aug. 16.

Friday morning, Aug. 22, Bro. Geo. J. Lapp, returned missionary from India broke unto us the bread of life. The brethren, J. W. Weaver of Union Grove, Pa., and J. E. Hartzler of Elkhart, Ind., visited a few of the neighboring congregations. We are thankful for the visit of these brethren. May God bless them in their respective fields of labor is our prayer.

Aug. 25, 1913. Laura F. Fuss.

#### Terre Hill, Pa.

(Bowmansville congregation.)

Greeting in the Savior's Name:—We have recently been favored with visiting brethren. Bro. John F. Funk of Elkhart, Ind., and E. J. Blough of Rockton, Pa., had been here. Bro. Funk preached in the forenoon and Bro. Blough in the evening. Both services were well attended. Bro. Funk passed through this neighborhood 48 years ago accompanied by Bro. John M. Brenneman of Elida, Ohio, and called upon Bishop Jacob Mosemann, grandfather of John and David Mosemann of Lancaster, Pa., in the interest of the Herald of Truth, on their way to Bucks Co., Pa. Bishop Mosemann came from the old country not many years before that and settled in this locality. He was a man of more than ordinary ability with strong convictions. The writer is well informed as to his sermons. They were short but powerful. Then as a boy or young man there are certain things still remembered. We had very dry weather for a while. A week ago there was a soaking rain in this locality and everything looks green again, so we see what the hand of God does.

Aug. 25, 1913. I. G. Musser.

#### Weaverland, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—It is quite a while since you heard any news from this part of God's vineyard.

On Aug. 11 Bro. and Sister Lapp, India missionaries, were in our midst, and Bro. Lapp filled an appointment in the Weaverland meeting house in the evening. The house was filled with attentive listeners eager to hear God's message, and hear him relate some of their experiences in the heathen lands. At the close of the meeting a collection was lifted for the mission cause.

Bro. E. J. Blough of Rockton, Pa., preached at our regular services on

Sunday morning, Aug. 24, basing his remarks on Luke 21:34-36. Let us take heed to the warnings, and watch and pray always, lest we fall by the way, for there are so many snares and traps set before us. It is however gratifying to note that the interest in the Sunday school at this place is growing, and we note a large increase of attendance in the primary classes, showing a deeper interest on the parents' part.

Aug. 25, 1913. D. S. Wenger.

#### Hesston, Kans.

Dear Herald Readers:—Our congregation has been very perceptibly reduced during the school vacation. Besides the students who are spending the vacation at their homes, the ministering brethren, Charles and Smith, are also absent. Bro. Charles is off on a leave of absence for a year making preparation for better work as a teacher. Bro. Smith and family are spending some time with relatives and friends in Ohio. Bro. Smith is looking after the interests of the school en route. He will likely visit his mother and other friends in Ontario before he returns.

Two families of our people moved to Hesston during the past week and are helping to increase the congregation. They are the families of Bro. Geo. B. Landis of Protection, Kans., and Bro. Olin Zink of McPherson Co., Kans. We bid them hearty welcome. Bro. Landis preached an acceptable sermon for us on Sunday morning. He leaves today for a trip to Saskatchewan, Canada.

Our workers who recently returned from Kansas City, where they had part in the twenty days' evangelistic campaign, seem much impressed with the work in that city and eager to do more for the salvation of the lost. May the Lord use this conviction for much good.

Bro. and Sister T. M. Erb expect to spend a few days of this week with their son, Allen Erb, near McPherson, Kans. It is our fond hope that the visit will prove beneficial to Bro. Erb. It will be his first stay away from home during the night (except at the hospital) since the sad accident nearly a year ago. Bro. Erb is now able to wheel himself about in an invalid chair but not yet able to stand on his feet. It is hoped that when cooler weather comes his improvement may be more rapid.

We are looking forward with deep concern but pleasant anticipation to the time, now rapidly approaching, when old and new students from the various states will again assemble for work in our church school at this place. May both teachers and students begin the year's work with a righteous zeal and strive with noble purpose for the highest ideals or de-

(Continued on page 365.)



## Miscellaneous

### 'TIS AWFUL

Selected by Cora C. Evers.

Sinners perhaps this news to you  
May have no weight, although so true,  
The carnal pleasures of this earth  
Cast off the thoughts and fears of death,  
'Tis aw-ful! aw-ful! aw-ful!

Chorus:

Sinners turn, why will ye die?  
God your Maker asks you why?  
God, who did your soul retrieve,  
"He" died Himself that you might live!  
Will ye let Him die in vain,  
And crucify your Lord again,  
Will ye slight His grace and die?

The laughing youth, all in their prime,  
Are counting out their length of time,  
They often say 'tis their intent,  
When they get old they will repent.  
'Tis aw-ful! aw-ful! aw-ful!

The aged sinner will not turn,  
His heart so hard he cannot mourn,  
Much harder than a flinty rock,  
He will not turn tho' Jesus knock,  
'Tis aw-ful! aw-ful! aw-ful!

Then, parents, take a solemn view,  
Of your dear children, fond and true.  
Methinks you'll hear your children say,  
I never heard my parents pray.  
'Tis aw-ful! aw-ful! aw-ful!

Good Lord, what groans, what bitter sighs,  
What thunder rolling thro' the skies,  
Poor sinners sink to dark despair,  
While saints go shouting thro' the air,  
'Tis aw-ful! aw-ful! aw-ful!  
Elmira, Oreg.

### SOUTH WESTERN PENNSYLVANIA CONFERENCES

By J. A. Ressler.

For the Gospel Herald.

Those who were in attendance at the conferences at the Weaver Church, Cambria county, near Johnstown, Pa., from Tuesday until Friday of last week, report most interesting and profitable meetings. A number who had attended many conferences in different places were heard to remark that they considered these conferences, in point of spirit and spirituality, in point of smoothness and ease of procedure, and in point of practical work done, the best conferences they remembered having attended.

A report of the conferences will be given later. The following are a few of the many good thoughts given by different speakers during the meetings:

Pray the Lord's prayer—don't repeat it.—N. A. L.

A true ideal recedes like the western horizon. You can never get to it, but striving to do so results in true progress and healthy growth.—T. L. B.

The highest ideal for a teacher is to be like Jesus, the Great Teacher.—J. F. B.

You can never warm any one else's heart while your own heart is freezing.—E. F. H.

Ready-made sermon outlines, like ready-made clothing, do not always fit well.—E. M.

Be free to express your opinion, but be sure to give those who differ with you the privilege to hold their opinions, with a true brotherly charity.—E. D. H.

Human nature is opposed to God. "The natural man receiveth not the things of the Spirit of God."—A. L.

If you see that the line you are taking is leading away from God, you had better take the line which preserves that which is sacred in the sight of God.—A. L.

One of the first lessons for a newborn child of God to learn is the ability to say "No."—B. W.

A piece of ground perfectly free of all weeds and still without fruit, is not a garden.—B. W.

"Every time you yield to temptation, it's easier for you to do wrong; Every time you resist temptation, it's easier for you to be strong."—B. W.

We are commanded in the Word to be meek and humble, but we are never commanded to be idle.—F. S.

It is not the one who does the great things, but the one who does faithfully the little things that receives the "Well done" of the Master.—F. S.

The Sunday school is not a place for training but a place for service.—N. A. L.

When young people go wrong socially the blame often lies in the home.—G. J. L.

Teaching without exemplifying the teaching will do more harm than good.—J. S. S.

If you pray in faith, with earnestness and zeal, you will be led to work.—J. S. S.

Jesus first looked, then He commanded us to look; He first prayed, then He commanded us to pray; He first went, then He commanded us to go.—J. S. S.

There is a very helpful influence that goes from young persons in the service of the Master because of their youth.—A. M.

Young people have a right to expect to find their best friends in the Church.—A. W. G.

One of the benefits of co-operation between the old and the young is that the old have their youth renewed like the eagle's, and the young are made sober and wise.—J. F. B.

The Mennonite Church affords abundant opportunities for young people who wish to enter the service of the Master.—H. F. R.

A wrong definition of faith: "Believing everything you can see through and accepting everything you can understand."—E. D. H.

The true definition of faith: "Faith

is the substance of things hoped-for, the evidence of things not seen." I want no better definition than that.—E. D. H.

The more faith we have the less we accomplish. It is God who works in a man of faith.—E. D. H.

When the Spirit leads us into temptation He remains with us through the temptation. I'd a great deal rather be led into temptation by the Spirit than to be caught out there is the wilderness without the Spirit to meet the devil alone.—E. D. H.

### AS A MAN THINKETH

By Orus Yoder.

For the Gospel Herald.

A certain prophet was at one time carrying on a strenuous reform among the people of his country. He was one of the strongest characters in the history of the Jewish Church. He appeared suddenly, announced, from the "inhabitants of Gilead." He was without friend or companion, his past and present were unknown, he stood alone in the towering height of his fearless manhood. His broken limbs, otherwise bare, were covered with the heavy skin of a camel or sheep, with the rough wool outside, and tightened round his loins by a leather girdle; his thick, black hair streamed over his shoulders like a lion's mane, giving him a fierce and unkempt aspect.

He did not find Jehovah in the gay religious life of the world, but in the barren hills, wild ravines, bleak uplands, entirely void of life. In this unbroken silence and loneliness he learned to fear man little and God much; here he dwelt on the sterner and more solemn principles of morality and religion. This fearless prophet was striking a great blow against the stream of popular opinion. He denounced the religion of the king; he told a corrupt society that it was corrupt, and a lying church that it lied. He awakened the slumbering consciences of the people, preached to them a cause too virtuous to be popular, made bold assertions of forgotten and hidden truths, rebuked and exposed their vices.

In this ardent conflict there came a time of great despair and discouragement. He had a genuine attack of the blues. The king sought his life and, thinking that God had forsaken him and that his work was of no avail, he turned and fled, away from all society, out into the wilderness, on into a cave, where he sat brooding over his forlorn condition until aroused by the voice of God. "What dost thou here, Elijah?" But alas, he was doing nothing. "O God, my work is of no avail; all is lost. I am no better than my barbaric fathers; let me die, O Lord, let me



die." And it was not until the wonderful power was again revealed to Elijah that he renewed his energy and continued his work. This incident illustrates the great truth presented by Solomon in his book of Proverbs, "As a man thinketh in his heart, so is he." It shows how the strongest of Christian men may become discouraged and disheartened by simply thinking that their work is of no value.

Any thought, good or bad, conceived and entertained in the mind, has a marked and lasting effect upon the character and conduct of the individual. It is freely conceded that as the result of close relationship, the bodies and minds of two persons may be variously and sharply affected by each other. All important deeds have been preceded by thoughts which in turn determined the character of these deeds. Any person who entertains thoughts of a degrading character; thoughts immoral and unholy in their nature, will invariably become disrespectful, selfish and irreligious; or on the other hand, thoughts of truthfulness, thoughts of virtue and righteousness, a high standard of living will lead to a strong character of great usefulness to God, to the Church and to the nation. Considering the subject of physical welfare, it is very evident that a healthy body has been made ill by the individual thinking that he was sick, or any physician will relate to you the history of cases that have been cured by simply making the person believe that he was recovering. The following incident, though related with regret, clearly illustrates the great power of thought upon the human body, and just how much part thoughts have on the life of the individual. A certain number of physicians in Paris, wishing to see the relation between the body and mind and the influence of the latter, received special permission from the government of France to perform an experiment upon a condemned criminal. They removed the victim to an operating table in a hospital and told him—as he was to be killed by law—that they had permission from the government to kill him, which they would do by bleeding, in order to discover the time required to produce death. Everything was in readiness, the physicians silently stood around the blindfolded man, one counting his pulse and another holding a watch. The patient's arm was bared for the knife incision, but instead of using a knife an icicle was rapidly drawn across the flesh—producing the sensation like that of a cutting knife; warm water was then allowed to run slowly over the arm to make him believe that he was bleeding from a real incision. One minute passed—the pulse was still normal. Two minutes—the heart beats became more retarded. Three minutes—still

slower, and on the fourth minute they ceased entirely. The man was dead; died without loosing a drop of blood, simply the thought that he was dying, killed him.

Then of just how much importance are thoughts in determining and forming character? They may seem simple and insignificant but are there not many little things in everybody's life that seem to be nothing, and yet affect all the rest of his future. Tramping through a woods some time ago I came to a large, towering tree standing alone, and at the same time I noticed that all the salable and marketable trees had been taken away. I asked, "What is the matter with this one?" But soon the answer came when, letting my eyes run to the top of the tree I noticed a dead limb which clearly indicated that the tree was decayed at the heart. Ignoble thoughts may be the cause of a worthless and decayed character. If you are constantly thinking of unholy things, giving way at the same time to petty sins or even greater transgressions, it is one of the clearest indications that your heart is not right in the sight of God; on the other hand if you are constantly entertaining noble and generous thoughts, day by day growing in grace and wisdom, it is an indication that your heart is right and that you have accepted Christ as your Savior and ideal. What then should a man think? Paul, realizing the importance and significance of this subject gave the answer to this question in his beautiful letter to the Philippians, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Winona Lake, Ind.

#### LETTER FROM ENGLAND

Wootton Bassett, Wiltshire, Eng.  
Aug. 17, 1913.

Dear Herald Readers:—Perhaps a few lines about religious conditions in England as I have been able to learn them during my short stay here would prove of some interest.

To know something about conditions here one must know something about the state or established church. The king is its head; its rules and regulations are passed by the Parliament or law-making body of the land; the prayers to be read and the psalms to be read or chanted for each service of the year as well as for all special occasions are printed in the Common Prayer Book, approved by the king and Parliament and closely followed in all of the services; the ministers are paid by the government and un-

fortunately it is to be feared, as one man told me, that the pecuniary benefit, which in many cases is quite liberal and the respect which the position carries with it from many people, are often the things which induce a young man to enter the ministry. On the other hand, among the finest and apparently most sincere men I have met so far were some of the ministers of the state church.

But one finds plenty of dissenters from the formalism of the state church even here in England. Every village or community has its "chapel" which is the name applied to the non-conformist or free churches. They are similar to many of the churches in America. Primitive Methodists, Wesleyan Methodists, and Congregationalists seem to be in the majority in the country districts. The individual congregations are often few in number but fervent in spirit. In the cities one finds large congregations of non-conformists.

The churches in general are suffering from some of the same things that some of the churches in America suffer from—a lack of young men and women to take up the work. The non-conformist churches especially suffer from this for it is even at the present time a handicap to a young man in a business or financial way not to belong to the state church and numbers of promising young men leave the free churches for this reason. I shall not soon forget attending a Methodist service one Sunday morning at which there were no young people at all aside from a few children, and only a small number of older people. After the services an aged lady came and shook hands and inquired if we were Methodists. On replying to the contrary she said, almost with tears in her eyes, "Oh, I wish you were, for we need you so bad."

Sunday school work is not emphasized so much as in America. Sunday school is usually held in the afternoon and usually no one attends but the children and the teachers. As a rule they do not hold their children above the age of 13 or 14 years, after which they are supposed to be too old to go to Sunday school.

Among many of the church members the so-called "modern" or "new theology" finds receptive minds. Russellism finds a stronghold. Coming into a large city the other day, I noticed a large poster with a picture of Pastor Russell, showing that he is spreading his pernicious doctrine here as well as at home. In fact only last Sunday in one of the free churches of a little city the minister denounced the doctrine of hell-fire as one that should have been destroyed years ago. Later in the day in conversation with an intelligent young man who is preparing himself for the ministry I was told



that the view expressed by this minister was quite popular and general with a large number of the "thinking" people, saying that he himself allowed nothing in the Bible to contradict his reason or good judgment. It is simply another case of man putting his finite mind up against the infinite reason and mind of God. "For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

Perhaps before this reaches the eye of the reader I shall be on my homeward journey. I consider the summer here profitably and pleasantly spent but shall be glad to reach the homeland once more.

For the extension of Christ's kingdom,  
Vernon Smucker.

### PROPER AND IMPROPER OBSERVANCE OF THE LORD'S DAY

By Lizzie Yoder.

For the Gospel Herald.

When we speak of the improper observance of the Lord's day our minds are apt to be carried far away to the Sunday excursion or some summer resort where the Lord's day is not respected at all. But let us come a little nearer home as none of us have named His name and have any anxiety about our soul's salvation and that of others around us, would think of going to those places of sin and wickedness on the Lord's day or at any other time except to teach God's Word and lead men to Christ. But when we look around us we may behold right among us some little vices that are far more misleading than the open sin and wickedness at those places.

There are so many little things that look very innocent, but in reality they are nothing but the dangerous by-ways of Satan, which he has placed along the Christian's pathway of life, and has made them look so smooth that many well-meaning people are being led astray by them. In numberless instances the Lord's day is spent in an improper way by attending to household duties that should be done on Saturday or left till Monday; by farmers employing their servants; by reading improper books. Very often we see the Lord's day observed in an improper way by the indulgence of improper thoughts and by conversation of a description unsuitable for the day. What have we who should be improving the Lord's day as a means of preparing the soul for heaven, to do on that day with politics? with the state of the nation? with tattling about the affairs of families? with fashions? with diversions? Are these subjects for such a day and for one who has a God to glorify, an eternity before him,

and but a few Sabbaths to improve? Yet what more common! what else do many professors of religion converse about? Many hearers of the Gospel scarcely leave the house of prayer before they begin discoursing on these or other more worldly subjects.

Not only do they spend the Lord's day in an improper way, but they are also spending the time God has given them to serve and glorify Him in a way that is not pleasing to Him. If all Christian professors would be Christians there would be much less of improper Sabbath observance. "Be not deceived: God is not mocked; for whatsoever a man soweth that shall he also reap."

If we have been spending the Lord's day in an improper way is it not time to stop and consider the matter more seriously. There is a time coming when our Savior will judge the world. Where will we be found?

If we take Christ as our pattern and study His life we can always find something in His life to guide us, no matter what may come before us. And in the observance of the Lord's day He is our great example. Our Savior performed many of His wonderful deeds on that day. In Mark 1:21 we find Him at a place of worship in the morning and visiting and doing good the remainder of the day. And in Mark 3:1, 2 we find Him in the synagogue teaching the people, and healing the man with the withered hand. Also in Mark 6:2 we read how He worshiped in the synagogue and healed many that were sick. These are only a few out of many instances where we find our Lord's use of the Sabbath. What beautiful examples of what we might do on that day.

We also notice that Jesus set forth the charter of the hallowed Sabbath day. "The Sabbath was made for man and not man for the Sabbath." Man is not to be shaped to some conception of its measure. It is to be fashioned and ordered for man's physical and spiritual needs. It was made therefore for rest and renewal of mind, for prayer and fellowship with men and with God.

Should we not then urge a strict improvement on this holy day. Some one has said, "To this institution we owe far the greater part of the spiritual blessings which we enjoy, and in a high sense we owe them all. But for this day we should neither have sought, nor secured eternal life, for where no Sabbath is there is no religion. The death of Christ would be in vain. Mankind would cease to be saved, and heaven would fail of her destined inhabitants. How desolate the prospect! How strongly would this world resemble the regions of final despair! Where no Sabbath dawns; where no prayer or praises

ascended; no sermons proclaim pardon and peace to sinners!"

How very important it should be to us that we observe the Lord's day in a proper way. Judge Hale observes, "I have found by a strict and diligent observation, that the due observing of the duties of this day hath ever had joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me. And on the other hand, the rest of the week has been unsuccessful and unhappy to my secular employments. So that I could easily make an estimate of my successes in my own secular employments the week following, by the manner of passing this day; and this do I not write lightly or inconsiderate, but upon a long and sound observation and experience."

To strengthen and deepen our impressions of the immense importance of the observance of the Lord's day, let us look what passes before us. Some will tell us that a strict observance of the Lord's day is superstitious, but observe their character. Can you point to one in this description that displays any eminence of piety? Do their affections seem heavenly? Are they zealous and devout followers of the Lord? Rather, are they not those whose profession of religion is a cold, heartless and worthless thing. Look at others whose souls are ripening apace for heaven, to whom religion is their meat and drink; their joy and their all. These are they who reverence the Lord's day and improve its holy hours in a proper way.

Think of our obligations to God. Does He who gives us every day require too much when He bids us consecrate to Him one day in seven? Had He asked us what portion of our time, we would solemnly set apart for His service would we have thought of less?

Let us think of what is before us, a dying day and an eternal world. And when we come to leave this world will we then repent of having improved the Lord's day in a proper way? Will we then wish to have trifled away in idle conversation, or vain amusements its sacred hours? Rather would the recollections of Sabbaths thus spent fill the hour of death with alarm.

Let us spend the Lord's day the way that will yield us the most pleasure in death and eternity, for we know that every Sabbath which passes leaves us one less to improve and one more to account for, and for all an account must soon be rendered before the bar of the eternal.

Columbiana, Ohio.

Much of the lack of confidence in one another is due to the error of the heart in devising "wicked imaginations."—Amos Gingerich.



## CORRESPONDENCE

(Continued from page 361.)

velopment sanctioned by Christ and His Word.

D. H. Bender.

Aug. 25, 1913.

## Fairview, Mich.

Dear Herald Readers, Greeting to all in Christ Jesus:—We still have many things to be thankful for. Though we are not blessed with ministering brethren from other places as we see through the Herald that many churches are, yet we are thankful that we have those with us that try to give us the pure, unadulterated Word.

Bro. Amos King and wife and two children from Ohio, gave us a very pleasant visit a few weeks ago and Bro. King gave an edifying talk to the Sunday school. Since then Sister Nancy Hartzler and Sister Stutzman from Ohio also gave us a visit. We appreciate such visits very much and may God abundantly bless them.

We ask an interest in the prayers of God's people for the church at this place that the work may be carried on so that it will stand the test at the judgment day. For we know that this same Jesus who has died and rose to save us from our sins will then sit upon the throne to deal out justice to every one.

In Christian love,  
Katie Bontrager.

Aug. 26, 1913.

## QUESTION DRAWER

(Continued from page 357.)

absolute and meek submission to the authority of civil government, drawing the line only where civil governments usurp authority which belongs to God and ask us to do things which God forbids. The most law-abiding people on earth are God's people.

5. It depends altogether in what spirit a complaint is brought to the Church as to whether it is a non-resistant act. If the idea is to make the offender suffer for his sins and to have the Church mete out a punishment to fit the crime, the act is as far from being non-resistant as is the act of becoming a prosecuting witness before a court of law. But if the spirit taught in Matt. 5:23, 24; 18:15-17; Gal. 6:1, is the spirit which prompts a man first to do personal work with an offender, then ask the aid of a few more to help bring him where he ought to be, then invoke the aid of the entire church to save the offender for Christ and the Church, that spirit is as far from the spirit of resistance as day is from night. It should not be forgotten that the purpose of all our work with those in error is not to punish but to save.

## MIXED MULTITUDES

"And the children of Israel journeyed from Rameses to Succoth . . . and a mixed multitude went up with them." Nearly every movement has its mixed multitudes attached and attracted by mixed motives. Sometimes such are welcome, as they tend to swell numbers, and numbers always bear the semblance of importance. Movements in the religious world are no exception to the rule; history repeats itself with unbidden regularity.

In Numbers 11:4 we find that the mixed multitudes "fell a lusting" and their fleshly example was soon followed by the children of Israel. Nor does it seem that they were able to shake them off until those robust days of Nehemiah, when lessons (not a little needed in our day), concerning separation, were learned and acted upon, for we read, "Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude." Who can sum up the harm done to the commonwealth of Israel through having had fellowship with the mixed multitude, all the years which lay between the Exodus and the days of Nehemiah?

In the history of the Church, perhaps the days of Constantine most clearly demonstrate the dangers accruing to the welcoming of mixed multitudes into Church fellowship. Up to the reign of Constantine, the Church was free and independent of the State, and despite persecution even to the death, and hostile influence, she kept her robes comparatively speaking "unspotted from the world." Andrew Miller writing of that day of crisis says, "However agreeable to nature the sunshine of the imperial favor might be, it was destructive of the true character of the individual Christian and of the Church corporately. All testimony to a rejected Christ on earth, and an exalted Christ in heaven was gone. The profession of Christianity being now the sure way to wealth and honors all ranks and classes applied for baptism."

Of course this mixed multitude brought with it the defilement of the world, and ere long the Church is found dwelling where Satan's seat is. Honor and corruptions, popularity and pride, riches and (spiritual) poverty, helped to make up the dowry that the Church accepted from the world for her advancement, but to her grievous hurt.

There is some apprehension at home and in China, lest the present day, in many ways so full of hope for that country, may not bring about a like calamity to the Church there, which up to the present through many trials and much persecution has called forth on its behalf so much praise to God. The crown no longer frowns,

the mailed fist embraces and the people praise; the Church may well tremble and walk humbly before her God, lest the mixed multitudes join her ranks and create confusion.

Nor, in India, are we outside the zone of danger. Mass movements, with their mixed multitudes, whose mixed motives are sometimes clearly evident, call for the wisest discernment and most careful handling, lest perchance those on whom most ardent hopes are placed become a hindrance rather than a help, burdensome weights rather than burden bearers.

Will China and India stand for separation as did Ezra and those with him in the matter of building the temple? The Church of God is now being built, but it can only be built with "living stones;" will our leaders carefully discriminate as to whom should be accepted as fellow-builders? Notwithstanding their fair words, "Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him," etc., (Ezra 4:2), the leaders of Israel answered, "Ye have nothing to do with us to build an house unto our God," etc.; willingly suffering the work to be hindered by opposition rather than permit a union which in the end could bring nothing but disaster.

Our Lord never pandered to popularity, never sought to gain the multitudes without teaching them to "count the cost." Discipleship had to be tested, love for kith and kindred, in comparison with love for Himself, had to bear the comparison of hatred to love: the cross was not permitted to be put in the background, even though the mention of it might turn many away (Luke 14:25-33; John 6:66).

So also in the first and best days of the Church. Such was the power and purity of the new life, that "of the rest," it is said, "durst no man join himself to them." Are we not, in these days, in danger of so lowering the standard of Church membership, as to make such words as these sound almost grotesque, to the worldling? In "The Life of Faith" (June 18), a question is asked and dealt with in the question column; it runs:—

"Have the churches any Scriptural authority in offering facilities to the unconverted to become enrolled as members, office bearers, and workers? I heard a sermon on the first four verses of the tenth chapter of First Corinthians. Emphasis was laid on the word 'all.' A member of that congregation told me that the sermon was meant to justify the engaging of all and sundry in the service of the Church. The preacher admitted that the 'mixed multitude' was in all the churches, and although engaged in church work were not to be looked upon as Christians," etc.

Needless to say the Editor strongly



deprecates any such view, and in his reply says:—"The Church, and we use the word in its real sense, is not a human organization depending for its success upon the patronage of men and requiring to invite within its membership those who have no living acquaintance with the Lord Jesus Christ . . . The passage to which our correspondent refers cannot by any law of exegesis be interpreted in the way indicated. A Church member, ipso facto, is a follower of the Lord Jesus Christ, and no one can be a follower of Christ while in an unregenerate state. This is too obvious to require any argument in its support."

One more thought concerning those early days of the Church. Whilst "no man durst join himself to them," it is immediately added, "And believers were added to the Lord, multitudes of both men and women." "Multitudes" but certainly not "mixed multitudes," as is clearly recorded for our admonition. Is there not some danger of many **men**, but few **believers**, being added to the Church in China and India today?—The Bombay Guardian.

### A PROUD LOOK

By Henry Koerner.

For the Gospel Herald.

A look is the expression of the countenance, and a proud look is a look of vanity.

David says, "The wicked through the pride of his countenance will not seek after God. God is not in all his thoughts."

In another place we read, "Pride goeth before destruction and a haughty spirit before a fall."

The sneering smile of worldlings have made many a faint hearted pilgrim hesitate and finally turn back entirely. But the approving smile of a friend and a feeling of the approving smile of God has encouraged many a Christian soldier to press on to victory under great difficulty. "Lift not up your horn on high: speak not with a stiff neck." We find that "God resisteth the proud, but he giveth grace to the humble." God is the judge, and we find He often brings those down who are proud and think they are better than others, but He will raise those higher who are humble and more like Him as the days pass.

In the latter part of the 3rd chapter of Isaiah we read of the calamities of Judah, and punishment of the women for their pride, who had become so proud of their fine dresses and ornaments.

The beginning of pride was in heaven, the continuance of pride on earth, and the end of pride is in the lake of fire. So we find how unprofitable pride is.

"For better is the end of a thing than the beginning thereof, and the patient in spirit than the proud in spirit."

Cullom, Ill.

### A PLEASANT AND PROFITABLE OUTING

On Aug. 1, a party of forty people, in nine automobiles left Gap, Pa., from the home of Mrs. C. L. Kauffman to take a trip through the beautiful Chester Valley. The first point of special interest visited was the first Amish Mennonite Church established in America, located about three miles north of Malvern, Pa., in Chester Valley. This building was erected about 1790, and is now in ruins. In the churchyard here were found graves of some of the ancestors of members of the party. After spending some time here the trip was again taken up, going in the direction of the Diamond Rock Meeting House, where a short service was held, Bro. J. E. Hartzler of Elkhart, Ind., preaching from Acts 1:8. At the close of the service, a collection amounting to \$10.31 was made up for Missionary G. J. Lapp. This church was erected in 1835, is in the state of dilapidation and is not used any more.

From here we went to Valley Forge. This was the headquarters and encampment of Gen. Washington and his army in 1777-78 during the Revolutionary War. Basket lunch was eaten here, and then the encampment grounds a tract of nearly 500 acres, were gone over. This was very interesting. These grounds are preserved by the State as a park.

About the middle of the afternoon we started on the home trip, stopping at the beautiful Sharples Estate, the Sunken Gardens, owned by the Sharples family of cream separator fame. From here we went to the home of Bro. Samuel Umble near Parkesburg, where lunch baskets were again opened and after this all went to the Maple Grove A. M. Church at Atglen for service in the evening.

Some of the visiting friends, who went with the party, were C. H. Stoltzfus, wife and daughter Christine from Tuleta, Texas, Kate Neuhauser Lee and son Joe from Concord, Tenn., and Bro. J. E. Hartzler from Elkhart, Ind.

One of the party.

### BETTER TRY SACK CLOTH AND ASHES

Prosperity taught Kansas farmers how to drive automobiles. A drouth has resulted in the revival of the lost art of prayer.—Louisville Courier-Journal.

### DOCTRINAL

(Continued from page 355.)

time and again. It is the life that counts in the end. When the quality of a correct example is coupled with knowledge and the gift of presentation in a minister, there is a strong character and a successful worker in the vineyard of the Lord.

There has been no attempt made to specialize these qualifications for the various offices of the ministry—bishop, minister, deacon, evangelist, missionary, teacher—but they have been treated in a general way. All are good for all these offices. Some have greater force in one office than in another. The nature of the office determines the class of qualifications that need special emphasis.

After we have done all, have used our best intelligence and wisdom in selecting men for the ministry, let it be remembered that this is the Lord's work; that the Lord qualifies and calls to the ministry; that our part is only to be used as He directs. Our judgment and wisdom is fallible. Let no one run ahead or counter to the Lord in this work. In all instances, when a call to the ministry is under consideration, let no move be made until after the matter has been fully placed into the hands of the Lord and there is assurance that His blessings and approval rest on the work.

(To be continued.)

Hesston, Kans.

Remember that Christ died for the principle of right, and that the apostles gave their lives for the same cause. Historians record that Matthew was martyred in Ethiopia; Mark in Alexandria, and Matthias in Abyssinnia; Luke was hung on an olive-tree in Greece; Paul was beheaded at Rome; Peter was crucified at Rome; Jude was shot full of arrows in Tartary; Bartholomew was skinned alive in Phrygia; James the Great was beheaded at Jerusalem; James the Less was precipitated from a pinnacle of the temple, mortally wounded, then beaten to death with a fuller's club; Andrew was crucified in Armenia and Philip in Asia Minor, and Thomas was interpenetrated by a cruel iron bar in India. These are only a few of the martyrs for Christ's sake. How can we withhold an ounce of our energy, a dollar of our money, or a moment of our time, and expect to gain the prize?—Sel.

If I have facts before me, and my theory does not accord with the facts, I should throw away my theory and accept the facts instead.—E. Troyer.

"No amount of studying lessons will make up for a lack of studying boys."



## Obituary

**Miller.**—Leah S., a little daughter of Bro. and Sister Edwin Miller, died Aug. 14, 1913. Her stay in this world was short, but God thought it best so. His ways of doing are so much higher than ours and we must say, "Well done." Death was due to cholera infantum. Services conducted Sunday, Aug. 17, 2 P. M. at Elizabethtown by S. E. Garber and John E. Landis. Interment at Risers' cemetery. Age 1 y. 8 m. 23 d.

**Lamson.**—Earl Benjamin Lamson, one of the many fatherless children in this world who must have the care and oversight of some kindhearted families, who found his way to Bro. and Sister David E. Landis through the medium of the Millersville Orphans' Home died of appendicitis, Aug. 21, 1913. He was a patient sufferer for about two weeks. When told that he must go to the hospital he declined and said he would rather die than to go there. He did not make any open profession of religion but he leaves bright evidences behind that he realized the contrast between the celestial city and the life of a little orphan, who has many sadnesses and troubles.

He was a regular attendant of the Goods' S. S. and he will be missed by his classmates and teacher and the whole school.

The text which was his favorite was Rev. 21:4, "And God shall wipe away all tears from their eyes," etc. Funeral services at Goods' church, Sunday, Aug. 24, 2 P. M. conducted by J. H. Moseman and Simon E. Garber. The age of Earl was 13 y. 1 m. 10 d. The corpse was taken to Mount Rose, Susquehanna County, to his sorrowing mother and brother for interment.

**Nice.**—Emanuel Nice was Born in Clay Co., Ind., Dec. 25, 1866. Died in Otero Co., Colo., Aug. 19, 1913, aged 46 y. 7 m. 25 d. He was the son of the late Valentine and Sarah Nice. He became a member of the Mennonite Church at the age of 26, and was a consistent member until death. He united in wedlock with Ida Shultz in the year of 1890 which union God blessed with 5 sons and 5 daughters. All were at home at the time of the father's death but one son who preceded father to heavenly home. Bro. Nice had always lived at Neutral, Kans. until 7 years ago, when he moved to Colorado. Last fall, while grinding hay, he suddenly became helpless and since that time has suffered severe pains and tried every means to regain his health, but his case seemed to be a puzzle to the doctors. Several weeks before his death he called for the ministers and was anointed in the name of the Lord, but even though he did not receive health, he gave a testimony awhile before his death that he was ready to die, waiting to go. He said, "Tell the world they have their fun but I have something I cannot tell how grand it is." He was especially concerned about his family and on his death bed preached and prayed and called for the Church to pray and he said that was the best day of his life when all the children from the oldest down confessed the Saviour. The funeral sermon was preached by Bro. J. A. Heatwole at the Cheron Church. Text, Job. 14:14. And interment was made at the Holbrook church burying ground.

## REPORT

Of Harvest Home and S. S. Meeting at Strasburg, Lanc. Co., Pa., Aug. 21, 1913

For the Gospel Herald.

### Morning Session

Devotional Exercises. Daniel Lehman. Address of Welcome. Elias Groff.

**Harvest Sermon.** Bishop Jacob N. Brubacher. Text, Prov. 3:9-10.

God gives to us then our opportunity. Don't live for self, but for good of others.

Honor God at all times.

**Joy of making life sweet for others.** Simon B. Landis.

The Lord's work is an every day work. Don't fail to give a lifting hand.

What we need today are more consecrated lives.

**Loyalty to the work.** Jacob Habecker. We must not be idle; we must be loyal, for we are servants of the Lord's work.

Blessings pronounced on noon-day meal by Bishop Abrm. Herr.

### Afternoon Session

Song Service.

Prayer. Daniel Gish.

**The Listening Heart.** E. J. Blough.

It is the Listening Heart that responds to the "Still small voice."

This subject was assigned to Bishop C. M. Brackbill, but being unable to attend, Bro. Blough took the subject.

Views Abroad. H. H. Snively.

It is our need and privilege to know and realize that Jesus is always very near to us.

He likened the voyage across the briny deep to life's voyage. God is our pilot, in whom we can trust and have no fear. He will safely land us into the haven of rest.

**Our Place as Young People in Relation to the Christian Life.** Samuel Witmer.

Let us not stand still, but so live that we may grow in relation to our God.

The Christian life is the normal life.

**Evils that hinder the Sunday School Cause.** John G. Weaver.

Some of the hindrances. Indifference, Tardiness, Worldliness, Lack of Sympathy.

Helps to the Cause. Interest, Punctuality, Lives consecrated to the work.

Don't fail to come into close communion with our God.

Benediction. John B. Senger.

Mod., Jacob H. Mellinger; Sec., John C. Rohrer; Chors., Milton Hershey, Walter Lehman.

## NOTICE

"The Lancaster County Sunday school Workers held their final meeting on Tuesday evening, August 5, 1913 in the Mennonite Church, on East Chestnut Street, Lancaster, Pa., with a large number of Workers present. The close of this meeting does not indicate that there is a cessation of activity along the line of Sunday school work and due preparation for carrying the work on effectively. The contrary is true because instead of one central place where all the Workers of the County were expected to meet there are now a number of places throughout the County, making it possible and convenient for a greater number of the Workers of the County to meet monthly or semi-monthly as the case may be.

In as much as the County meeting seems to have fulfilled its purpose; viz, that of creating a great interest in Sunday school work and a due preparation

for a systematic and uniform method of teaching, it was considered advisable to disband the County meeting at Lancaster.

Wishing God's blessings on all true and faithful efforts in behalf of any and all movements for the purpose of spreading the Gospel, I am

Yours faithfully,  
D. M. Wenger, Sec'y.

## OUR NEW MENNONITE YEAR BOOK AND DIRECTORY

gives a vast amount of information in a nutshell.

The **Church Directory** gives the name and location of each place of meeting throughout the Mennonite Church; also the time of meeting, the number of members, and names of ministers, bishops and deacons serving each church. Each conference district is listed separately including the times such conference meets during each year and the time of such meeting.

The **Church Institutions** are carefully listed giving the different institutions under the control of the Church or individuals representing the interests of the Church; the names and addresses of the officers and members of the Mission Board together with the institutions under their control; name and place of such missions and institutions, workers, number of members, and names and addresses of the local boards for each institution appear in tabular form. Other institutions not under the control of the Mission Board are treated in the same manner.

The **Names and Addresses** of Bishops, Ministers and Deacons are given in alphabetical order for each state, carefully revised to date.

The **Perpetual Calendar** feature which has been used by permission of the author, L. J. Heatwole, will be of interest to all as the changing of our present calendar arrangement is having world-wide attention and numerous perpetual calendar ideas are being promulgated that would greatly interfere with our present Christian arrangement for the placing of the Sunday in its regular order. Hence the value of Bro. Heatwole's arrangement in which these objectionable features are eliminated.

The **General Reading Matter** of the book is such as pertains to the activities of the Church and the general information that it gives is well worth the price of the book.

Note the following prices:

Single copies, postpaid,	\$ .06
Dozen copies, postpaid,	.50
100 copies, not prepaid,	2.50

**MENNONITE PUBLISHING HOUSE,**  
Scottsdale, Pa.

It took one hundred years of modern missionary effort to win the first million converts. We passed the million mark in 1896. It only took twelve years to win the second million. For the past two years we have been winning them at the rate of a million in six years.—Ex.

One example is worth a thousand arguments.—Gladstone.



## Items and Comments

It has been discovered that the waste from dogwood shuttle-blocks can profitably be made into handles for steel knives and forks.

Contrary to popular belief, forest fires seldom travel more than 2 or 3 miles an hour. Even in extreme cases it is questionable whether they burn at a rate of more than 6 to 10 miles an hour.

More than 3,000 small logging operators now buy national forest timber; at least 25,000 persons, settlers, miners, stockmen, and others, obtain timber from Uncle Sam's big woodlot for their own use free of charge.

The forests of Corsica, the little island upon which Napoleon was born, are managed by the French government. They produce lumber, firewood, and turpentine, and all parts of the tree are far more closely utilized than in America.

"I hope God will strike me dead if I have done anything wrong," said a man in Pittsburg, the other day as an officer was about to arrest him, and then he broke from the policeman's grasp and ran. A moment later he was under the wheels of a rapidly moving trolley car. His body was mangled almost beyond recognition.

The superintendent of an Atlantic City street railway manages his men who are weak on the subject of drink by compelling them to operate a street sprinkling car as a punishment for their misdeeds whenever they are found to have violated the rules in this respect. The literal "water wagon" is said to be very effective. A will given up to the Master is still more effective in preventing the evils of drink.

In Madagascar there is no commission to revise rates downward, apparently; in fact, there is only one railroad and that belongs to the government. It is 229 miles long, from Tamatavo to Tananarivo. An express passenger train runs twice a week, taking 15 hours for the run, an average of 15.3 miles an hour; on other days there is a mixed passenger and freight which runs at an average rate of 6.3 miles an hour, taking 36 hours for the trip. First class passenger fares are 6.2c per mile, though a third class passenger can ride for 1.24c per mile. Freight rates vary from 1.5 to 18c per ton-mile.—Engineering and Mining Journal.

The driving power of the steamship "Imperator's" machinery aggregates 62,000 hp. ahead, and 35,000 hp. astern. The ahead turbines are four units on the two inner shafts, and two low-pressure turbines, each weighing about 380 tons and developing about 16,000 hp., on the two outer shafts. The astern turbines consist of two high and two low-pressure units, on the inner and outer shafts respectively. Each separate shaft is available for running. The propellers are 16 ft. 5 in. in diameter, and revolve at 185 r. p. m. at a ship speed of 22.5 knots. The total turbine installation has 760,000 bronze blades. The drums of the low-pressure turbines are 11 ft. 10 in. in diameter and 17 ft. in length, and carry 50,000 blades.—Engineering News.

Suffering goes with Christianity; but "the sufferings of this present time are not worthy of the glory which shall be revealed."—W. E. Helmut.

## CONFERENCE ANNOUNCEMENTS

A Bible Conference is to be held in the Mennonite church at Manson, Iowa, the Lord willing, beginning Oct. 19, 1913, and continuing until the 23. The instructors are to be the brethren Daniel Kauffman and D. H. Bender. A cordial invitation is extended to all who can make it convenient to attend this conference. The range of subjects is wide enough to insure an interesting meeting.

### Kansas-Nebraska

The Kansas-Nebraska Conference will be held at the Milan Valley Church near Jet, Okla., Oct. 16 and 17, 1913. Sunday School Conference in connection with Church Conference.

Any one having any questions for program or anything relating to arrangement of conference should communicate at once with Secretary of Conference.

A cordial invitation is extended to brethren of our sister conferences to meet with us. Brethren from eastern points will be able to attend this conference before going to General Conference in Iowa.

L. O. King, Secy.,  
Peabody, Kans.

### Pacific Coast

The Lord willing the Pacific Coast Conference District of the Mennonite Church will hold their Church and Sunday School Conference with the congregation in Albany, Oreg., Oct. 15 to 18, 1913.

A hearty invitation is extended to all to be with us.

Fraternally,  
J. P. Bontrager,  
1038 W 12th st., Albany, Oreg.

## GENERAL CONFERENCE ANNOUNCEMENT

Since the time for the General Conference is not far distant, we thought it necessary to call attention to the fact, that we may begin now, to arrange for the work and also to attend. During the fall conferences would be an opportune time to submit questions for the General Conference, which will begin Oct. 29, near Kalona, Ia. More definite announcements will be made later with reference to work and railroad advantages.

Committee,  
per S. E. Allgyer.

### TRY IT

for sixteen months. What? Reading the Christian Monitor. After reading it for this length of time you are in a position to pass judgment upon the same. We believe that you will continue reading it because you will find it almost indispensable to your Christian work. The Christian Monitor deserves a larger circulation, should be in the hands of all our young people and those interested in Christian activities. The principal departments are: Christian Life, Missions, Bible Study, Educational, Y. P. B. Meeting, Sunday School, Farm and Home, Current Events, and Miscellaneous. Send for sample copy and examine it carefully. We agree to send you the paper the rest of this year and all of next year, sixteen issues, for only 75 cents. Subscribe now. Address all subscriptions to

### CHRISTIAN MONITOR

Scottdale, Pa.

## MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
	1st Fri. in Oct.	9034
Virginia	2nd Fri. in Oct.	916
Ontario	2nd Fri. in Oct.	1530
Southwestern Pa.	4th Thurs. in May	1615
Eastern A. M.	4th Thurs. in Aug.	1246
Ohio	Last of May	4219
	4th Thurs. in May	1427
Indiana-Michigan	2nd Fri. in Oct.	1697
Ind. Mich. A. M.	1st Thurs. in June	1811
Illinois	1st Fri. in June	448
Western A. M.	Last of Sept.	3862
Missouri-Iowa	Aug. 28, 29	668
Kansas-Nebraska	3rd Thurs. in Oct.	811
Nebraska-Minn.	3rd Thurs. in Oct.	1491
Pacific Coast	4th Thurs. in Oct.	160
Alberta Sask.	Last week in June	217
India	Spring	513

## ANNOUNCEMENT

The Hesston Academy and Bible School will begin the year's work, the Lord willing, on Sept. 10, 1913. Classes will be organized in the various departments of the institution—Academic, Normal, Bible, Vocal Music, Preparatory—at the beginning of the term. It is to the advantage of both students and teachers for all to enter at the beginning of the term. Arrangements will be made, however, for those who cannot enter school at the beginning of the term for later registration. Catalogue, describing the various courses of study, free on application. Further information cheerfully given. Address the principal, D. H. Bender, Hesston, Kans.

"Live in peace with Christ thy Savior,  
Be forever kind and true,  
Be not weary in well doing  
And all good deeds will follow you."

"In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb driven cattle,  
Be a hero in the strife."

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, SEPTEMBER 11, 1913

No. 24

## EDITORIAL

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."

Have you noticed that the evenings are growing longer? That is an invitation to spend more of this time in the study of God's Word.

"Prevailing Prayer" was the subject discussed by many of our young people's Bible meetings last Sunday evening. We trust that many hearts may be stronger and many more effective prayers will be sent up to the throne of grace and of power because of these meetings. Every prayer of faith and trust, offered in the Spirit and according to the will of Him who has promised both to hear and to answer, is a prevailing prayer. Our part is to ask, to believe, and to hold on; God will see to the prevailing end of the prayer.

**Bible Conferences.**—The list of announcements of Bible conferences published in these columns during the past few years having been appreciated by many of those desiring to attend, we have again decided to publish a similar list during the coming fall and winter months. We would be glad to have a list of all Bible meetings to be held in our congregations some time during the months of September, October, or November. As soon as a sufficient number of these announcements will have been sent in we expect to begin publishing the list.

Have you noticed the special offer of the Christian Monitor? The regular price of the paper is one dollar a year, but the price offered now is 75 cents for sixteen months, or from the September number of the paper until the end of the year 1914. The paper is a monthly, twice the size of the Gospel Herald. It is especially adapted

to the needs of young people, although persons of a more mature growth will find its pages full of interest. The circulation of the paper is encouraging and is steadily growing, yet its merits deserve a still wider recognition from our brotherhood. Send in a trial subscription for sixteen months!

**Family Almanac.**—The time is here when we must print our Family Almanac for the year 1914. We want the ministerial list as nearly perfect as possible, and to this end we invite the co-operation of all who are interested in the same. If you have access to the new Year Book and Directory, please note the list as printed there and send us such corrections as may fall under your observation. If you do not have access to the Year Book, then compare with Family Almanac for 1913. We would like to have a list of all the bishops, ministers and deacons in the Mennonite Church who have been ordained, or been removed by death, change of address, or otherwise during the past year. Thanking you in advance for your favors, we remain,

Mennonite Publishing House,  
Scottdale, Pa

**The Vital Point.**—There is no important Bible doctrine that does not involve a number of side questions of secondary importance. There is no important Bible doctrine but that there is some vital point connected with it upon which depends the soundness or unsoundness of our views concerning the doctrine. To illustrate:

Practically all people have a very high opinion of Jesus Christ. Christians, semi-Christians, socialists, infidels, higher critics, all sound His praises as a man of power, of wisdom, of purity, of transcendent greatness. There is no serious objection to the doctrine of His divinity, and some who are not orthodox in faith even concede His deity (provided they are

permitted to define the word). But you strike the dividing line between orthodox and infidelity, on the question, "Whose Son is He?" If you are sound on that you are sound on the entire doctrine of Jesus Christ.

The question of nonresistance has many side issues. The question of voting, of our attitude toward submission to government, of our taking part in affairs somewhat separate from carnal warfare, and many other questions have been discussed, firm adherents of the doctrine taking opposite sides. But when you reach the question of whether under any circumstances the Christian is permitted to grasp and to use carnal weapons in self-defence or in defence of our country, you strike the vital point upon which nonresistant Christians and all others divide. They who answer to that question can not truthfully say that they are adherents to the doctrine of nonresistance.

On the question of nonconformity to the world there is likewise a vital point which divides those who are sound and those who are unsound on the question. You may differ as to the cut of the clothing, on the things which may or may not be worn; but when you strike the question as to whether it is right for Christian people to follow the fashions of the world you strike the question upon which the adherents and the opponents of the doctrine divide.

These are a few among many illustrations which might be given. The point is this: when you strike these vital points you strike the dividing line between the Church and the world. Give up the vital point, and you give up the entire question. And it matters not how many vital points you mention they all center in the one central question: Do you take the side of the WORD or the side of the WORLD when you face the issue of standing by one or the other?



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### CHRIST'S PRESENCE

Still, still with Thee, when purple morning breaketh,

When the bird waketh, and the shadows flee;

Fairer than morning, lovelier than the daylight,

Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,

The solemn hush of nature newly born;

Alone with Thee in breathless adoration,

In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,

Its closing eye looks up to Thee in prayer;

Sweet the repose beneath Thy wings o'er-shadowing,

But, sweeter still to wake and find Thee there.

Oh, shall it be at last on that bright morning,

When the soul waketh, and life's shadows flee;

Oh, in that hour, and fairer than day's dawning,

Shall rise the glorious thought, I am with Thee!

—Harriet Beecher Stowe.

### THE MINISTRY

(Continued)

By D. H. Bender.

For the Gospel Herald

#### Offices of the Ministry

According to the inspired report of the apostle, the offices ordained of God for the "work of the ministry" are: Apostles, prophets, evangelists, pastors and teachers (Eph. 4:11, 12). The modern Church aims to cover the work of these offices by dividing it up variously and assigning more or less specific work to its various offices. In some denominations, as the Roman Catholic and Episcopalian, the work of each office is very definitely outlined and circumscribed; while in others, as the Congregational, the lines of demarcation between the various offices are not so clear, and often the person serving in one office has full authority to serve in any other office. It is the purpose of this article to keep it confined to such offices as are recognized by the Church generally and bestowed upon individuals by regular ordination.

**Bishop.**—The highest of the Church is that of bishop. The word itself means overseer, director, superintendent. It is a Scriptural word used in

a definite sense. The word "elder" is used in a number of places in the Bible to represent the bishop, as is also the word "presbyter" in one instance (I Tim. 4:14).

The word "bishop" is a specific term, used in a special manner and with a definite meaning. This cannot be said of the other two terms. The term elder comes from the custom to set at the head of the people the eldest among them, and may include any office of the ministry. In the Bible it is used interchangeably with bishop and other offices of the ministry. It is hardly to be taken that the "elders" which Paul and Barnabas ordained "in every church" on their first missionary journey were all bishops. Other references carry the weight of argument in favor of the claim that elders were bishops. See Acts 20:17; Jas. 5:14; I Pet. 5:1.

The work of the bishop is that of overseer and general director of the affairs of the Church. Jesus Himself is called a bishop in this sense. I Pet. 2:25. The revised version uses the word "bishop" instead of "overseer" in Acts 20:28, making the passage read: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you bishops, to feed the church of God, which he hath purchased with his own blood." The apostleship was the highest office in the Church at the time of its founding, and this office is spoken of as a "bishopric" (Acts 1:20). We conclude therefore that the correct term, technical and practical, is that of bishop.

Since the office of bishop is the highest in the Church, it follows that it is also the most responsible. Only thoroughly tried and qualified men should be considered eligible for this office. The qualifications required by the Word should be apparent in every instance.

The bishop should be considered the head of the Church, should be in charge of its official functions, and either perform the same himself or have them performed under his supervision. He needs to keep near to the great "Bishop of souls" and be "an ensample to the flock." As such he should receive and enjoy the confidence and hearty support of the congregation. Adam Clarke says: "The office of a bishop is from God; a true pastor only can fulfil this office; it is an office of most awful responsibility; few there are who can fill it."

**Minister.**—This is also a term of accommodation. The technical meaning of the word is servant, or slave. It is widely used in the sense of special servant on both civic and ecclesiastical economy. Every member of the ministry, of course, is a minister. Already in the Jewish Church was the term officially used, Luke 4:20. The Holy

Ghost called Paul to be a "minister" (Acts 26:16). Paul speaks of himself and Apollos as "ministers" (I Cor. 3:5). Timothy, who also became a bishop, is called a "minister" (I Thes. 3:2). It is a correct Bible term, and applies well to the office so styled in contradistinction from that of bishop. All bishops are ministers, but not all ministers are bishops; nor are all qualified to become bishops. The minister serves the Church in preaching the Word, assists the bishop, and under his jurisdiction performs many of the functions and rites of the Church, serving the cause in a general manner.

**Deacon.**—The office of deacon seems to have been created in the early days of the Christian Church. There was need that some one especially appointed to take care of the poor and look after the needy of the Church should be ordained to that work, and so the Church ordered the ordination of seven men "of honest report, full of the Holy Ghost and wisdom." These were selected and duly ordained for the work to which they had been chosen (Acts 6:1-6). That the Church continued to use the office of deacon is evidenced by the records given of church work in the epistolary writings. Paul sends greetings to the "bishops and deacons" in the church at Philippi (Phil. 1:1). That the Word carefully records the qualifications of a deacon (I Tim. 3:8-13) shows that theirs is an important office in the Church of Christ.

The work of the deacon generally is to look after the poor, see to the visitation work, take care of church funds, assist in the administration of the ordinances and rites of the church, and serve as helpers to the other officers of the church.

**Pastor.**—In many respects every minister is a pastor—one who looks after the flock. In the Mennonite Church the pastoral work of the Church is usually divided among the bishops, ministers, and deacons. In some instances where there are a number of ministers located at one place, one of them is made especially responsible for the oversight of the congregation, and as such is called the pastor or minister in charge. This custom is, however, not universal in the Mennonite Church. Pastoral work is very important. A careful shepherding of the flock goes a long way in making of a successful ministry.

**Evangelist.**—This is also a general office in the ministry. There is no order or rule of the Church by which certain persons are especially ordained as evangelists. Evangelists are usually chosen from among the ministry and they go forth carrying the Word of the Gospel throughout the Church, laboring in such congregations where they are called. It is a Scriptural office (Acts 21:28; Eph. 4:11). Timothy



is admonished in the last words of Paul to "do the work of an evangelist" (II Tim. 4:5). Not all members of the ministry are qualified as evangelists, but all evangelists should be chosen from the ordained ministry.

**Missionary.**—This is a term not found in the Bible. But from the earliest history of the Church she had her missionaries. For some time the work of the missionary was limited to the regularly ordained ministry, but the field has been enlarged, other workers were needed, and today we have many faithful missionaries who have not been ordained to the ministry. It is not the part of wisdom that such an important work should be done except under the supervision of the regularly recognized ministry.

**Teacher.**—The apostolic Church made provisions for teachers among them (I Cor. 12:28; Eph. 4:11). Christ was a teacher (John 3:2). Barnabas and Paul were teachers (Acts 13:1). Teaching as used in the Bible sense has reference to a special kind of Scripture interpretation and general instruction of the people. All true preaching has the element of teaching in it. But that not all the teaching from the ministry is wholesome is proven by the warning of the Word. The Church is warned against "teachers" who strive to please those "having itching ears" (II Tim. 4:3). There is a field for special Bible teaching in this age of the Church, in the Sunday school, mission work, special Bible study classes and in our church schools. It is highly important that the greatest care be exercised in the choosing of teachers. That many of the theological schools of the land employ unsound teachers, and are thereby leading many into error regarding the Bible and religious beliefs ought to arouse the Church to the sense of her duty along this line and see to it that only such teachers are given place who are sound in the faith and orthodox in every true sense of the word, so that our people may not be led astray.

#### The Call to the Ministry

"I have appeared unto thee, for this purpose, to make of thee a minister."—Acts. 26:16.

The Gospel ministry is a calling. It is not a mere profession or vocation, a trade or business, one that may be chosen, entered into or laid down at will. Men are divinely called to the ministry. The Lord controls both the call and the work. A few questions naturally present themselves as this subject is approached: How may one enter the ministry? Is there a special call needed, or may one enter the ministry as he would any other profession—by choice or special fitness? Is a divine call essential to the ministry today? A brief consideration of the subject follows.

1. **The Call is Direct and Divine.**—God has always exercised an exclusive proprietorship over the call of men to be leaders of His people. God called Moses as leader of His people in an unmistakable manner. He did not exercise authority to assign the masses their occupations, but He did call Moses as His minister. What is true of the call of Moses, is true of the call of the prophets. It was "the word of the Lord" that came to the prophets and called them from secular occupations to the sacred office of prophet, this is clear from the call of Samuel to that of Malachi. These were divinely called and spake as the Holy Ghost gave them utterance. The first high priest was especially named and called directly of the Lord. The New Testament declares that "no man taketh this honor unto himself, but he that is called of God as was Aaron" (Heb. 5:14). It was only after Israel had lost their true relations with God and the priesthood had been corrupted to a political office during the period of the Maccabees that men entered this sacred calling other than by the direct call of the Lord. Jesus Christ, "made a high priest forever" made the final sacrifice on the altar of sin-offering "once for all," and the Levitical priesthood was abolished. Jesus abolished the priesthood but established the ministry in its stead. He called a number to be His special followers, inducted them into office, gave them special authority and sent them forth to minister to the people. He commissioned them and their successors to go "into all the world and preach the gospel to every creature;" to teach them the "all things" that He had commanded. Thus we have the Christian ministry established for the purpose to bring men to Christ and to build them up in Christ. Jesus, moreover, certified His intention to oversee the work and be with His chosen ministers "alway, even unto the end of the world."

We are commanded to pray "the Lord of the harvest" that "He will send forth labourers into his harvest." This command indicates two things: (1) that it is the duty of the Church to constantly pray for laborers, (2) that the Lord holds the exclusive right to send them forth. Thus the Christian ministry is subject to the call of the Lord.

2. **The Call is Through the Church.**—The Church usually dates her birth from the day of Pentecost. The nucleus of that body was contained in the Twelve. It was to the chosen men that Jesus said, "Upon this rock I will build my church" (Matt 16:18). See also Matt. 18:18. It was to the spokesman of that body (Peter) that Jesus said, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt loose on earth shall be

loosed in heaven" (Matt. 16:19). The Church is the visible body of Christ on earth. It is through it that Christ, the Head, directs His work. The Church has absolute right and authority to deal with questions concerning the children of God on earth. This is fully attested by the words of Christ: "Tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican" (Matt. 18:17). Every divinely sanctioned Christian worker is called and commissioned of the Church. It is sadly true that the voice of the congregation may not always be the voice of God, but that is an unnatural and unhealthy condition; nor is it to be taken that all ministers ordained by the Church are God's called ones, for the Church sometimes listens too much to the human instead of the divine voice and so makes mistakes. But a normal church is the mouthpiece and congress of God.

To the pre-pentecostal body of Christ came the word that the place made vacant by Judas should be filled. The body acted. Matthias was chosen to the "ministry and apostleship," and "he was numbered with the eleven apostles" (Acts 1:15-26).

The Church selected the first deacons and ordained them to their office, acting under the guidance of the Holy Spirit (Acts 6:1-6), as it did also the first missionaries (Acts 13:2, 3).

The apostle to the Gentiles did not act alone upon his divine call from above, and not until the proper officer of the Church had laid his hands upon him and ordained him, giving him his commission, did he enter the work of the ministry (Acts 9:17; 22:12-15). Taking these Scriptures as our testimony, we conclude that all divinely sanctioned ministers are called of God through the Church.

Hesston, Kans.

(To be continued).

## UNION AND SEPARATION

By A. Metzler.

For the Gospel Herald.

The Bible not only enjoins union, but also separation. This is a great day for unions, and the separation that necessarily precedes a union is often lost sight of. Unholy unions are as great an abomination in the sight of God as are unholy separations. How can two walk (or work) together except they agree? The time is at hand when all Christian believers should strive to their utmost legitimate power to keep the world from getting into the Church to drown out all spiritual life if possible.

West Liberty, Ohio.



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Scripture

By the word Scripture, we mean the Old and New testaments, the whole Bible which is God's inspired Word. Any or all parts or texts of the Bible is frequently referred to as Scripture. In Paul's second letter to Timothy (2:16) he declares, "All scripture is given by inspiration of God." Jesus says further that the Scripture testifies of Him and that we should search it (Jno. 5:39). We learn by Rom. 15:4 that it affords patience and comfort and that through it we have hope. To all who have studied it with the express purpose of finding out what the will of the Lord is, it is truly a comforting Word. It is full of the richest poetry, the most sublime messages of love, the most comforting promises, the sweetest messages of peace and good will. It has the stamp of Jehovah upon it and it will live throughout eternity. By it we shall be judged when we meet at the judgment throne of God. May God grant that the great Judge may say to us all "Enter into the joy of thy Lord."

#### Malignant

Here we have a list of words: Malice, malicious, malign, malignancy, malignant. What do they all mean? They spring from the same root, "malus," meaning evil. "Malice means extreme enmity of heart or disposition to injure others without cause from a spirit of revenge or from mere personal gratification. Malign means having a very evil disposition towards others. Malicious is simply harboring ill will or hatred without provocation; while malignity denotes an inherent evil of nature, malignancy denotes its indication only in particular instances." (Condensed from Webster.) In whatever form this evil feeling exists in the human heart, it is absolutely sinful and is a great barrier to our present happiness. God's original purpose in placing us in this world was to serve and glorify Him. But it is impossible for us to do this with a feeling of malice in our heart. Besides working harm to others, it causes the one possessed to be uncomfortable, irritable, and mean. How much happier people could be if they would under all considerations follow the Golden Rule! Jesus advises it, God demands it, and all mankind desires it. Let us help make the world better by living it out in our lives.

Belleville, Pa.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.  
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.  
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

#### LO, WHAT A CHANGE

Lo, what a change within us one short hour  
Spent in Thy presence will prevail to make!  
What heavy burdens from our bosoms  
take!

What parched ground refresh as with a  
shower!

We kneel, and all around us seems to  
lower;

We rise, and all the distant and the near  
Stand forth in sunny outline, brave and  
clear.

We kneel, how weak! We rise, how full  
of power!

Why, therefore, should we do ourselves  
this wrong,

Or others—that we are not always strong;  
That we are ever overborne with care;  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is  
prayer,

And joy and strength and courage are with  
Thee?

—Dean Trench.

#### OUR MISSIONARY MESSAGE

##### What Can I Do?

By T. K. Hershey.

For the Gospel Herald.

In the parable of the vine as recorded in John 15 we find Christ describes the mutual love that exists between Himself and His members. He especially emphasized that as the branch cannot without the vine bring forth fruit, so we cannot do anything "without," or as the margin says, "severed," or as R. V., "apart from," Christ.

Paul realized that this union must exist. In Phil. 4:13 he says, "I can do all things through Christ which strengtheneth me." He knew that in his work of saving souls he would have to abide in the vine and that without, severed, or apart from Christ his work would be a failure, but in Him he could do all things. This then must be the belief of every Christian worker who is asking himself the question, What can I do?

The question then is not, "Will He show me, and then help me?" for this He promised; but, it is, am I ready to ask the question, "What can I do?"

There are those who do not allow this question to bother them. They are careful that they do not receive too much knowledge about mission work and the like, for fear the Lord may ask something pretty hard of them. They prefer to keep their money and bury their talents. Such will have their part with the one who buried his talent. They will have to hear

that awful sentence, "Bind him hand and foot and cast him into outer darkness, where there shall be weeping and wailing and gnashing of teeth."

Then there are those who, like the rich young ruler, are justifying themselves in what they have done. They give of their means, they visit the sick, and the mission stations, they pray for the work and workers, they keep, as they say, the commandments, but they cry, "Good Master what can I do," and He, in order to make them vessels fit for His service, touches the idol of their heart only to find they go away sorrowful. Remember, brother, if this is you and you are asking, What can I do? that "obedience is better than sacrifice." We should not dictate to our Master when He desires to show us what to do. Sometimes I fear men like Naaman, begin to question, and wonder why the rivers of Damascus would not do as well as the muddy Jordan. Ask no questions, but "whatsoever he saith to you, do it." If He asks you to bring the Gospel, or to carry the Gospel across the briny deep, or to give up the idol of your heart, though it seems to make a deep wound, remember you can do it only as you abide in Him. Again there are those who are honest, true and faithful, who really want to know what they can do to help the good work along. If this is you brother and you have laid your all upon the altar, and have "presented your body a living sacrifice unto God," there are many things you can do, a few of which we will mention.

First, God can perhaps use you out in the ranks. "The harvest truly is great, but the labourers are few." He works through men. Are you willing to let Him work through you?

If you cannot go out in the field you can help some one else go. This will require your prayers, a word of encouragement; and the giving of your means. Many a prospective missionary has become discouraged in his efforts, because some one who was asking, "What can I do?" failed to pray, encourage, or give of his money to help him go.

It is true that mission work takes money, therefore he gave the "rule of three" as found in I Cor. 16:1, 2. **Systematically**, "First day of the week;" **Individually**, "Every one of you;" **Proportionally**, "As God has prospered you." Have you had a system of giving? If not this rule is a safe one and one thing you can do.

The sisters too can help answer this question through the organized sewing circles. Many times when the thermometer was near the zero mark and you with your children were comfortably seated around the fire place, clothed in good warm garments, there were thousands in our large cities who



had scarcely any fire and very scanty clothing. As the stomach is sometimes the channel through which the Gospel is placed into the soul, so children's clothing is oft times the avenue to the parents' souls. Here then I repeat is an opportunity for the sewing circles to answer the question, What can I do?

One thing is certain if we are in earnest and want to know what we can do, we need only to ask God to reveal His will to us, then do what He says. If the Spirit says not to go to Galatia, nor to Bithynia, just wait, and the Spirit will direct you, and you too, as truly as Paul, will hear the voice, "Come over to Macedonia and help us." We must not allow ourselves after puzzling over this question to give up because we have not been shown in a definite way what to do. Remember the command has been given, "Go ye." If this commandment has not been obeyed, why ask the question, What can I do? This commandment should concern every Christian for to us was it given. No one else is responsible. The angels are not; God never asked the angels to carry the Gospel to the heathen.

Again the unconverted are not responsible, they have much to answer for, but not neglect of the heathen. No, the commandment has been given exclusively to us. What can we say to the Master should He return today and find that there are perhaps half the world utterly unevangelized and we in our petitions are crying, "Lord, what can I do?"

We are glad the Church sees avenues through which she can use her many young people. May she continue to awake, arise, and shine, and may she begin as never before to place responsibility on individuals that have talent, and who are willing to obey the call, and have learned that apart from Christ they can do nothing but in or through Christ they can do all things.

Youngstown, Ohio.

## FROM OUR MISSION STATIONS

For the Gospel Herald.

### Altoona, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We are glad for the way in which our Lord cares for His people through dangers seen and unseen. While we are but few in this city, yet His promise reaches even us. On Friday evening we were privileged to have Bro. J. F. Bressler of Richfield, Pa., Bro. J. S. Shoemaker of Freeport, Ill., Bro. Daniel Raber of Aurora, O., and Bro. J. N. Durr of Martinsburg, Pa., with us in a service which was much enjoyed. Bro. Bressler preached for us and Bro. Shoemaker's admonitions were timely. They left the city next morning. Bro.

Raber remained with us over Sunday and preached the Word of the Lord to us. We are thankful for the visits of these brethren.

Following we acknowledge the receipts during the month of August:

Maple Grove congregation	-----	\$15.10
Scottdale congregation	-----	54.50
Millersville M. M.	-----	5.00
Sister Margaret Stauffer	-----	2.50
Sister Annie Stauffer	-----	2.50
A Bro., Spring City, Pa.	-----	2.00
H. B. Ramer	-----	1.00
Belleville congregation	-----	14.70
Thomas congregation	-----	33.05
Blough congregation	-----	22.16
Sister Miller	-----	1.00
C. R. Wolford	-----	2.00
Josiah Blough	-----	10.00

Sincerely,

J. L. Stauffer.

Sept. 1, 1913.

## Mennonite Children's Home

(Millersville, Pa.)

Five children have been placed into homes on trial since our last report to the Herald and several have been admitted, leaving a family of twenty-four under our care. The Board of Trustees met at the Home on Tuesday, Sept. 2, in their regular monthly meeting. A number of brethren and sisters from the Weaverland district were also with us. Among the many visitors to the Home recently were Bro. and Sister A. L. Hess, Hesston, Kans., Mr. and Mrs. Basehore, Los Angeles, Calif., Mrs. Kate Neuhauser Lee, Concord, Tenn., and others from Philadelphia and Montgomery Co., Pa. Our hearts were saddened because of death in the ranks of the Home family. Earl Lamson, thirteen years of age, who was in the home of Bro. and Sister David E. Landis of Bainbridge, Pa., over two years, died Aug. 22. We visited Earl during his sickness and found Bro. and Sister Landis and daughters faithfully ministering to the needs of their boy, being at his bedside day and night until he fell asleep. Earl was a kind hearted and affectionate boy, but was forced to taste the bitterness of an unfriendly world, his father having died when quite young, until finally he was placed under the care of the Home. Bro. and Sister Landis exercised much patience with the boy during the first year and he learned to know that after all his bitter experiences in early life there was still some one who was interested in him and that he had found a father and mother and sisters and brother who tenderly cared for him and expressed his desire to remain with them until death. Our prayer is that the family and all who knew Earl may be drawn closer to our Lord and Master.

Yours for the needy,

Levi Sauder.

Sept. 13, 1913.

## SOME PROBLEMS CONFRONTING THE PASTOR OF THE INDIAN CHURCH

By C. D. Esch.

For the Gospel Herald.

Every situation has problems and difficulties that are more or less peculiar to itself. So it is in the Indian Church. There are things that apply in general quite well but there is no general rule that will apply to all situations. Each congregation has peculiar difficulties and problems that are peculiar to itself for there are no two congregation alike.

The congregation here at Sunderganj is peculiar in this that most of the members here are young people that have come out of the orphanages in the last ten years and are starting new families. This process of orphans being married and starting new homes is still in progress as there are about twelve couples married every year. The result is that we here have a congregation of eighty some families that are all more or less children and need a lot of care in many different ways. They are possessed with a lot of young life that must be cared for and directed into the right channels. Such employment must be gotten for them that will save them from severe temptations and will enable them to get leave for Sunday and will not be hindered in their religious lives. They must be taught to depend upon their own resources without being entangled in the affairs of the world too much.

From such a congregation it is difficult to get men to help in the work that have the stability and conviction necessary to help in the work as they ought. But we are very hopeful for the future. One young man has been ordained as deacon and is doing the work of his office well. There are also others that we hope will be able to do a great work for the church in the future but they need very careful treatment at present.

We have started a Bible meeting for all the Christians, that will be held weekly a little on the line and with the same object as the young people's meetings at home. We hope this will help the people to get a fuller and better conception of the requirements of the Christian religion and will increase their interest in religious work. We are sometimes discouraged when we see that the object that some have in being Christians is far below what it ought to be. But when we see that even the foremost disciples of Christ had a very low conception of what the mission of Christ really was and had gotten very little of the true spirit of their Master until the day of Pente-

(Continued on page 381.)



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### WHEN DAY IS DONE

Wearied are we, and the harvest is not ended,

Our weapons fail us and our sands are run;

Toil on who may, for us the night's descended—

Our day is done.

Farewell to failure on the field—forever

Farewell; few are the sheaves we bring, or none;

Yet will the Master welcome weak endeavor,

Now that the day is done.

Farewell, O Earth, thy bleak, gray skies of sorrow!

For once the homestead of our faith is won;

Thy cloud shall cast no shadow o'er tomorrow—

Thy day is done.

Fast fades the light; and lo, in gloom before us

That voiceless valley which no foot may shun!

Courage, my soul! One Star is brightening o'er us

Since day is done.

Our day is done, do Thou, O God, ingather

Safe to Thy harvest-home each wandering one—

Leave not one outcast to the tempest, Father,

When day is done.

—Selected.

### THE THREE WISHES

A gentleman while sitting at the dinner table with his family, had these words said to him by his son, a lad of eleven years: "Father, I have been thinking, if I could have one single wish of mine, what I would choose." "To give you a better chance," said the father, "suppose the allowance be increased to three wishes, what would they be? Be careful, Charley!" He made his choice thoughtfully; first, of a good character; second, of good health; and third, of a good education. His father suggested to him that fame, power, riches and various other things are held in general esteem among men. "I have thought of all that," said he; "but if I have a good character and good health and a good education, I shall be able to earn all the money that will be of any use to me, and everything will come along in its right place." A wise decision, indeed, for a lad of that age.—Christian Standard.

### PEACE VERSUS WAR

Strife and contention belong to the lower world. Christ came in the flesh to inaugurate the complete reign (until then only partly manifested) of self-sacrifice for the sake of others, of love even to one's enemies. This reign and kingdom will not be set up or much advanced by argument unless there is a personal coming into the spirit of it in each individual soul, and a corresponding outward practice of true, loving self-denial according to our growth in the life and nature of Jesus Christ.

Before God all are equal. He knows nothing of nations. We are all looked upon as members of one family for whom Christ died. He who is our supreme King forbade the use of the sword on His behalf. How then can we draw it for ourselves, or for any lesser potentate?

He taught, "Ye have heard that it hath been said, 'Thou shalt love thy neighbor and hate thine enemy;' but I say unto you, Love your enemies, do good to them that hate you. If any man will take away thy cloak, let him have thy coat also. If thine enemy hunger, feed him; if he thirst, give him to drink. Be not overcome of evil, but overcome evil with good. And in so doing ye shall be the children of your Father which is in heaven, who maketh his sun to shine upon the evil and upon the good, and sendeth his rain upon the just and upon the unjust."

The Christian religion is not a set of beliefs, nor the mere attempt to follow certain precepts or to carry out certain practices; but a change of heart through actual intercourse with and submission to the Spirit of the Redeemer, of Him who laid down his life for our sakes. ("No man," said He, "taketh it from me, I lay it down of myself.")

As we or any become imbued with, and gradually transformed by, this holy and all-loving influence, we become more and more redeemed from and brought out of the spirit of strife and contention, and feel how antagonistic it is to the life and power which is in Christ Jesus. Then we know what that means, "He that hateth his brother is a murderer;" we know that our religion is and must be something that goes down to the very foundation of things, and not a matter of outward performance only.

The new wine of the heavenly kingdom must be put into new bottles, and the old garment which cannot be mended must be replaced by the pure, loving, meek and comfortable covering of God's own Holy Spirit replete with virtue, wisdom, true courage and invincible might, as revealed and manifested in and through our Lord and

Savior Jesus Christ of Nazareth, to whom be honor and praise and glory forever. Amen.—The Friend.

### PROBLEMS

By Lina Z. Ressler.

For the Gospel Herald.

One of the most hopeful things for the coming generation in these busy days, is the attention given to youthful development by thinking people. Parents and Sunday school workers are not the only ones who are earnestly studying the problems relating to the welfare of the little ones, but teachers in the public schools, the kindergarten, the college, all are interested in and are working at the same interesting study, the care and training of the coming men and women of our land. It is an interesting study too, and offers endless variety and opportunity.

Just how early we should begin to seriously meet the problems of child training we will leave for the discussion of abler pens than ours, but I should like the privilege of sitting with a few mothers and, sewing in hand, share some of the things we have learned and are learning along this line.

How much less positive we are with our plans and rules of child-training after we have had some real experience in working with children. Well may we pause and think and pray as we meet the questions of true and wise and careful motherhood. How little do we understand the daily problems, or know what they shall be until we meet them.

I heard of a little babe, only a few months old who was conscientiously punished by his father for crying. I thought the child was sick, I may have been mistaken, but they do learn very young that certain ways of doing bring certain results, I remember how surprised I was one time to hear Ruth say by way of explanation to herself for some very loud and apparently uncalled for crying, "That is the way I call." She had been used to call attention that way and it was effective, and that was what she was after. Just how much of this is right and how much should be allowed I am not here to say. You all know the stage of development that tries to conquer all things by loud yells, that usually improves with lack of response, as you have likely learned.

Day by day, hour by hour, they come, the perplexing, but precious lessons, needed alike by mother and baby. Shall we talk them over together? Perhaps some one has a question or a thought, brief and to the point, of general interest. Write and let us know.

Scottdale, Pa.



## Sunday School

For the Gospel Herald.

Lesson for Sept. 21, 1913.—Ex. 32:15-20, 30-35

### THE GOLDEN CALF—TEMPERANCE LESSON

**Golden Text.**—Little children, keep yourselves from idols.—I Jno. 5:21.

**Introductory.**—After the giving of the law of the Ten Commandments, God called Moses up into the mountain and gave him instructions regarding the tabernacle and its service as well as to give him the interpretations of the law that had already been given. The tabernacle building and service were fully and explicitly explained to Moses and even a pattern of the building was shown him so that he fully knew just how it should be made. Moses, with Joshua, his servant and attendant, was gone on the mountain for forty days. The people who had promised so faithfully to do all that the Lord had spoken, soon forgot their promise, and even worse than that, they forgot God, who had brought them out of Egypt and said it was Moses who had brought them out. They said they did not know what had become of him, so they appealed to Aaron to make them gods that should go before them. Apparently Aaron thought resistance useless and tried to control the idolatry by joining in with it. He probably thought that if he required the ornaments from their wives and children the people would object and so consider the price of idolatry too high to pay. The plan did not work out well. Licensing evils never work out for good. Aaron's part in this whole miserable business is disgraceful. It is a remarkable example of a strong man yielding to his weakness in time of strong temptation. God told Moses what the people had done, and threatened to destroy them and make of Moses a great nation. Moses plead for the people and then, at the command of the Lord, went down, as we see in the printed verses of the lesson.—J. A. R.

**Israel's Idolatry.**—The time of Moses' absence seemed long to Israel. In their impatience they would wait no longer. They want a leader so they come to Aaron and say, "Up, make us gods which shall go before us, for as for Moses, the man that brought us up out of Egypt, we know not what is become of him." Aaron was weak enough to obey the popular demand and made a molten calf out of their golden earrings. The people were pleased with the product of Aaron's labor and accepted it as the gods which brought them out of Egypt. In order to hold this public sentiment in regulation, Aaron an-

nounced a feast to the Lord after he had built an altar before the calf. Such a mixture was accepted at once and the people rose early to offer sacrifices and carry out the abominations in their lustful hearts.

**Moses Sent Down.**—God had given Moses the law written on two tables of stone, along with other instructions for Israel. But now He tells Moses of the scene below. He proposes to destroy the people if Moses will not interfere. He could make a great nation of Moses. But this man of God sees in this only a call to intercede. He pleads God's past wonders with the people and the effect on the name of the Lord in the eyes of the nations. He also calls to mind the covenant with the fathers, Abraham, Isaac, and Jacob. The Lord hears Moses' prayer and changes the plan. Moses is sent down to the people.

**Moses Interceding.**—Israel was backslidden. They had broken the covenant and forfeited their position as God's people (Ex. 32:7; 33:1-3). An atonement of some kind must be made for them. How can it be? Moses had prayed for them. He now offers to take the place of their sin. "Blot me, I pray thee, out of thy book which thou hast written." God cannot do this. Each man must be accountable for his own sin. God offers to take them up by the ministry of an angel, but He cannot dwell among them. When the people learned the conditions they were humbled, and stripped off their ornaments (33:4-6) and mourned. After the people began to seek God, their conditions were changed. God then gave Moses assurance of their forgiveness (33:12-17), because Moses had found grace in His sight.—J. R. S.

**"Keep yourselves from idols."**—Let the well-to-do people of any nation in any period of the world's history worship the gospel of materialism, writes C. R. Brown in "The Social Message of the Modern Pulpit," let them say by their actions (which speak louder than prayers) that big dinners and fine clothing, palatial homes and costly entertainments, expensive yachts and high-priced automobiles, are the main things in life; let them say, "these be the gods that bring us up into happiness and peace"—and slowly but surely the toiling people will also be materialized. Let the gods of gold be set up by the leaders of society in the place of intelligence and aspiration in the place of the high moral purpose and the spirit of social service, and presently a large part of the nation will be prostrated in a degrading worship of material success.—Tarbell's Guide.

**"Made the children drink of it."**—This is the natural result of sin. We can no more sow to the flesh and hope

## Our Young People

MISSIONS AND OUR HOME TIES  
Matt. 19:27-30

Topic for September 28

MOTTO

"Follow me."

OUTLINE OF TOPIC

### I. Ties that Bind Us at Home.

1. Parental ties.
2. Brothers and sisters.
3. Conjugal ties.
4. Ties of children.
5. Ties of friendship.
6. Ties of familiar surroundings.
7. Ties of business.

### II. What Could Break the Power of Home Ties?

1. Nothing but a power and obligation that is stronger.—II Cor. 5:14, 15.
2. Something that might mar them or cause them to cease to be.—Rom. 1:28-32.

### III. What Effect Should Missions Have Upon Home Ties?

1. Does not mar or destroy by corrupting.—Gal. 5:22, 23.
2. Brings forth a love that is willing to sacrifice the pleasure of them for the glory of God and the salvation of souls.—II Cor. 6:4-10.
3. To those who disregard the appeal—it sends leanness into the soul.—Luke 9:24, 61, 62.

STUDY OF THE TEXT

Matt. 19:27-30

Those who serve in the Lord's field should serve from love. There may be some ties that are pleasant that the constraint of love will see best to deny for Jesus' sake. There may be ties that can be retained with the service without this denial. But the blessing of heaven rests upon every one who makes the sacrifice for His sake.

There are some however who lose the joy of service by counting the sacrifices too legally and demanding the reward too strictly. Such shall be "last" in the esteem of the Master though "first" in the amount of work and sacrifice made (fully illustrated by the parable of the laborers.)

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text words, Home and Witness.
2. Children Who Were True to God.

For Young People.

1. The Call to Missionary Service—
  - a. My Attitude Toward the Call.
  - b. My Attitude Toward Home Ties.
2. My Duty Toward Those in My Home.
3. My Duty Toward Those in Christless Homes.

For Older People

1. The Danger of Withholding Our Sons and Daughters from Missionary Service.
2. Blessings of Wholly Consecrating Our Children to God's Service.
3. Essentials to Ideal Home Ties.
4. Do Missions and Home Ties Conflict?

to reap to the Spirit than we can do to sow weeds and expect to reap grain. They have reveled in their idolatry and must suffer as a consequence.—S. S. Y.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.  
Scriptural activity in all lines of  
Christian work.  
Love, unity, purity and piety in  
home and church.

THURSDAY, SEPT. 11, 1913

## Field Notes

Bro. C. Z. Yoder of Wooster, Ohio, began a series of meetings at Carver, Mo., on Sunday morning, Oct. 31.

Bro. S. G. Lapp of South English, Iowa, expects, the Lord willing, to spend a few weeks in December with the brotherhood in Shelbyville and Marion counties, Mo., holding continued meetings.

Announcements for communion services in the Casselman Valley District are as follows: Glade, Sept. 28; Springs, Oct. 5.—N. E. M.

Arrangements have been made for a series of meetings to be held at the Strasburg Church near Chambersburg, Pa., beginning Oct. 11, with Bro. J. C. Habecker of Lancaster, Pa., in charge.

Bro. J. E. Hartzler has changed his address from Elkhart, Ind., to 1304 S. 8th Street, Goshen, Ind. Bro. Hartzler moves to Goshen as President of Goshen College. The fall term of the college opens Sept. 24.

Bro. J. T. Nice of Lake Charles, La., was among those who took an active part in the work of the conference held near Versailles, Mo., last week. He left on Friday night for Jasper Co., Mo., where he expected to remain over Sunday.

One of the strong features of the conference held near Versailles, Mo., last week, was the work at the evening sessions, during which time our young people's Bible meetings, the mission field, the work of the ministry, and the work of the congregation were ably discussed.

Bro. Daniel Kauffman, editor of the Gospel Herald, gave the office staff a pleasant surprise by coming home with his family on Friday evening of last week. When he left Scottsdale he had intended to remain in the West until after the meeting of the General Conference, but he found that he could arrange to come home sooner and accordingly did so.—R.

Bro. J. F. Funk of Elkhart, Ind., and Sister Funk, were in Scottsdale a few days last week on business. They were welcome guests in a number of homes and spent some time in the Publishing House. They are both well advanced in years but seem to enjoy good health. Bro. Funk's keen recollections of early days make him an entertaining conversationalist.

Bro. C. K. Hostetler is interested in the welfare of the people of the South. There is a movement on foot to establish an industrial school for poor whites at Lineville, Ala., somewhat after the order of the Booker T. Washington school at Tuskegee. W. I. Powell, pastor of the M. E. Church at Birmingham, Ala., the home of Bro. Hostetler, is in the North traveling in the interests of the new educational movement. He called at Scottsdale last week and gave an address at the Mennonite Church, where Bro. Funk had preached by special appointment.

A post card sent from Steamer Point, Quebec, Sept. 5, 1913, from George J. and Esther Lapp, states that they were just cutting the shore lines of the Western Continent, all their trunks were on the ship with them, and they were happy on the way in the line of the Master's service. They ask us to say "God bless you, good by," to the Herald family.

## Correspondence

Frazer, Pa.

Greetings of Love to the Herald Readers:—On Sunday, Aug. 8, Bro. Amos Geigley of Goshen, Ind., was with us and gave us a very helpful talk on following Jesus, taking his text from Matt. 4:18-20.

Bishop H. Rosenberger of Perkasio, Pa., preached to us on Sunday, Aug. 17, from Matt. 11:28-30, taking for his text the 30th verse, "For my yoke is easy and my burden is light." May God richly bless the words spoken by the brother.

On Sunday, Aug. 31, we were privileged to have with us Bro. John W. Weaver of Union Grove, Pa. His text was taken from Matt. 16:26. He left many good and precious thoughts with us. The main one was, "What shall a man take in exchange for his soul?"

How many there are today who are selling the most precious and priceless jewel at a very small sum. Heb. 2:3. May God strengthen and make them a blessing as they go forth preaching the Gospel, is our prayer. We ask the prayers of the brothers and sisters for the small band of workers at this place. There being about sixteen members at this place and it being no Mennonite community, we need your prayers and interest so that we may remain strong and steadfast in the faith and resist the many temptations with which Satan is always confronting us.

Harry G. Brackbill.

Midland, Mich.

Greeting to all Herald Readers:—On Friday, Aug. 8, Bro. J. K. Bixler and wife and little daughter Esther of Wakarusa, Ind., came into our midst and stayed over two Sundays. Bro. Bixler held a number of interesting meetings, but on account of threatening weather our Bible Reading was postponed till Aug. 24, when we had a good attendance and good interest was manifested.

On Monday afternoon a membership meeting was held at the home of Bro. and Sister W. H. Haarer and we organized our church. The following officers were elected: J. W. Emmert, trustee for two years; Jerry Yoder, trustee for one year; A. D. Miller, treas. and sec. for one year. We are



now holding our church and Sunday school in the Larkin school house. We wish more ministers would come and visit us and preach the Gospel to us and help us build up a church at this place is the prayer of your sister.

Aug. 28, 1913. Katie Miller.

#### New Holland, Pa.

(Groffdale congregation.)

Dear Herald Readers, Greetings of Love:—Since our last writing we have been favored with a number of ministerial visits. Among them were Samuel Oberholtzer, J. F. Bressler, J. E. Hartzler, J. F. Funk, and E. J. Blough.

Our harvest sermon was preached by Bishop Benj. Weaver. On Aug. 17 Bro. N. H. Mack gave us a sermon on giving, from Matt. 20:28, which was followed by an offering for India. Bro. Mack is also giving us midweek Bible instructions every two weeks. Our next meeting will be on the evening of Sept. 10. This summer has been very dry in some sections, but God has blessed us with pretty good crops in these parts. May we recognize God as the fountain from which all blessings flow. W. H. Benner.

Aug. 29, 1913.

#### High River, Alta.

Dear Readers of the Gospel Herald, Greeting in His Blessed Name:—We have many reasons to thank a kind heavenly Father for His protection and care. We have had quite a number of visitors from the East and other places, among whom was G. J. Lapp who is now on his way back to India. I am sure his very brief stay with us was very much appreciated, not because of its brevity, but because of its instructiveness. As his visit was the first one of its kind for ten years in our midst we feel greatly encouraged both in the Master's service and also to assist in the mission cause. May the Lord bless them in their efforts.

During the summer months we have our Sunday school and church services in the morning with quite a good attendance and officers as follows: Bro. Daniel Wenger, Supt.; A. H. Wambold, Asst.; C. H. Wambold, Sec.; W. A. Wideman, Chor.

While we praise God for the spiritual blessings we also have great reasons to praise Him for the temporal blessings, as we are again permitted to gather a bountiful harvest. May we be just as active in the great harvest field of the Lord. "Lift up your eyes, and look on the fields: for they are white already to harvest."

Aug. 30, 1913.

#### Kulpsville, Pa.

(Towamencin congregation.)

Greetings in Jesus' Name:—Truly the Lord has blessed us in many ways. We have had some visiting brethren

with us the last few months to encourage us along the way.

On July 23 Bro. John F. Funk of Elkhart, Ind., preached for us from Heb. 12:1-3.

We had our annual harvest meeting on Aug. 11. Bro. Warren Bean of Skippack preached from Psa. 107:1. He gave us a very impressive sermon, reminding us of the many blessings we have received in the past, regardless of the misfortunes and sorrows we had, which were often blessings in disguise. If we have prosperity we should not forget the Lord, because by the fruits we are known just as the grain which we sow is that which we expect to reap. What fruit are we to bring forth? Gal. 5:22, 23.

Bro. Jacob Moyer of Lower Salford, also took part in the services, telling us of the gathering of the harvest and that we should sing praises and give thanks, and that a day should be set apart especially for this cause. We should at all times give thanks.

On Aug. 17 Bro. George J. Lapp was with us and based his remarks on Phil. 3:10: "That I may know him." How many of us do know Him? Bro. Lapp also told us about India. How grateful should we be here in America that we can have the Gospel preached to us in its simplicity. How ready the heathen are to receive the Word when it is preached to them! Is it so in America? How many harden their hearts and will not accept Christ, often waiting until it is forever too late.

On Aug. 31 Bro. James Shisler of the Brethren Church of Vernfield, preached an edifying sermon from Matt. 5:43-48.

Mary A. Clemmens.

Aug. 31, 1913.

#### Beemer, Nebr.

A Greeting in the precious Name of Jesus:—The series of meetings conducted by Sanford Yoder closed Friday evening, Aug. 22. May God's blessings go with him wherever he goes. There were 14 souls received into church Aug. 31. May God bless them that they may be faithful workers for the Lord.

J. Wittrig.

Sept. 1, 1913.

#### Minot, N. Dak.

Greeting to all in the Blessed Master's Name, Who is still doing much for us:—On Aug. 24 baptismal services were held at this place by I. S. Mast and D. B. Kauffman of Kenmare, at which time 8 precious souls sealed their vow to God. May they ever remain true to Him who called them from darkness into light.

Quite a number of young brethren from various states are here assisting in the harvest and threshing season which proves pretty fair, though not

as well as 1912. Glad to say some of them are willing to assist also in the great harvest field of the Lord.

Geo. Norenberg's, who have resided in the western part of this state for several years, isolated from the church to a large extent, have disposed of their farm there and bought here and will become residents here this fall. We are glad and feel to welcome them here. We also heard of others in the eastern part of the state who desire to do the same, but not knowing them nor their address we are at a loss how to gain more knowledge concerning facts, unless they chance to see this article and will write us we will be glad to help them in any way we can. There are a few good farms offered for sale, the one has very good improvements. Will be glad to give any information to any one desiring it.

Weather has been quite warm until last few days. We had a very heavy rain two weeks ago, helping out the late crops. Quite a bit has been threshed and plowing has commenced. Health is good in general.

L. S. Glick.

Sept. 3, 1913.

#### Bluffton, Ohio

Bro. Amos Geigley of Goshen, Ind., preached two very interesting sermons to the Zion congregation at Bluffton last Sunday. Four weeks ago Bro. E. S. Hallman of Goshen, preached two very good sermons at Zion.

We are glad to welcome Bros. N. E. Byers, C. H. Smith, R. R. Detweiler, and their families, to Bluffton. Bro. Byers gave good talks at the Sunday school and young people's meeting last Sunday.

Cor.

Sept. 4, 1913.

#### Pond Bank, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, Aug. 31, Bro. Daniel Strite and Bro. Henry Baer of Maryland, were with us and preached for us from Jonah 1:8, "What is thine occupation?" We thank them for coming to us. We would be too glad to have them come again soon if the Lord is willing. The work at this place is hard, but we should not be discouraged in well doing. All are in good health at the present time. Pray for us at this place.

James G. Brumbaugh.

Sept. 6, 1913.

#### Elizabethtown, Pa.

Dear Herald Readers, Greeting in the Name of Jesus:—We feel to praise the Lord for His goodness, and the many blessings we are enjoying.

On Sept. 3, in the evening, Bro. J. S. Shoemaker of Freeport, Ill., preached for us. He used for a text Jno. 3:3,

(Continued on page 381.)



## Miscellaneous

### BE NOT AFRAID

Be not afraid of the dark!  
It is safe as the light of the day,  
With the glad sun gilding the way,  
And the merry waters at play,  
And above you the song of the lark—  
Be not afraid of the dark!

Be not afraid of the rain!  
The drops are the good treasures sent  
To bring to the earth its content,  
And to you they are blessings lent  
Till the blue sky is shining again—  
Be not afraid of the rain!

Be not afraid of the noise  
Of the turbulent winds when they roar!  
Wait awhile till the tumult is o'er,  
And quiet and peace are once more,  
And the calm of familiar joys—  
Be not afraid of the noise!

Be not afraid, all is well!  
The Controller is tender and strong;  
The storm that is fierce is not long,  
And there follows the sound of a song;  
His people in safety shall dwell—  
Be not afraid, all is well!

—Selected.

### THE EDITOR'S DESK

By J. A. Ressler.

For the Gospel Herald.

Two weeks ago there was an article on this subject, but it was not finished because the linotype operator needed copy too soon. I have been afraid ever since that there are going to be some discouraged writers when they see the last part of that article. For that reason I want to say a little more about the drawer down near the bottom of the desk.

You must not think because you did not have the advantages of an extended education when you were young, that therefore your writing will not be appreciated by readers of the paper. Some of the keenest thinkers and best and cleverest writers were men of limited schooling. But they made use of their after years to advantage, read good books, thought much as to how they might put into the fewest words and clearest language the thoughts they wished to tell, and then, when they came to write they always did their very best. A person who sets out with a determination to do his best will always improve and will never be too old to learn and to improve.

Don't be discouraged if you have trouble with the spelling of words. On the other hand, don't be satisfied with misspelled words. If you are in doubt, look up the word in the dictionary. For your consolation, if spelling is hard for you, let me whisper to you, that I have known some pretty well learned people who sometimes wrote words the wrong way, even so far wrong as to say "alright" for "all

right." I looked in the big new dictionary this morning for "alright" and it isn't there.

Don't be discouraged if your hand trembles when you write and the letters do not look so smooth as they did when you were younger. Some of the most highly treasured thoughts are those from men and women who have braved the storms of life, have fought the good fight, and can look back upon the way we are traveling upon, speaking to us from a wealth of experience. The editor is always glad for such articles, even if they are not written in the smoothest, neatest style.

Above all, don't be alarmed about the waste basket. There is a waste basket just near the big desk. It is used for patent medicine advertisements, get-rich-quick circulars, wrappers of exchanges, and some of the exchanges themselves after they have served their usefulness and have been stored a year or more on the shelves back in the corner of the office. And the waste basket sooner or later gets the articles which have no name and no clue as to the writer. "No name" articles are usually marked and put to a separate place. Perhaps the writer forgot to sign his name and it will come later. But if nothing is heard from the writer for a long time, at last the article goes.

But if you did not hear from your article, you can be assured that, if it is not lost in the mails, it is either in that upper drawer in line of being published, or else in the drawer near the bottom, to be hunted up when space is abundant and matter precious.

Will you not help to pray that the Editor's Desk may always be the source of living water from the fountain of eternal life?

Scottdale, Pa.

### GOD—LOVE

By A. K. Kurtz.

For the Gospel Herald.

Much is said of love. We are commanded to love God with all our soul, heart, mind, and strength and our neighbor as ourself. We are exhorted not to love the world, yet the worldly will love the world because they can not help it, because it is their nature. The godly will love God because it is natural for them to do so. There is no compulsion about it.

Now here are two elements or principles directly opposed to each other and yet are admired and loved. And why this difference? Love is not voluntary. We can choose to love some one or something, because we will do so.

We can form habits and become accustomed to doing things that are commendable in the sight of men and yet not prompted by love to God.

Some will even unite with the church only to help them in some selfish purpose. It is not until we are born into the spiritual realm that it becomes natural for us to love God and keep His commandments. We need make no great effort to do this, it becomes natural for us to do so. This God-love is stronger than filial or natural love.

We can endure hardship and self-denial that we could not endure before this love was shed abroad in our hearts. See the consecrated spirit-filled worker filled with this God-love go to the foreign field after being bereft of what was held most dear in this world, there to endure the hardships and self-denials that come to all that go there. Yet this wonderful God-love makes it easy.

Oh, for more of that love in the home and in the church. May we be burdened for more. God grant it.

Smithville, Ohio.

### PAUL AS A MISSIONARY

#### 1. His Preparation

#### 2. His Purpose

For the Gospel Herald.

(a) By Siddle King.

The study of the lives of men shows that some are especially fitted to do some great work that must be done at that particular time. While every life is created to fit into some particular place, some places are so secluded that the world never hears of them. Other places are of such importance that some lives must be peculiarly fitted for them. Such was the life of the apostle Paul.

In character he was very zealous, intelligent, possessed a strong will and was true to his convictions. These characteristics were found in his life even before his conversion, and after his conversion these same characteristics were sanctified for the services of Christ. He had a most intense nature and was a giant among men intellectually, but he needed a revelation from Christ to show how imperfect he was without a change of heart.

The time had come where Christianity needed a man who was not afraid to stand before kings and priests and defend the cause of Christ. The Gospel was no longer to be confined to the narrow limits of the country of the Jews only, but was to be worldwide. Since the Jews rejected the Gospel it must be taken to the Greeks and Romans. Paul was the man fitted for this work. His preparation was made all unconsciously to himself. It was an act of Providence that he should be the son of a Roman citizen. He was free-born. His birthplace, Tarsus, was the center of commerce and a seat of learning. From his childhood he was in touch with men of great learning



and was taught by his parents the law of Moses and strict obedience to it. Situated as he was in the seat of commerce he became acquainted with the foreign world, and this acquaintance afterward proved valuable to him.

Early in life he was taught a trade, a very common one, that of tent making. Little did he think of what value this would be to him in later years.

He was educated to be a teacher or rabbi. For this purpose he was sent to Jerusalem where he sat at the feet of Gamaliel, a very learned man of good character and a Pharisee, no doubt a very strict one, since Paul became one.

Quoting a certain writer, "The course of instruction which a rabbi has to undergo was lengthened and peculiar. It consisted entirely of the study of the Scriptures and the comments of the sages and masters upon them. The word of Scripture and the sayings of the wise were committed to memory; discussions were carried on about disputed points; and by a rapid fire of questions, which the schools were allowed to put as well as the masters, the wits of the students were sharpened and their views enlarged. The outstanding qualities of Paul's intellect, which were conspicuous in his subsequent life, his marvelous memory, the keenness of his logic, the superabundance of his ideas and his original way of taking up every subject—first displayed themselves in this school, and excited, we may believe, the warm interest of his teacher."

Trained as he was in all these qualities, he was able to preach not only to learned rabbis, but to the greatest men of learning. His thorough knowledge of the Old Testament writings was a great help to him when in later years he wished to prove statements by referring to Old Testament writers in whom the Jews had confidence.

But with all his learning of the Scriptures and about them, he had not experienced the new birth. He was being trained for religious teaching while in his own life there was a void; whether he felt it now or not we do not know. He had an inward conviction that the life worth living is the life which rests in the love of God and seeks His favor. How to attain to such a life was the great question before him. The answer taught him was, By the keeping of the law.

This meant not only the keeping of the Mosaic law, but innumerable rules and traditions handed down by Jewish teachers. This made life very burdensome and hard; but nothing seemed too burdensome or hard for Paul when he felt that winning God's favor was the greatest prize to be sought after.

Just how long he remained at Jerusalem we do not know but he returned home after his education was

finished. It was after his return home that the ministry of John the Baptist and Jesus took place.

He again returned to Jerusalem after the crucifixion of Jesus and upon his arrival, heard of the new doctrines and the instigators of it. This so grieved him who was taught strict adherence to the Jewish law, because the new doctrine was so contrary to the teaching of the law.

His zeal and devotion to the cause which he was taught was the right cause impelled him to use all means to put down this new doctrine—Christianity—even to killing the Christians.

He was unconsciously fulfilling the words of Jesus when he said, "Whosoever killeth you, will think that he doeth God service."

Because of his devotion to the law, when he requested letters from the high priest permitting him to bring bound to Jerusalem any one whom he found who was a Christian. They were granted him and he set out thinking that he was doing God's will. He entered this work with his whole heart, as was characteristic of him, and terrible were the days for the humble followers of the Lord Jesus. But in spite of persecution the new doctrine spread the more, and Paul became more determined that it must be stamped out.

It was while on his way to Damascus that Christ Himself met him and struck him with blindness for three days.

How perplexed he must have been when he thought he was doing God's will to be struck with blindness by His Son. This one moment meant more to him than his whole life previous to this.

Although there was darkness without, light was dawning within and peace and joy which he had never before experienced.

Now when he knew that Jesus whom he persecuted to be the Savior of the world and his own Savior, his whole life was entirely changed and it naturally followed that his purpose in life henceforth must be to make this known to the world.

This inward conviction was deepened when Ananias said to him, "The God of our fathers hath chosen thee that thou shouldest know his will and see that Just One and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard."

He accepted his mission and entered his new service with the same zeal and devotion that characterized the first. His preparation, however, was not yet complete. He must spend a year or more in solitude in Arabia. He must have time for thought and meditation. The new truth had been flashed upon him so suddenly that he must in solitude grasp the meaning of it and work out the details of the new experience.

When he returned to mankind he was a strong Christian worker filled with the Spirit of God. His purpose in life previous to his conversion had been to win the favor of God. His purpose was now the same but he was not content with merely getting in favor with God himself but was anxious that others do so also. He looked back and saw how both Jew and Gentile had failed to live up to the standard of the law. He himself had failed but now since he had found satisfaction and peace to his soul through Christ, his mission must be to make the truth known to the world.

He now sets out on his mission which included three missionary tours and a voyage to Rome.

Nothing was too hard for him to undertake for Christ. He was now willing to be beaten and stoned for the same cause for which he had persecuted others. His work consisted not only of visiting from place to place and preaching the Gospel but he wrote epistles which do more good perhaps than his preaching did. He can well be called the greatest of all missionaries but One.

West Liberty, Ohio.

(b) By Fannie Stoltzfus.

Paul was born in the city of Tarsus and educated at the feet of Gamaliel. He was a severe persecutor of the Christians and made that his specialty. At Jerusalem he received letters whereby he might persecute the Christians at Damascus and on the way the Lord struck him with blindness. After three days' fasting during his conviction and penitence, now the chains that bound him were broken, and the scales had fallen from his eyes and the burden had rolled from his heart, he ate with the disciples and was strengthened; and he at once entered upon his high and holy calling.

He tarried awhile with the brethren at Damascus and to them in their synagogues he first preached the word of life. He preached from the beginning of his ministerial course with the demonstration of the Holy Spirit. The people of Damascus were astonished at the power with which he preached and at the unction and success that attended him. He confounded the Jews, proving that Jesus is the very Christ. Many of the Jews about Damascus were converted and others of them, in their madness resolved to murder him. They determined if possible to stop the circulation of his astonishing conversion, and his influence and work as a votary of this new religion. They therefore watched the gates of the city night and day to prevent his escape, or to way-lay and murder him. But his friends among the disciples learned this, and let him down by the window of a house built on the wall of the



city, and he thereby made his escape in the night and directed his steps toward Jerusalem. "He assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple."

It is supposed that this was more than two years after his conversion, and he desired to see Peter, who had begun the great work of converting the Gentiles. This was the great work to which Paul had been called. The other disciples hesitated to receive him until Barnabas had introduced him and declared his wonderful conversion.

Paul through Barnabas was admitted into the society and confidence of the other disciples, and as he had preached with power in Damascus, soon he was proclaiming the doctrines of the cross of Christ in Jerusalem, where he had received his letters of persecution. From thence he went to his native city Tarsus and in different parts of Cilicia boldly preaching the doctrines of the cross of Christ. In Pisidia they entered the Jewish synagogue on the Sabbath day. The ruler of the synagogue invited them to give words of exhortation whereupon Paul, after reading the law preached. And the next Sabbath the whole city came together to hear them. The Jews became jealous and envious at the great number of Gentiles that came and broke out in opposition to the apostles and refused any longer to hear them. They then turned to the Gentiles and preached and multitudes of them believed. The Jews then stirred up the people and expelled them from their coasts. At Iconium they preached in the synagogue and numbers of both Jews and Greeks believed. At Lystra they were taken for gods, but at length Jews from Antioch and Iconium stirred up the people. Paul was stoned, dragged out of the city and left for dead. But his Christian friends gathered about him and ministered unto him and he revived and the next day went in company with Barnabas to Derbe. He preached there a while and returned again to Lystra and Iconium and Antioch. In all these places where the apostles had been before, they labored, we are informed, confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter heaven. "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved but that ye might know the love which I have more abundantly unto you."

The treasure of the measure of the Gospel was committed unto him and he used it, giving God the glory due unto Him. He did not preach himself but Christ Jesus the Lord and of His qualifications he says, "For God who

commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Paul had a large degree of spirituality, occupied a high state in grace. He says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." And again he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

He was bold and ardent in his temperament before his conversion and so he was after. He was as noted as a preacher as he had been as a persecutor. The principles of firmness, stability of character, were very marked in his whole ministerial life. He stood firm at his post until his work was done when he exchanged earth for heaven, the sorrows and trials of life, for the rest and enjoyments of that pure clime, where the wicked cease from troubling and the wearied soul is at rest forever. His entire purpose was the salvation of souls. I am made all things to all men that I might by all means save some.

### THE COST OF A PICNIC

By Levi Sauder.

For the Gospel Herald.

While traveling on the car recently we heard a conversation which has put us to thinking. A man who apparently was one of the leading men on the committee of arrangements for their picnic made this statement to one who was not interested in picnics as much as the majority of Christian professors are and tried to explain that it was only a small expense for each person attending the picnic. (Think and figure for yourself.)

**Statement.** "We had a reduced fare. Only one dollar for return trip tickets. We sold five hundred and thirty-seven full and many half fares and am safe in saying that we had over six hundred adult fares. We had an enjoyable time," etc.

Our interpretation of the cost of this one picnic is given in part below:

Car fare,	\$600.00
Wages in labor lost,	600.00
Food for picnic,	600.00
Ice cream,	500.00
Candy,	100.00
Soft drinks,	50.00
Toys and souvenirs,	250.00
Chewing gum,	25.00
Cigars and tobacco,	50.00

Total expense, \$2775.00

In this same city are hundreds of poor children who do not have enough to eat and yet almost daily there are

"PICNICS" or excursions out of the city during the hot summer months. What are we doing for the needy?

Millersville, Pa.

### A MID-SUMMER SABBATH

By Edward T. Beery.

For the Gospel Herald.

The mid-summer Sabbath day presided serenely over the far, quiet country. The peaceful hours as they glided smoothly on were filled with light, and warmth and life. The green fields. The forest stretches, the growing crops, the fruits, the flowers, all were touched by the sun's glad rays. All were reached alike by his beneficent, life-giving warmth, and unitedly they responded to his brightness and revealed in his genial presence.

The land was in the zenith of its summer time. The grateful day of rest had come, and unburdened by daily cares and toil life was untrammelled, and peaceful, and free. The tranquil hour of spiritual communion, and of sacred thought was near. . . .

Beneath the great dome of the blue heavens, tinted by the filmy whiteness of the passing cloudlet into shades beyond the farthest dream of human genius or reach of deft, artistic hand. In the quiet of the wood, encircled by the living sentinels of the forest whose green boughs extended in sheltering friendship and chanted before the soft summer breezes in token of His presence, floored only by the carpet that nature spreads. In a sylvan edifice reared by other than human hands, the little congregation worshiped. The simple prayer ascended. The song of vocal praises soared aloft and out to stillness, and the discourse on the theme began. It was of the harvest time, and in simple, unaffected language the minister rehearsed the story of the sower, who, going forth, scattered his seed that a harvest might come. The parallel in life was plainly shown. The truth and clearness of his words came not alone from theory, since in practice he too labored with the toilers. He dwelt upon the intervening days of toil and care, of watchful tending. He clearly showed need of earnest, honest effort, of patient, faithful service that a fitting harvest might be the laborer's reward and then in language true and forceful he portrayed the harvest ready for the reaper; the bounteous return that kindly nature grants in just recompense for all sincere endeavor. The realization of hope long deferred. The consummation of the harvest by and by could be assured, he in conclusion said, to all who labored worthily and well; since, by divine decree that same infallible law which governs life, merit would always win results both generous and just. . . .



The Master's servant had gone forth and sown. The husbandmen had each received a portion and in time the harvest would appear. Not today, perhaps; or yet tomorrow, but in God's own good time some day most surely. Somerville, Va.

Note.—The above was written after the writer had attended a harvest service held by Bro. Elam Horst of Calverton, Va., in the forest.—Ed.

### PUNISHMENT OF INGRATITUDE

Sel. by Elam Horst.

When I consider how the goodness of God is abused and perverted by the greatest part of mankind, I cannot but be of his mind who said, "The greatest miracle in the world is God's patience and bounty to an ungrateful world." Oh, what would God not do for His creatures, if thankful, who thus heaps the coals of His mercies upon the heads of His enemies? But think not, sinners, that you will escape thus, God's mill goes slow, but it grinds small. The more admirable His patience and bounty now are, the more dreadful and insupportable will be that fury which ariseth out of His abused goodness. Nothing is blunter than iron, yet when sharpened it has an edge that will cut mortally. Nothing is smoother than the sea; yea, when stirred into a tempest, nothing rageth more. Nothing is so sweet as patience, and goodness of God, and nothing so terrible as His wrath, when it takes fire.

Calverton, Va.

### REBUKE WITH LOVE

Let us be silent about things which are a discredit to Christian character. Keep an ill report secret, but do not be like the young lady who called in a dozen friends to help her keep her secret, and strange to say, it got away. Remember you may yourself deserve rebuke one of these days, and as you would like this to be done gently and privately so keep your remarks upon others within the happy circle of tender love. To rebuke in tender, gentle love is difficult, but we must aim at it till we grow proficient. Golden snuffers—remember, only **golden** snuffers—put away those old rusty things—those unkind, sarcastic remarks. They will do more harm than good, and they are not fit things to be handled by servants of the Lord Jesus.—Spurgeon.

While there was a time when I had much in dress and loved the popularity of this world, yet I thank God that I now see in the consecrated Christian life a greater beauty.—J. D. Mininger.

### CORRESPONDENCE

(Continued from page 377.)

a very familiar one. He showed us it was very necessary that we be regenerated if we want to meet with Christ in the other world. We must begin to live here, then we can live over yonder. We wish him God's richest blessing as he goes from place to place declaring the whole counsel of God. May we also remember him in our prayers.

Our Sunday school is pretty well attended and we wish for more to attend.

In His name,  
Mary N. Fridy.

### MISSIONS

(Continued from page 373.)

cost when the Holy Spirit began His work in them we take courage. We realize that there is no other need as great in the India Church as an outpouring of the Spirit upon the members.

There are signs that look very hopeful for a revival in the near future. Dear reader, will you pray with us in this matter that there may be a real awakening among the believers as well as an ingathering of those who are without. There are a number of people who have been in more or less close connection with the Church for many years. Some have expressed their desire to become Christians and others speak rather favorably. We believe there will be a number more that will make a decision for the right in the near future.

One man who had been expelled from the Church a few months ago has come back and made a full confession and was again received into fellowship of the Church. There are a few others for whom we are praying that they may also return.

In the congregation there are about 115 children and only a very few are over six years old. This looks very hopeful for the future but with it also comes the responsibility of helping to care for them in the right way that they may be of use to the Church when they grow up.

The congregation in general is very much interested in the matter of building a new church building and some have given very liberally towards it all of which is very encouraging.

We have one request to make and that is that the brethren at home remember those of us who have the responsibility of caring for the spiritual needs of the church in India as well as the church itself. It is to establish a Church that the missionaries have come here and if that fail all the other work will have been in vain.

Dhamtari, C. P., India.

### REPORT

Of 24th Quarterly Mission Meeting Held at  
Oak Grove Church, Champaign Co.,  
Ohio, Aug. 30, 1913

For the Gospel Herald.

**Mission Sermon** by B. B. Stoltzfus. Text, "Lovest thou me more than these?" As the patient yields himself submissively into the hands of the surgeon, when it becomes necessary for him to use his knife, so we must yield ourselves into the hands of the Master and allow Him to cut out all superfluities. The things we are tied to are the things that either make or "break" us. It sometimes takes more grace to stay by the stuff than to go out into the field of battle. We must love Jesus above all temporal things. The test will be applied to every one.

**The Most Essential Qualifications and Preparations of the Successful Missionary** was the subject of an essay by Sister Mary Hooley, followed by an address by Bro. L. L. Hartzler. Some of the essentials named were: Salvation, consecration, a knowledge of the inspired Word, a knowledge of the work of the Church, a prayer life, unwavering faith, self-denial, the surrender of everything upon the altar, perseverance, humility. These are essential qualifications of the one who labors within ten miles from home as well as of one who labors across the ocean. The life is what counts and experience is a good teacher.

In the beginning of the afternoon session an interesting children's meeting was conducted by Sister Alma Warye and the children gave an offering of \$3.18.

**Acts 20:35** was then treated in an essay by Sister Ruth Yoder after which Bro. Lester King and Bro. S. E. Allgyer gave interesting addresses on the same text. He that gives to the poor lends to the Lord. In all the work of the Lord the first thing necessary to do is to give ourselves. If we have no system of giving we fall short of Gospel requirements. The more we give to the Lord the more the Lord gives to us.

An offering of \$146.06 was taken.  
A. Metzler, Sec.

### REPORT

Of Sunday School Meeting Held at Diller  
Church, near Newville, Pa.,  
Aug. 31, 1913

For the Gospel Herald.

Organization: Mod., C. C. Graybill; Chor., H. L. Burkholder; Sec., Cora E. Zimmerman.

The program covered three sessions. After the devotional exercises the first feature was a consideration of the Sunday school lesson for the day, "Israel at Sinai." By a use of the question method largely Abram Metzler taught the entire audience as one class.

Short talks were given on the following Bible characters in which were reviewed some outstanding events in the life of each: "David," by Frank B. Burkholder; "Paul," by David Stoner; "Daniel," by Roy A. Burkhart.

**How Present Christ to the Young?** was discussed by Abram Metzler, who mentioned as fundamentals, (1) The worker must know Christ as his personal Savior. (2) There is that in young people which will respond to appeals for the Christ life.

Short talks were given on the following subjects in which expression was given to truths practical and spiritual: "Influence," by Henry Hertzler; "Prayer," by J. D. Burkhart; "Purity," by Grace E. Herr.

**How Promote Bible Study among Your Pupils?** J. N. Burkhart made a distinction between reading and studying, emphasized



the necessity of the teacher's being filled with the Holy Spirit, and stated that the Spirit is poured upon men not methods.

**How can the Sunday School Be More Successful in Reaching Those Who Do not Attend?** C. R. Strite.

Let the worker live the Christ life, know the Word, and act in kindness.

**Singing Sacred Song.** H. L. Burkholder traced the history of sacred song and the development of forms of church music and dwelt upon the importance of singing with the spiritual understanding.

**What has the Sunday School Done for the Church?** W. F. Charlton.

He referred to the beginnings of Sunday school work, mentioned evangelistic work, missionary effort, and the training for service afforded young people as some of its visible doings.

**What Does Entire Consecration to the Sunday School Work Mean?** Abram Metzler.

Laying all upon the altar, increases the capacity for better work, brings power and influence, thus helping Sunday school worker, church, and the community at large.

Some valuable truths were stated in open discussion. Visitors from other counties were present.

Secretary.

## REPORT

### Of Eighth Annual Sunday School Meeting Held at Marion, Pa., Aug. 27, 28, 1913

For the Gospel Herald.

Organization: Mods., N. H. Mack, Geo. W. Ernst; Sec., J. E. Martin; Chor., H. E. Shank.

The following topics were discussed:

**Reverence—What it is?** N. H. Mack.

**Personal Touch.** Simon Landis.

**How Bring About a Closer Social Relation Between Old and Young,** Simon Landis.

**Steps that Lead to Doubting.** W. F. Charlton.

**Power of Little Things.** C. R. Strite.

**Glimpses of Child Mind.** W. F. Charlton.

**The Value of Method.** C. R. Strite.

**Thriving Under Discipline.** Simon Landis.

**Workers meeting led by** H. E. Shank.

**Opportunities and Responsibilities.** Simon Landis.

Closing sermon by N. H. Mack. Text, Jno. 10:7-9, 27.

We had a very inspiring meeting and many brethren and sisters were present from other congregations, for which we praise God.

A few of the many precious truths given: Reverence is a pious respect for God, heaven, and holy things, also the regard for those in authority in the church and home.

Reverence is the foundation of all spiritual worship.

As people are led so will they do.

Love and reverence go together.

By respecting the ministry, we reverence God.

There was a personal touch with every one that the Master came in contact with.

We need to take time for personal work.

Personal touch is needed in the lives of boys and girls.

Lay aside the dignity of your position and get down among the people.

Keep the heart of the boy and girl.

School begins 100 years before birth and ends never.

Christianity is more than creed, baptism and clothes. It is life.

Life is made up of little things.

Little acts of kindness make life sweeter.

There should be unity in religious service.

Too much indulgence has spoiled thousands of children, but love, never one.

"Liberty without obedience is confusion. Obedience without liberty is slavery."

There are too many people standing on the pinnacle of exaltation.

Do not despise discipline.

Harsh criticisms will not develop.

Don't be afraid to talk to people.

Continuous sunshine makes wilted Christians.

Sister Myers told us of the work done at the Lancaster Mission.

Meeting closed with prayer by Bro. Hege and singing Nos. 118 and 405.

Secretary.

## REPORT

### Of the Sunday School Conference Held at the Weaver Church, Near Johnstown, Pa., Aug. 26, 27, 1913

For the Gospel Herald.

The conference convened with a splendid representation from the various schools in our district. Besides these, there were welcome visitors from eastern Pennsylvania and from a number of the western states.

Each speaker was found in his place and well prepared for the work assigned. Also many of the subjects were enthusiastically discussed by others in general discussions.

**The Gospel in the Regions Beyond.**

The so-called religions of heathen countries are negative forces. The religion of Jesus is positive.

We need to feel a concern for souls beyond our near surroundings. We need first to look on the field. Jesus looked. We need next to pray the Lord of harvest, for Jesus prayed. The field seems ripe now in India and elsewhere.

No part of the earth is very far from us. The "regions beyond" are the ones away from Christ. Our work in India shows that the heathen want the satisfying realities of the Gospel.

Jesus has commanded us to give the Gospel to the nations. As a church we have a special work in India and special opportunities because of the doctrine we hold. We need more workers that the Gospel may be taught.

**The Gospel in the Streets and Lanes of the City.**

The city church has been insufficient. We need earnest, devoted men and women of God who are consecrated to the service, through which they may bring the Gospel to the cast down and oppressed. The interest and help of the entire Church is needed to make the city mission a success. We are commissioned to go. Immigration brings many to our doors. Will we still refuse to teach them the Gospel?

**The Opening and Closing Exercises of the Sunday School.**

The proper opening exercises brings life and interest. There are a number of essentials for right beginning of the work: (a) A holy life on the part of the superintendents and teachers. (b) The prayer life. (c) Regularity, especially by all the officers and teachers. (d) Singing. Use songs suitable to the occasion. (e) Variety. Get all to work.

**Aims and Ideals of the Teacher.**

The teacher needs to know and study the needs and characteristics of each pupil, have high ideals, be aggressive and be spurred by the ultimate end in mind.

The teacher's aim must be set as high as heaven. Purpose and effort need to go together. Aim to save the lost, perfect the saints, sow the seed, train the workers and build up the kingdom.

**Equipment for Service.**

The importance for proper equipment was clearly shown. General knowledge is essential. Definite knowledge of the lesson at hand. Use outside helps that are good and clean. Ready made outlines and helps generally do not fit the average teacher.

Interest in the work to be performed is of prime importance.

Education.—The language should be clear. Strive to be able to give the thought so clearly that people forget your method of expression.

**Suggestions for Making Our Sunday School Conference more Effective.**

Getting together. Understand one another. Exercise charity. Do things in the spirit of love. More strong or permanent organization. Become more effective by thorough equipment for service.

**Our Young People.**

During childhood is the time to be fitted for future usefulness and responsibility.

Among the factors neglected is the daily prayer life.

To be consistent Christians is to be considered "peculiar." If young people learn to say "no" it will help them to overcome many temptations. We as young people should consider it a great privilege to ask and receive safe advice from older people.

The world reads the life of Christians more than their Bibles.

That there are many opportunities is a truth that none of us will deny. There is even a social place to the possibilities of our Sunday school work that often brings much happiness.

**The Sunday School as an Evangelizing Agency.**

The Sunday school is an important factor in instilling into the hearts of children a saving knowledge of the truth. Every Christian should be a missionary.

**The Gospel in the Highways and Hedges.**

Jesus has called us to seek the lost. Personal work is very effective in winning souls.

Christ first looked, bids you to look.

Christ first prayed, bids you to pray.

Christ first went, bids you to go.

May the good influences of this meeting live forever.

E. J. Blough, N. A. Lind,  
Secretaries.

## REPORT

### Of Sunday School Conference Held Aug. 26 and 27, at Mt. Zion Church, near Versailles, Mo.

For the Gospel Herald.

Organization: Mods., C. Z. Yoder, J. M. Kreider; Secys., J. D. Mininger, H. J. Harder; Chors., Edwin Swartzendruber, J. H. Hershey.

**General Theme—The Ideal Sunday School**

In the ideal Sunday school all parts are ideal or perfect. Such a school does not exist. To promote development these thoughts should be kept in mind.

1. **Its Organization.** Be prayerful, considerate, keep an aim in mind. Use special time or meeting for organization. Choose best qualified members as officers. Superintendents should co-operate with other leaders of the Church in selecting teachers.

2. **Its Classification.** Beginners (3-6) restless, inquisitive, imaginative. Primary (6-9) imitative, need true examples. Junior (9-12) energetic, conscious of right and wrong. Intermediate (12-16) the golden period of life, keen sense of honor, daring, adventurous. Senior (16-25) strong intellect, sensitive, clear sense of right and wrong. Adult (25 to death) stability, ripe judgment, qualifications to teach and lead.



Other thoughts: Have exemplary teachers, Christlike character the chief aim of Sunday school work. Better smaller classes than too large.

### 3. Special Importance of Primary Work.

Notice Christ's concern for children, His blessing, "Feed my lambs." Important because of snares of Satan. Important because of special responsibility. We need power through the Word to make wise unto salvation.

### Essential Characteristic of Ideal Sunday School.

1. **Prayerfulness.** Pray, seeking something definite. None need be hindered from praying. Pray with pure motives.

2. **Regularity and Punctuality in Attendance.** Lack of regularity and punctuality means loss of confidence. Love a remedy for these things.

3. **Exemplary Characters.** Example or model necessary in all things. Attained by contact with Christ. (Gal. 2:20).

4. **Confidence.** Based upon truth. Destroy not the confidence of pupils in others. Prove yourself of confidence. Manifest your confidence in others.

### Influence of the Ideal Sunday School.

1. **In the Lives of its Members.** Influence—power to produce effect. Sunday school furnishes equipment for life's battle.

2. **On the Community.** Supplies leader for future in civilization, morality, spirit and in Christianity, trains for righteousness.

### Mission Board Program

1. **A Talk to the Board.** Realize the importance of the work. Consider the responsibility.

2. **Widening the Borders.** A Bible command. Matt. 28:19, 20; Acts 1:8.

3. **Mission Work.** Christ and the apostles the forerunners in mission work. Christ the great example.

### Pastors in Successful Sunday School Work.

1. **Personal Touch.** Enter into their sympathies and work. Manifest true friendships.

2. **God as an Object to Awaken Interest.** God, God's Word, God's handiwork, the only real and lasting objects to awaken and maintain interest in Sunday school work. Do not make a playhouse of your Sunday school. The discussions on the above subjects were interesting and we believe very profitable. The evening of each day were given to special subjects. Tuesday evening from 7 to 9 the subject was, Our Young People's Bible Meeting, conducted by J. D. Mininger and J. R. Shank. Wednesday evening the subject was Rural Mission Work, conducted by C. Z. Yoder. These meetings were well attended and a good interest was manifest through all the sessions of Conference. May God bless the thoughts and give new inspiration to the work.

The Secretaries.

## Married

**Hunsberger—Steiner.**—At the home of the officiating minister, N. A. Lind, near Wadsworth, Ohio, Bro. Isaac Hunsberger and Sister Fannie Steiner, Sept. 2, 1913, both members of the Bethel congregation. We wish them God's choicest blessings in their new relations.

**Brubacher—Nissley. — Miller—Brubacher.**—By the undersigned at the home of Bro. Jacob E. Brubacher's parents in E. Donegal Twp., Lancaster Co., Pa., on Sept. 2, 1913, Bro. Jacob E. Brubacher and Sister Barbara N. Nissley, both of E. Donegal

Twp., and at the same time and place, Bro. Reuben Z. Miller of Conoy Twp., and Sister Lizzie E. Brubacher of E. Donegal Twp. After the ceremony the bridal party took lunch and then took a trip to Philadelphia and Atlantic City. May the blessing of the Lord ever attend them in the journey of life.

Jacob N. Brubacher.

## Obituary

**Klopfenstein.**—Michael Klopfenstein, of Middlebranch, Ohio, was born in Alsace, France, Dec. 26, 1843; died Aug. 21, 1913; aged 69 y. 7 m. 25 d. He leaves to mourn his departure 2 brothers and 1 sister. He had a kindly disposition and lived a quiet and peaceful life. He had united with the Amish Mennonite Church early in life of which he was a consistent member. Funeral services took place at the Amish Mennonite Church, Sunday, conducted by J. A. Leichty and John Sommers.

**Becher.**—Mary Becher, nee Kraybill, died at her home near Harrisburg, O., Aug. 8, 1913, after a long illness with dropsy. She was born in Alsace, France, Feb. 26, 1834, and her age at the time of her death was 79 y. 5 m. 12 d. When four years old she came to America with her parents, who settled near Louisville, and early in her youth she sought her Savior and united with the Amish Mennonite Church and remained a faithful member until death. At the age of 23 she was married to Joseph Becher who preceded her in death nine years. To this union were born 4 sons and 2 daughters. One son, Daniel, died several years ago. Sister Becher was the last member of her family and one of the few older members of the Amish Mennonite Church. Funeral services were held at the church on Monday morning and were conducted by the home ministers, John Sommers, J. A. Liechty, and John D. Miller. Burial was made in the cemetery south of the church.

**Bucher.**—Margaret G. Bucher (nee Hygema) was born on the Atlantic Ocean, May 14, 1853, during the time of the voyage of a large number of her relatives from Holland to America. Her parents located in Elkhart Co., Ind. She was united in marriage to Peter H. Bucher June 13, 1886, and to this union were born 3 children, James, Jacob, and Bertha. She accepted her Savior when about 20 years of age and united with the Mennonite Church and remained a faithful member until death. She devoted her life, first to her Savior, then to her family. She was highly respected in the home, the church, and the community. She died Aug. 13, 1913; aged 60 y. 3 m. 9 d. She leaves to mourn her departure her husband, 3 children, 2 stepsons, 6 grandchildren, 4 brothers, and many other relatives and friends. Funeral services were conducted at the Union Center (Brethren) Church in Elkhart, Co., Ind., by Henry Wysong and J. S. Hartzler from Luke 20:38, 39.

**Zook.**—Jonathan K. Zook was born in Mifflin Co., Pa., Aug. 23, 1831; died at his home near Gunn City, Mo., July 29, 1913; aged 81 y. 11 m. 6 d. In Dec., 1854, he married Rachel Kauffman of Mifflin Co., Pa. This union was blessed with 11 children. Only one remains, Levi D., living on the home place and who for a number of years has cared for his aged father. His first wife died Oct. 6, 1875, and in March, 1877, he was married to Leah Kauffman, nee

Hooley, who died July 8, 1880. In Jan., 1886, he married Katie King, who survives him. Eight grandchildren and one brother, Jacob, of Odessa, Mo., are also living. Bro. Zook moved from Mifflin Co., Pa., to Cass Co., Mo., in March, 1868. He united with the A. M. Church in his youth and remained true to his end. He was a firm, industrious church and Sunday school worker, very rigid in the teaching of the Bible, a noted writer, strong, but true. For some time before his death there seemed to be a blank of about 60 years of his life that seemed to have left him yet he expressed a bright hope of a home beyond this vale. Funeral on July 31, at the Sycamore Church by L. J. Miller and J. J. Hartzler. Texts, II Cor. 5:8; II Pet. 3. Interment in Clearfork Cemetery.

**Hess.**—Christian Harry Hess was born in Lancaster Co., Pa., Jan. 2, 1852; fell asleep Aug. 29, 1913; aged 61 y. 7 m. 27 d. He was twice married. His first wife was Christiana Charles. She died in 1891. To this union were born 3 daughters who survive him. He was later married to Emma Harnish, who also survives him. He took sick in January and we thought then he might leave us and he was resigned to the Lord's way, to go home or remain with his family. But the Lord strengthened him, and he was able to be around again. Then he always wanted to go to the house of worship whenever he could. When he was stronger he had a desire to stay here, but about a month ago he again took his bed and gradually grew weaker. He then longed to go home to glory. He often said if only the purpose will be worked out for which God intended his sickness, then he is willing to suffer. He peacefully fell asleep without any struggle, on Friday morning at twenty minutes of one.

The funeral was held at New Danville Mennonite Church Sept. 2 and was largely attended by his many friends and relatives. The service was conducted by Aaron Harnish at the house, and Abram Herr and Jacob Thomas at the church. Text, II Cor. 5:1, 2.

By the family.

**Beyler.**—Frederick Beyler was born on Jan. 8, 1862, at Canton, Berne, Switzerland; died Aug. 19, 1903; aged 51 y. 7 m. 11 d.

He came to America about 33 years ago, and moved to Harper Co., Kans., soon afterward. He had lived upon the same farm, near the town of Harper, Kans., he occupied at his death, for the past sixteen years. He was married to Saloma A. Gerber on Oct. 11, 1888. To this union 3 children were born, Leah, Christian, and Alfred. His wife was taken to her eternal reward May 31, 1897. On Jan. 1, 1903, the deceased was united in marriage to Sarah A. Gerber.

Bro. Frederick was sick two weeks with typhoid fever when the summons came to come up higher.

He united with the Mennonite Church at the age of 25 years and had since been a faithful member. He expressed himself at peace with God and man and longed to depart and be with Christ. What a comfort to the bereaved ones, that he is at rest, and if they live true to God they can meet him in that heavenly home where no partings will ever come.

Besides his wife and 3 children Bro. Beyer is survived by 3 brothers and 2 sisters in Ohio, and 1 sister in Switzerland. The funeral was held on the 21st at the Pleasant Valley Church. Services conducted by R. M. Weaver, assisted by J. P. Berkey. Text, I Chron. 29:15. Interment in adjoining cemetery.



## Items and Comments

"MESSINA, Sicily, Sept. 3.—An earthquake caused a panic in this city early today. It lasted only six seconds. The people, already alarmed by previous shocks, abandoned their houses and fled to the open spaces."

A \$4,000,000 fire visited Hot Springs, Ark., Sept. 5, wiping out about thirty blocks in the east business section of the city. A gale blowing at the rate of about forty miles an hour baffled the efforts of the fire companies to stay the flames.

What is thought to be a skeleton of an ancient monster was discovered recently in eastern Maine when the petrified bones were removed from a cave by Theodore Bullard, nephew of President emeritus Eliot of Harvard University. Bones from the skull are said to measure six feet in length and the size of the entire animal is said to be 25 feet. long and 10 1-2 feet high.

One of the newest organizations proposed is that for the protection of girl travelers. The proposed organization is to include all the organizations in the United States already in existence for the protection of unprotected girls, including Catholic, Protestant, and Jewish churches, the Protestant churches to be represented by the Young Men's Christian Association. It is the purpose of the allied organization not only to protect those needing protection, but also to wage an unrelenting war against all the forces of evil.

In a frightful wreck on the New Haven R. R., six miles north of New Haven, Conn., 26 were killed and nearly 50 injured, some of them fatally. The White Mountain Express, rushing forward at the rate of about forty miles an hour, crashed into another train, smashing two pullman cars into splinters and demolishing a third. The blame for the wreck is laid to the faulty and antiquated system under which the New Haven road is conducted. An investigation is in progress, and the wrongs complained of will probably be righted. This makes the third serious wreck on the road within the past year.

The celebrated trials of Maury I. Diggs and F. Drew Caminetti came to an end at San Francisco, Calif., Sept. 5, with the verdict of "guilty" for the latter, the former having been found guilty a few weeks before. The charge was "white slavery," and the trial received notoriety through the prominence of the characters involved. It is an illustration, in the first place, of the power there is in a "political pull" and later on of the power of an aroused public sentiment. The worst feature of the whole affair, outside the alleged guilt of the parties involved, was the publicity given the case. Such cases should never be honored with the publicity which they receive. They leave a bad moral impression upon the reading public.

"I cannot get interested in missions," exclaimed a petulant young lady. "No dear," said her aunt, "you hardly expect to. It is just like getting interested into a bank; you have to put a little in the bank first. And the more you put in—time or money, or prayer—the more the interest grows. But you must put something in first, or you will never have any interest. Try it and see."—Sel.

## CONFERENCE ANNOUNCEMENTS

### Western District A. M.

The Lord willing, the Western District A. M. Conference will meet with the Sycamore Grove congregation near Garden City, Mo., Oct. 7-10, 1913. A cordial invitation is extended to all. Following will be the order of the meetings:

Oct. 7.—Ministers' meeting in the evening to arrange for the work of the conference.

Oct. 7, 8.—Church conference.

Oct. 10.—Sunday school conference.

Those coming to East Lynne via M. K. & T. and Frisco railroads, correspond with D. J. Miller, Latour, Mo. Those coming to Garden City, write to J. J. Hartzler or L. J. Miller, Garden City, Mo.

I. G. Hartzler.

### Virginia

The Annual Conference of Virginia will be held, Providence permitting, at the Bank Church, Middle District, beginning on the second Friday in October (Oct. 10), 1913, to which meeting all are cordially invited who are interested in the welfare of the Church.

For further information write to Elias Brunk, Harrisonburg, Rockingham Co., Va. C. H. Brunk, Sec.

### Kansas-Nebraska

The Kansas-Nebraska Conference will be held at the Milan Valley Church near Jet, Okla., Oct. 16 and 17, 1913. Sunday School Conference in connection with Church Conference.

Any one having any questions for program or anything relating to arrangement of conference should communicate at once with Secretary of Conference.

A cordial invitation is extended to brethren of our sister conferences to meet with us. Brethren from eastern points will be able to attend this conference before going to General Conference in Iowa.

L. O. King, Secy.,  
Peabody, Kans.

### Pacific Coast

The Lord willing the Pacific Coast Conference District of the Mennonite Church will hold their Church and Sunday School Conference with the congregation in Albany, Oreg., Oct. 15 to 18, 1913.

A hearty invitation is extended to all to be with us.

Fraternally,  
J. P. Bontrager,  
1038 W 12th st., Albany, Oreg.

### TRY IT

for sixteen months. What? Reading the Christian Monitor. After reading it for this length of time you are in a position to pass judgment upon the same. We believe that you will continue reading it because you will find it almost indispensable to your Christian work. The Christian Monitor deserves a larger circulation, should be in the hands of all our young people and those interested in Christian activities. The principal departments are: Christian Life, Missions, Bible Study, Educational, Y. P. B. Meeting, Sunday School, Farm and Home, Current Events, and Miscellaneous. Send for sample copy and examine it carefully. We agree to send you the paper the rest of this year and all of next year, sixteen issues, for only 75 cents. Subscribe now. Address all subscriptions to

CHRISTIAN MONITOR

Scottdale, Pa.

## MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
	1st Fri. in Oct.	9034
	2nd Fri. in Oct.	916
Virginia	2nd Fri. in Oct.	1530
Ontario	4th Thurs. in May	1615
Southwestern Pa.	4th Thurs. in Aug.	1246
Eastern A. M.	Last of May	4219
Ohio	4th Thurs. in May	1427
Indiana-Michigan	2nd Fri. in Oct.	1697
Ind. Mich. A. M.	1st Thurs. in June	1811
Illinois	1st Fri. in June	448
Western A. M.	Last of Sept.	3862
Missouri-Iowa	Aug. 28, 29	668
Kansas-Nebraska	3rd Thurs. in Oct.	811
Nebraska-Minn.	3rd Thurs. in Oct.	1491
Pacific Coast	4th Thurs. in Oct.	160
Alberta Sask.	Last week in June	217
India	Spring	513

## GENERAL CONFERENCE ANNOUNCEMENT

Since the time for the General Conference is not far distant, we thought it necessary to call attention to the fact, that we may begin now, to arrange for the work and also to attend. During the fall conferences would be an opportune time to submit questions for the General Conference, which will begin Oct. 29, near Kalona, Ia. More definite announcements will be made later with reference to work and railroad advantages.

Committee,  
per S. E. Allgyer.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, SEPTEMBER 18, 1913

No. 25

## EDITORIAL

"All things are possible to him that believeth."

Other things being equal, our power for service depends upon the measure of our faith.

Since "faith cometh by hearing, and hearing by the word of God," all true faith is but reasonable and practical.

"Does the Sunday school lessen the responsibility of the parent?" is a live question which we glean from one of the Sunday school conference programs before us. Before you answer either yes or no, think it over.

There is as much difference between faith and fanaticism as there is between moderation and indifference. When a cool head and a warm heart are linked together in Christian service you may expect results.

"Speculation" is the subject of a timely article which we print elsewhere in this issue. Bro. Burkholder confines his thoughts largely to mining schemes and wild western land speculations, but what he says applies with equal force to all other speculations where dreams of enormous profits prompt the investment. Whenever the "get-rich-quick" idea takes the place of the Golden Rule in business somebody suffers.

**Family Almanac.**—Our Family Almanac for 1914 will soon be ready for the press. We want the ministerial list in it as nearly perfect as we are able to get it. You will confer a favor by taking your new Year Book and Directory, going over the ministerial list as printed therein, and sending us a list of corrections. New ministers have been ordained, others have died, others have changed locations. It is

our desire to keep this list up-to-date. Will you help?

The golden calf will be before the Sunday school world for consideration next Sunday. Many who join in criticising the children of Israel for their idolatry are themselves worshipers at the shrine of the twin-headed golden calf of jewelry and riches.

"It is the life that counts," was one of the thoughts emphasized at the Sunday school conference held near Versailles, Mo., last week. It is important that the testimony of our lips be in harmony with the Word of God. It is much more important that the testimony of our lives harmonizes with this lofty standard. And while "it is the life that counts," that we want to emphasize in consistent testimony, let us strive by God's grace to emphasize it in our lives.

Our Subscription List still lacks a little less than 800 names to make it read 10,000. One brother did his full share by sending us a list of sixty new names to be placed upon the list. You may not be in a position to send that many new subscribers, but if a thousand of you will send in the names of one or more new subscribers, or a hundred of you will send in the names of ten or more new subscribers, the desired number will be reached. Who will help? The **Gospel Herald** to new subscribers until Jan. 1, 1915, one dollar.

**Extending the Borders.**—We have just made a little speech about extending the subscription list of the Gospel Herald. This will help in a work of far-reaching importance, the extension of the borders of the Kingdom. There are thousands of souls within reach that ought to be won, and will be won if we go about it prayerfully and in earnest and do our duty. If men can be enthused and moved to put forth

great efforts in behalf of the little things of life, why not much more for the rescue of the lost? The Master wants workers. The Church calls for consecrated men and women, boys and girls, who are ready to make the winning of souls for the Kingdom the first and highest aim in life. Who is ready to respond?

**True Religion.**—There are religions and religions; but there is but one true religion, the religion of Jesus Christ. It is the true religion which lays hold on the soul and transforms it from death to life; which lays hold on the heart, cleanses it from all sin, and makes it a fit dwelling place for the Holy Comforter; which takes possession of the private life of the individual and makes it conform to the Word of God; which draws out the God-given talents of its possessor, and makes him useful, self-sacrificing, God-honoring. A religion which falls short of these things is not the religion we want. The religion which brings about these results is the one religion worth having—all the rest are counterfeits.

**The Cost of War.**—Just recently this theme came vividly to our minds as we read the published figures concerning the cost of the late Balkan War. Two items of special interest read as follows: Number of soldiers killed, 358,000; total expenditures, \$1,264,000,000. This does not include the losses by massacres and epidemics. Neither does it include the property destroyed through pillage and fire. It does not include the heartaches and sufferings on battle-fields and in homes, the moral degradation which always follows in the wake of war, nor does it take into consideration the thousands of souls who were instantly hurled into eternity without a moment's chance for repentance. Truly, war is a costly affair.



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### SUN-CLOUDS

A friend once turned to me and said,  
"Why is the sun so dim today?"

He held a glass of deepest red  
Before its ray.

I answered not. He surely knows  
Its glorious light is never dim;  
When, to my wonder and amaze,  
He asked again.

And then he strangely looked at me,  
While, vivid, flashed across my mind  
The meaning of the mystery,  
So hard to find!

A fairer Sun, a brighter Light,  
Had paled before my careless eyes,  
And I had asked, "Why does the night  
So dark arise?"

O Savior! revelation bright  
Of God's own glory and His grace,  
Thou art not changed, but pleasure's blight  
Has hid Thy face.

Remove the veil that dims my sight,  
These earth-born wishes, floating round;  
And let me learn, 'tis never night  
When Thou art found!

—Selected.

### THE MINISTRY

(Continued)

By D. H. Bender.

For the Gospel Herald

#### How the Call is Recognized

The vital question that often presents itself to the Church and the individual is to determine whether the Lord has or has not called a certain person to enter the ministry. There should and need not be occasion for the Church to make so serious a mistake as to ordain an uncalled worker, or set one aside whom the Lord has called. Here are a few tests:

1. **Individual Conviction.**—"From the beginning" God determines His workers. If the individual is true to his nature, there will be an inward conviction, a holy desire, an evidence of responsibility, an assurance that God wants him for His special service. Care must be exercised in locating the origin of this desire and see that it is not the product of selfish soil. Good men, and some not so good, have a mistaken idea as to the source of this conviction. The test to be made

here is to determine as to whether the work of the ministry—sacrificing for the cause, leading souls into the kingdom, glorifying God—is the real actuating influence, or whether there is something about the office that appeals more. There are features about the ministry that appeal—the public exercise of literary gifts, social standing in the community, advantageous contact with the masses, a place of honor and authority, etc. These are only points incident to the ministry. They are not the ministry, and if for these reasons a man desires to enter the ministry, his convictions may rightly be questioned. "The ministry is the divine business of rescuing souls and building them up in Christ to the glory of God." On this point Luther says: "Await God's call. Meantime be satisfied. Yea, though thou wast wiser than Solomon and Daniel, yet, unless thou art called (of God) avoid preaching as thou wouldst hell itself." But if the conviction is of God there will be a conviction of a divine obligation, a holy duty, a consecrated, humble desire rest in the soul, to glorify God in humble, obedient service.

2. **The Possession of Requisite Qualifications.**—God never asks a man to perform a certain task, or to become responsible for a work for which he is not qualified. He furnishes the means by which the work can be done. He said to the humble fishermen, "Follow me, and I will make you fishers of men." There often accompanies the call a keen realization of unfitness and unworthiness. Moses felt it. Paul realized it. Many a modern minister who afterward became a power for God in the service realized a sensitive degree of unfitness. God makes no mistakes. Sometimes He laid hold of diamonds in the rough, possibly because in His omniscience He sees that it is safer to polish this one within rather than without the ministry, and because He knows the heart of man. However crude and undeveloped, the necessary qualifications are always in sufficient evidence that neither the individual nor the Church need make a mistake; nor will they, if they are right with God. It is unsafe, unscriptural, and damaging, if not ruinous, to ordain an unqualified man to the ministry. (See on qualifications elsewhere in this chapter.)

3. **The Witness of the Holy Spirit.**—While Jesus was upon the earth, He called His ministers personally. When He ascended to heaven He sent the Holy Spirit as the abiding and controlling person of the Trinity on earth. The direct call to the ministry now is through the Holy Spirit. The call is therefore no longer audible. We are living in the dispensation of the Spirit who speaks to the inner heart and not to the outer ear. Yet the call is just as direct as in the days of Christ. The

divine voice is heard and recognized by God's people, for it is the natural voice of the Father speaking to His children. It was the Holy Spirit that said to the Church at Antioch: "Separate unto me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). That same voice speaks in an unmistakable manner to the Church today. Listen to the voice of the Spirit.

4. **By the Unanimous Voice of the Church.**—If a congregation is in line with God, especially if the congregation be not a large one, the choice for the ministry is frequently determined by the unanimous conviction of its members. This may be just as true of larger congregations. It is in many respects the ideal way. It shows that God is speaking to all in the same voice, which is evidence that all are in position where God can and will fully reveal His will to them. This, of course, presupposes that no other influences were at work that God could not sanction. Electioneering for the minister is sacrilege. The unanimous voice of a conference may safely be taken as the voice of the Lord in cases where a minister is to be chosen for special work in the district, or from among the congregations as whole comprising the district.

5. **By the Lot.**—The first person chosen to the office of the ministry after Jesus left the earth was by lot. The lot was very frequently used in the early history of God's people in determining the will of the Lord and in calling men to high and sacred offices. There is a disposition among some modern Christians to recognize the Scriptural use of the lot for the earlier ages, but object to its use in the ordination of the ministry in this age. This aversion to the use of the lot evidently is traceable to the misuse of this sacred order. It is not a means to be trifled with, or to employ with a view of getting out of the task of selecting properly qualified men. It is to be used only when men have done their duty in selecting the proper one for the ministry and the choice is not unanimous. God sees and knows what man cannot see and know. There may be several brethren in a congregation who have the Scriptural qualifications as far as man can see, and but one man is to be ordained. In that instance the matter is decided by lot, the Lord choosing the one best suited for the occasion. Where the matter is clear to the whole congregation, as to qualification and fitness, there is no occasion for the use of the lot.

The call of Matthias is objected to on the ground that the Holy Ghost was not yet given; that the action of the apostles in calling one to fill the place of Judas was premature and therefore without divine sanction; that Paul and not Matthias was the divine-



ly called apostle to take "bishopric" of Judas. Space will not permit any adequate discussion of these controverted points in an article of this scope, but we want to give a few proofs, that the action of the apostles in the instance cited was divinely sanctioned and sustained, and that the same evidences sustain the use of the lot in the Christian Church today.

a. The Holy Ghost had already been directly given to the apostles, although not in the miraculous manner it was given on the day of Pentecost (John 20:22). There is no ground for claiming that the apostles acted without the sanction of the Holy Ghost.

b. Matthias is indeed never again mentioned in connection with the activities of the Church; neither are the majority of the rest of the apostles.

c. Paul is nowhere mentioned as the successor of Judas, but is distinctly the "apostle of the Gentiles" (Rom. 11:13). Barnabas and others are also called apostles (Acts 14:14), so the point raised by some that if Matthias was an apostle, there were thirteen apostles, has no virtue. There are more than thirteen persons called apostles in the New Testament.

d. That the call of Matthias had the divine sanction is attested by the fact that the sacred record gives a very full and detailed account of the action, and nowhere is there a hint of disapproval. Is it reasonable that an unauthorized action of such magnitude should be thus divinely recorded and made the means of leading the church in all succeeding ages into error?

e. The Word expressly declares that Matthias "was numbered with the eleven apostles" (Acts 1:26)—and no hint that it was a mistake.

f. After the death of Judas and before the call of Matthias the apostles are spoken of as "the eleven" (Matt. 28:16; Mark 16:14; Luke 24:9, 33); after the call of Matthias, and before the conversion of Saul, they were called "the twelve," or spoken of in such a manner as to make it clear that Matthias was included in "the twelve" (Acts 2:14; Acts 6:2).

For the above reasons, and others equally plausible, the use of the lot in the call of the ministry stands approved in the present day and age of the Church. Its use is sacred. It removes no responsibility from the Church in exercising care. The candidates for the ministry must be just as carefully selected when the lot is used as when any other form of call to the ministry is employed. To take men into the lot not Scripturally qualified, or attempt to shift responsibility in this important matter, spells punishment.

Summing up: The call to the min-

istry is directly by the voice of God. It was exclusively so under the Old Testament dispensation. Jesus made it His absolute prerogative while on earth. In every recorded case of the New Testament, the Lord supervised the call. God reveals to His faithful Church the chosen ones, by the visible qualifications and the revelation of the Spirit. The Church is authorized to ordain and send forth those whom the Spirit calls. The Church has the obligation to pray the Lord of the harvest to send forth laborers into the harvest.

All whom the Lord calls find their field of labor, if they submit to Him and the call. The Lord opens the way; unless He does, there is no call. Only unfaithful men can hinder the call of the Lord, none can defeat it. Lord Jesus, send us faithful ministers.

(To be continued).

### MENNO SIMONS MISQUOTED

By John Horsch.

For the Gospel Herald.

A writer in a well-known religious weekly, in an article headed, "Baptism from Bible and History," quotes Menno Simons on the mode of baptism as follows:

"After we have searched ever so diligently we shall find no other baptism besides dipping in water which is acceptable to God and maintained in His Word. Let him who will oppose; this is the only mode of baptism that Christ instituted and the apostles taught and practiced."

Thus Menno Simons is represented to be an immersionist. There could be no doubt that he baptized by immersion and insisted on this mode, if the above quotation were correct. But Menno Simons has not written this defense of immersion, nor anything like it.

The two sentences of the quotation in question are taken, in a mutilated form, from Menno's book on "Christian Baptism," namely from two sections of this book, the one being originally written in the Dutch language, the other in Latin. We quote these sentences according to the original:

"Want hoe neerstelijk wy ook soeken des nachts ende daegs, soo bevinden wy nochtans niet meer dan een doopsel in den water dat Godt aengaem is, uytgedrukt ende begrepen in Godts woort, namelijk dit doopsel op den Geloove, bevolen van Christo Jesu, geleert ende gebruyckt van sijnen Heyligen Apostelen, etc. (Menno Simons Works, Edition of 1646, p. 767; Edition of 1681, p. 409.)

"Obsistant universi qui sub coelo sunt omnibus modis quibus possunt, hic est unicus ille baptisandi modus, quem Christus Jesus ipse instituit et Apostoli docuerunt, celebraruntque. (Works, Edition of 1646, p. 821; Edition of 1681, p. 433.)

Translating these citations into the

English language we have the following:

"For however diligently we may search day and night, we find but one baptism in the water, which is acceptable to God and expressed and contained in His Word, namely the baptism on the confession of faith, commanded by Jesus Christ, taught and administered by His holy apostles." "But of that other baptism, namely infant baptism," Menno adds, "we find nothing." (Complete Works of Menno Simons—English—Elkhart, Ind., 1871; part 2, page 204, col. 2).

"Let all the world under the heavens oppose in every way possible, this (namely, baptism upon the confession of faith) is the only manner of baptism which Jesus Christ Himself instituted and the apostles taught and practiced." (English Works, part 2, page 231, col. 2.)

The latter sentence occurs at the end of Menno's book on "Christian Baptism." His purpose in writing this book, was to show the unscripturalness of infant baptism. Only incidentally he refers to the mode of baptism. Twice he speaks of baptism, as practiced by himself, as receiving a handful of water. He also observes that "the poor, blind world" believed regeneration to be an immersion in the water, indicating that the usual mode in the state churches (Catholic, Lutheran and Calvinist) was immersion.

It will be noticed that in order to make Menno an immersionist, his own writings were disfigured and mutilated to a degree almost incredible. The quotation in question, cited by the writer referred to, was taken from the well-known pamphlet on Menno Simons by Morgan Edwards, a Baptist writer.

Concerning the mode of baptism practiced by the early Baptists, it is now conceded by such leading Baptist historians as Rauschenbusch, McGlothlin, Whittsit, etc., that in the first congregations of this denomination immersion was not practiced. Only toward the end of the eighteenth century some degree of uniformity began to prevail among the Baptists in regard to the mode of baptism. (Compare on this question the noteworthy article "The Restoration of Immersion by the English Baptists, 1640-1700," by Champlin Burrage, in "The American Journal of Theology," January, 1912.) The Baptists are today the oldest denomination of immersionists rejecting infant baptism. Previous to the introduction of immersion among them, there is no record of a denomination of immersionists which did not accept infant baptism as valid.

Scottdale, Pa.

There is much need for discipline; but unless you have the confidence of those whom you propose to discipline, it will amount to but very little.—D. H. Bender.

"Children have more need of models than of critics."



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Ridicule

Ridicule consists in unkind remarks made for the purpose of awakening laughter with some degree of contempt. It is usually aimed at what is not only laughable, but improper, sometimes absurd, and most generally very unkind and inconsiderate for the feelings of others.

Why people ridicule each other is a question hard to understand. Anything so hateful, so repulsive, so unkind, should be completely avoided. It is not hard to understand how unconverted people ridicule others, for they are wicked at heart. We have a rule in God's Word for the Christian. Jesus says, "Whatsoever ye would that men should do to you, do ye even so unto them." This rule applied to our lives makes us want to speak well of one another. It is a sure sign that there is something wrong with the heart of one who ridicules others. Before God, we are all equal. "God is no respecter of persons." We all need His grace and care. Many people would be much happier if their hearts were full of the love of God, for where love is there is no ridicule.

#### Restoration

Restoration means a renewal or re-establishment or a revival of something that was lost. Thus we speak of a restoration of friendship between enemies, a restoration of peace between nations after war, a restoration of one's standing and fellowship in the church, etc., etc. But in the sense we wish to define the word, we mean the restoration of the human family from sin or alienation from God to a state of eternal happiness through Jesus Christ.

In God's divine plan, He intended that man should glorify Him by a life of complete obedience. But man fell from grace, and through God's unbounded love a means of restoration was provided so that we need not suffer the punishment due us if we repent and turn to God. How grateful we should be for God's goodness and mercy!

And still the promise of restoration is no license for sin. It is the greatest folly to continue sinning because of God's promise to save. The day of grace will sometime end. We have no lease on life. Only the faithful have hope.

Belleville, Pa.

It matters not where sin is, in the Church or out of it, we should rebuke it any way.—J. M. Kreider.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### OUR MISSIONARY MESSAGE

By Geo. M. Hostetler.

For the Gospel Herald.

#### X. The Value of Hindrances

In all lines of manufacture testings are necessary. The finished product is of no practical value until it has been rigidly tried. In all walks of life also there are trials, and especially so in mission work; these may be in the form of hindrances.

Christian character is developed by the adverse storms of life. The things that cross our path daily are the means of working patience in us. The tree that stands out in the open field, swayed to and fro by the wind, becomes very strong and well rooted. We have the record of a few young men who were taken to a strange land, into the training school of a heathen king, separated from the influence of home and the true religion. Here, beset by all those unfavorable circumstances, were developed specimens of the strongest character: Contrary to the popular opinion that environment makes the man they proved that no amount of bad environment will make a good man bad, and therefore also, that good surroundings will not make a bad man good. These boys were made all the stronger because of those decrees and the execution.

Faith is tested in much the same way. God gives a promise and then often the fulfillment is so long in coming that we are severely tried by doubt. The test is: will I believe God's Word when it looks as if it could never possibly be fulfilled? God taught Abraham the lessons of faith through a long series of hindering circumstances; and he has been called the father of the faithful. His faith was perfected only after a long time of trial.

Hindrances serve a good purpose in removing self from our efforts. Paul tells us that we are the circumcision that worship God in the Spirit and rejoice in Christ Jesus and have no confidence in the flesh. Jacob was a man who depended a great deal on his own plans and schemes, for which he is famous; but one day he was brought to the end of his own resources and was obliged to appeal to higher power; not, however, until he could not do anything more. The night the angel wrestled with him there was no prevailing until Jacob was disabled and

all he could do was, do nothing but cling to the angel. Here he was blest. He was like the most of us, trusted in himself as long as possible. Paul had a hindering something in his body which was the means of keeping him humble and teaching him to glory in tribulation that the power of God might rest on him.

Persecutions have from the apostolic days down to the present time always been playing an important part in the spread of the Gospel. In the early Church, after the disciples had been living and working in and near Jerusalem for about five years, severe persecution came upon them which scattered them and they went everywhere preaching the Word.

We are sometimes tempted to speculate on what mission work would be were there no hindrances, but are fully persuaded that "all things work together for good to them that love God, to them that are the called according to his purpose."

Canton, Ohio.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

#### Job, W. Va.

Dear Herald Readers, Greeting in His Worthy Name:—Thinking that it may be of some interest to the readers of the Herald, especially to those who are acquainted with this field, I will write a few thoughts.

On the evening of Aug. 21, I left my home in Rockingham Co., Va., traveling in a buggy toward the mission station at Job, Randolph Co., W. Va., a distance of about 80 or 85 miles. At the end of two days' travel I stopped at Roaring Creek in Pendleton Co., W. Va., where there were two appointments, Saturday evening and Sunday at 10 o'clock. At this place where we have about 15 members I met Bro. R. L. Smith, a resident of these mountains, who assisted in the meetings where we had a good attendance at a school house, also good attention. They are now engaged in making a foundation there to build a house of worship in the near future. We have been laboring there, I think, at least about 40 years, and until the last few years, had but little success, seemingly. Brethren and sisters, this shows the need of holding on and working faithfully, though the tide may be against us.

On Sunday evening I crossed the Allegheny Mountains, arrived at the Bethel Church at the mission station, held a service there with a small congregation. On Monday, the 25th, I started alone on horseback, over the mountains to visit the members on the western border of our territory. And, as it is now 30 years since I made my first trip to this place to preach, and



have often been here since, so my acquaintance with the field and people made my task somewhat easier than it otherwise would have been. I visited three days alone, walking part of the time, as some homes could not well be reached with a horse. My visit was previous to communion. Most of the members gave an expression of peace and a desire to commune. But, after all, there seem to be some hindrances to keep some from communion. On Thursday, the 28th, I was accompanied by Bro. French H. White, our deacon at Job. We started in my buggy to visit in Tucker Co., perhaps 15 miles in the northern part of the territory. We held a meeting in Tucker Co. on Sunday at 10. Then we came to Dry Fork Junction, where Bro. White left me. Here at Dry Fork, where I held four meetings well attended, I was encouraged by meeting some members who had just recently been received into church membership and seem to enjoy their Christian life and want to hold to it. But, on the other hand, there were a few that preferred going back into the world and get rid of self-denial and cross-bearing. There are a few here that seem to be nearly ready to step into the Christian life. Brethren and sisters, let us unite our efforts by prayer to win them. Let us hold fast our profession of a living faith and separation from the world and thereby build by the Master's cause. On several occasions I have been pronounced a Mennonite preacher by some who knew nothing about me. I am glad if I can let my light shine so that strangers may know where I belong. On Saturday, Sept. 6, we held a preparatory service not well attended. On Sunday we held communion at Bethel Church where we had a crowded house and very good attention. Bro. R. L. Smith was present with us and assisted in the service. I should have stated that while I held meetings at Dry Fork Bro. French White was faithfully engaged in visiting members about Whitmer, Horton, and Job. If nothing prevents I expect to go to South Fork about midway between here and home to hold a few meetings next Saturday eve and Sunday, then start for home. Let us pray for the success of the good cause here and elsewhere.

A. B. Burkholder.

Sept. 8, 1913.

### Welsh Mountain Industrial Mission

Dear Herald Readers, Greeting:—It is some time since a report has been given from this place. We have great reasons to praise God for His blessings that we are receiving from day to day, feel to say with the psalmist, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness."

Services are not attended quite as well during the summer months. Pray for the day to come that the heat of the day shall not effect the interest in gathering together to worship God.

The following brethren preached for us: July 27, John W. Weaver; text, I Tim. 1:15. Aug. 11, Banks S. Winey; text, Matt. 7:13, 14. Aug. 17, David Mosemann; text, Gen. 19. Aug. 24, Daniel Gish; text, Luke 11:11.

Oh that the seed that is sown may fall upon good ground and bring the desired effect, win souls for the Master. There are two that have become tired of the ways of sin and expressed a desire to live for Jesus. Now Satan with his host is very busy, especially when he sees that one is leaving his number. Will you pray with us that they may win the victory through Jesus?

We feel to thank God for the many encouraging visits which we have enjoyed from the brethren and sisters during the past months. As we continue in the work we realize that it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Yours in the Master's service,  
Anna Martin.

New Holland, Pa., Sept. 8, 1913.

### RURAL MISSIONS

By Loma Kauffman.

For the Gospel Herald.

When the question as to which is the most needy mission field is raised we have a problem hard to solve. Being familiar with one particular field will naturally lead us to consider it of first importance. However if we are equally familiar with a number of fields, we will no doubt be unable to decide which is the most needy. Truly the fields all around us are "white to harvest." But our subject does not call for a discussion of the most needy field, however it deals with a field that is needy, and one that has been, and is neglected; namely, the rural districts. This is a real field, with real needs, and one that is not confined within the limits of any one conference district. We can truly say, The world is the field.

There are some places in our own America, bordering on heathenism; places where so far as the knowledge of God is concerned, many know no more than the heathen of India. We are told in some of the western states there are entire counties without any religious privileges whatever. In Southeastern Oregon there is a territory as large in area as the state of Vermont, without a church or denomination of any kind, and in this territory there are 20 different communities varying in size from 10 to 100

(Continued on page 396.)

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

### How long were the children of Israel in Egypt? S. J. H.

According to Ex. 12:40, 41 it was 430 years. According to Acts 7:6 it was 400 years. The difference is probably accounted for in the fact that Moses gave exact figures while Stephen spoke in round numbers.

### Kindly explain Psa. 15:5. E. P. N.

David is here describing a citizen of Zion, giving the points of faithfulness, among them a refusal to put out his money to usury. Under the Jewish dispensation it was unlawful to charge interest or usury. And there are some today, forgetting that the old law was abolished and that we are now under "a better covenant," strongly urge that the taking of interest is still wrong. That theory can be consistently held by those only who still acknowledge their allegiance to the Mosaic law, and who neither charge or give rent and who are not partakers with the sins of the money-lenders by borrowing money and paying interest. Finding nothing in the New Testament law against reasonable rates of interest, we have nothing to say against the man who has been favored of God in this world's goods and who in turn favors his fellow-men by the use of money when the same is an advantage to the borrower.

### Who is meant by the "mixed multitude" in Ex. 12:38? A brother.

Evidently there were many camp followers who were not Israelites. It has been suggested that because of the distressing conditions in Egypt at this time many Egyptians were eager to get away and seized the opportunity to escape with the Israelites; also that a desire to know what the Israelites would do in their sacrifices may have impelled many to follow them. It is altogether likely that there were foreigners in Egypt at the time who like the Israelites were anxious to get away. That this "mixed multitude" were not Israelites is clear from the reading of the context. That they were afterwards a means of trouble is evident from Num. 11:4. The Church today is often hindered by the "mixed multitude" which are members only in name and are not part of the "real Israel" which constitutes the true Church of God.



# Family Circle

## WHERE TRUE HAPPINESS IS FOUND

Where can true happiness be found?

I asked a petted prince,  
With wealth and luxury all around;

Have you a lasting peace?  
"Of creature comforts I have all  
That gold and labor can supply,  
But of true happiness I have none,"  
He sadly made reply.

I turned me from the house of wealth  
And sought it in the street;  
I met a beggar, old and blind,  
Who walked with weary feet  
From morn till night in search of bread  
His hunger to appease,  
Within his bosom sorrow lay,  
He had no happiness.

From doctors, lawyers, teachers great,  
I sought an answer true,  
Have you the secret lotion found  
To heal our human woe?  
On every face I saw the trace  
Of sorrows, pains and cares;  
The poor and great both shared one fate,  
No happiness was theirs.

Where can true happiness be found?  
In weariness I cried,  
When I had sought the world around,  
All earthly ways had tried.  
At last I met a humble saint  
Who this simple secret gave,  
Go, get in favor with your God,  
Then happiness you'll have.

I mourned my sins with bitter tears,  
As to the Lord I turned,  
He took me in and stilled my fears,  
Tho' Him I long had spurned.  
Then lasting peace and happiness  
Came flooding through my soul,  
O praise the Lord, whose love and grace  
Has saved and made me whole.

—Fannie Landis in Herald of Truth.

## PURITY

By Grace E. Herr.

For the Gospel Herald.

A writer tells of going with a party down into a coal mine. On one side of the gang way was a plant which was perfectly white. The visitors were astonished that there, where the dust was constantly flying this little plant should be so pure and white. A miner who was with them took a handful of coal dust and threw it upon the plant, but not a particle adhered. Every atom of the dust rolled off. The visitors themselves repeated the experiment but the coal dust would not cling. There was a wonderful enamel on the folds of the white plant to which no finest speck could adhere. Living there amid clouds of black dust nothing could stain its snowy whiteness.

This is a picture of what every young Christian should be. This is an evil world. We go among the ungodly continually in our daily walk and work, unholy influences breathe about us; but it is our mission to be pure amid all the vileness, undefiled, unspotted from the world.

If God can make a little plant so that no dust can stain its whiteness, can He not by His grace so transform our heart and life that no sin can cling to us? If God can keep a little flower stainless, white as snow amid clouds of dust, can He not keep hearts in like purity in this world of sin?

Purity is a quality that belongs to God. It is part of His character. James says, "The wisdom that is from above is first pure." Purity is undefiled, unadulterated, unmixed with anything that defiles. It is like the light in which no darkness can abide.

God's character is irreproachable. His eyes are too pure to look upon any form of iniquity and sin with approval. As is the purity of the Father, so is that of the Son. His life on earth in the flesh was one of spotless purity. His doctrines were pure, untarnished with unholy motives and precepts of men; His conduct not affected by selfishness; His life a perfect example to all.

When any one turns to the New Testament and looks upon the life of Christ as portrayed there in its gentleness, its purity, and its tender compassion he will grow like Him, and others will see in that one a purity and a beauty and a goodness too, that will remind them of the Master. They will know that that Christian is working toward perfection.

Christ's followers are to be the salt of the earth. Salt is a symbol of the purity of the Christian's speech. It is also a symbol of a pure life. In Colossians we read, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." If our speech is always with grace, the grace of God must be with us. His Spirit must have full possession of our hearts.

Pure speech does not always consist in words that are faultless, but of those that come from a Spirit-filled life. Our life should be spent in the service of God and our work and testimony on the side to help our fellow-man.

A pure inner life affects the outward conduct. Every child of God can choose to a large extent the associates he seeks or the character of the gatherings he attends during leisure hours. If we would keep the purest fellowship we need to seek the associations of those who delight in things that are noble and pure. Every gathering that sets a Godless pleasure as its aim is sure to draw a company which is unsafe for the Christian.

We shall illustrate one of the ways by which we can be useful and help promote the cause of purity from "The Story of a Lily."

"In the bottom of a lake a slender blade of green pushed its way up through the ooze and mud. By and

by it touched the surface. The sunshine warmed it and its leaves spread out on the water. Then came a fair, sweet morning when the bud opened and became a flower and lay on the lake as white and stainless as a baby's soul, and the breath of it was sweeter than any perfume. The flower was very glad but soon it began to sigh, 'I am very sweet and beautiful but why am I out in this lonely place where no one comes to see me and admire me?'

"Then that very day a poet came and saw the lily, and was inspired by it to write a sweet song which went forth in a book and sang itself into many a heart. Next day an artist came that way and when he saw the flower he made a sketch of it, and in his studio in the city he painted it and hundreds saw his picture and caught a thought of purity from it. The lily was a blessing to the world, though it lay there in such obscurity.

"Still it sighed, 'I am of no use here, though I am so lovely. Ugly weeds sometimes heal the sick, but I am doing no good.' Then another visitor came that way. He was neither poet nor artist, but in his eyes there was a soft tenderness which told of a loving heart. He bent down and plucked the lily. A shudder ran through it as it felt itself torn up by the root, and lifted out of the water and it fainted away. By and by it awoke and now it was in a long narrow room with rows of beds and in every bed a sick child. As the flower opened, the children's eyes turned toward it in wonder and its perfume poured out and filled the ward. The lily at last had found its place of usefulness and blessing through sacrifice. It had been torn up by the roots to become a blessing in the children's ward."

You understand this little parable. Many a life grows up in some obscure place and sighs because of the gloom and the hard circumstances. But at length it bursts into beauty, overcoming the hindrances like the lily on the water. Yet it sighs because no one sees its loveliness. It longs to be of use. Then one catches a glimpse of the fair young life and goes away to live more purely, more unselfishly. Still rises from the heart the sigh to some larger work. God hears the sigh, and the lovely life is transplanted, perhaps into some place of service where the beauty will be a benediction to weary ones and where the gentle hands will minister to pain or sorrow; or perhaps to a place where the alabaster box of love must needs be broken to fill a home or a community with its fragrance.

There are many consecrated lives whose sighs and prayer for usefulness to live more purely have led to a mission of self sacrifice.

Churchtown, Pa.



## Sunday School

For the Gospel Herald.

Lesson for Sept. 28, 1913.—REVIEW

**Golden Text.**—Thou art a God ready to pardon, gracious and merciful, and of great kindness.—Neh. 9:17.

**Introductory.**—Again we pause in our study of the life of Moses and his people, and review the career of this people as studied during the past three months. As the life of the nation during this period is substantially the life of Moses, we shall give the review in a brief biographical sketch of this remarkable man.

**Life in Egypt.**—At the time of the birth of Moses his people were suffering severe persecutions at the hand of Pharaoh. Their prosperity had been so remarkable that the new dynasty of kings that had conquered the land since the death of Joseph feared that Israel would take possession of the country and hold the rest in subjection. Hence the decree that all the male children born to Hebrew women should be destroyed. It was at this stage of the history of Egypt that Moses was born.

Moses' mother was exceedingly anxious to save her child. Keeping him hidden for three months, she finally cast him upon the waters and committed him to the Lord. It was here Pharaoh's daughter found him and adopted him as her child. His mother was again placed in charge of him, and his first years were under the care of a pious, God-fearing mother.

Taken back to the court of Pharaoh, Moses "was learned in all the wisdom of the Egyptians," and became a great man among them. But he was not destined to become ruler of Egypt. God had another work for him. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." Espousing the cause of his people, the wrath of Pharaoh was raised against him and he fled for safety to the land of Midian.

**Life in Midian.**—Here, because of kindness to Jethro's daughters, he won the gratitude of that man, and was afterwards married to one of his daughters. Here he remained forty years, evidently in charge of his father-in-law's flocks during this time. Here was the time of preparation, during which time he was brought to the position in which he learned to know that he was nothing and God was everything.

**Call to His Life Work.**—It was while he was faithfully herding his father-in-law's flocks that the Lord appeared to him in a burning bush, told him of the sad plight of his people, and commanded him to go back and lead them out of Egypt into Canaan. It was a great struggle for Moses to give his consent, but finally the Lord

prevailed, offered Aaron as Moses' spokesman, and Moses got ready and departed for Egypt. This was now the beginning of the third and most active period of his life. He had spent forty years in Egypt, forty years in Midian, and he was yet to spend forty years as the deliverer and law-giver of his people.

**The Deliverance.**—Through the overruling providence of God, Pharaoh was overwhelmed and the Egyptians prepared to let Israel go, at the same time Israel was prepared to make the change. Ten terrible plagues visited Egypt. Time after time Pharaoh relented, but as surely hardened his heart and refused to let Israel go after the plagues were stayed. Finally, with the slaying of the first-born, the pressure became too great and all Egypt urged and helped Israel to depart. Even then the hard heart of Pharaoh impelled him to pursue Israel with the determination to bring him back, but the Lord again intervened and overthrew Pharaoh and his host in the Red Sea. Safe on the other side, Moses and his people sang the song of deliverance.

**Wilderness Wanderings.**—Though delivered from the bondage of Pharaoh, the trials of Israel were not at an end. The hosts of Israel learned that a profession of religion is not all there is to the journey to the promised land. There was a wilderness just ahead of them, and the promised land was inhabited by hostile giants. When they faced the actual hardships of the journey they murmured against God and against Moses. The Lord was gracious to them and supplied them with food and drink. The bitter waters of Marah were made sweet, and the sending of quails and manna satisfied their hunger. Coming to Mount Sinai God manifested His power in thunderings and lightnings and burning mountains and a terrible noise. In the midst of these demonstrations of power He gave them the law at the hands of Moses. The ten commandments have been considered at length, and need not be considered here. They are to the Old Law what the Sermon on the Mount is to the New. The people vowed obedience, and in due time passed on. We have followed them in their wanderings, the last glimpse of them being the worship of the golden calf. The remainder of their journey is recorded in the lessons of the next quarter.—K.

We can not be too careful in fostering in the child a perfect concept of the characteristics of God. He is the child's perfect ideal.—D. H. Bender.

The more unsaved members we receive into the Church, the worse we are off in the end.—Daniel Brenne-man.

## Our Young People

THE GRACE OF GIVING.—II Cor. 8:1-7

Topic for October 5

MOTTO

"God loveth a cheerful giver."

OUTLINE OF TOPIC

- I. **The Grace.**—Grace is a quality of character. The grace of giving is that quality that yields itself to the service and assistance of others.—II Cor. 9:9.
- II. **The Motive of this Grace.**—
  1. A desire to do good.—II Cor. 9:7; Matt. 6:1-4.
  2. As the stewards of God's gifts.—I Pet. 4:10, 11.
  3. Because of compassion.—I Jno. 3:17.
  4. For Jesus' sake.—Col. 3:17.
- III. **The Promises of Blessing.**—
  1. Treasure in heaven.—Luke 12:38.
  2. Prosperity in labors.—II Cor. 9:8.
  3. Happiness.—Prov. 14:21.
  4. Special care from God.—Psa. 41:1-3.
- IV. **The Service of this Grace.**—
  1. Helps the poor or needy.—Eph. 4:28.
  2. Furthers the messengers of God.—I Cor. 16:10, 11; III Jno. 5:8.
  3. Builds houses of worship.—Hag. 1:8.
  4. Brought salvation to the world.—II Cor. 8:9.

STUDY OF THE TEXT

II Cor. 8:1-7

**"Riches of their liberality."**—In spite of affliction and deep poverty there was an abounding liberality in the hearts of the Macedonian brethren. Privation is no hindrance to a growth in the grace which is the gift of God.

**"To their power . . . and beyond their power they were willing."**—The actual reality of the grace was manifest in doing what they could and the willingness to do more was manifest in their "much entreaty" to have their gifts accepted.

**"First gave their own selves to the Lord and unto us by the will of God."**—No gift can be an acceptable offering to God without a personal dedication. The power of the gifts of the Church lies in the fact that they are ready to give themselves to one another, especially to those who may be the special instrument of God's grace. By united effort greater and more far-reaching work can be conducted.

**"Abound in this grace also."**—Our Christian character is imperfect without abounding in the grace of giving.

PERSONAL THOUGHT

Let us reflect upon the spirit of those who have given their lives and their substance to the good of the cause. May it lead us to yield ourselves to Him who can make the same grace abound in us.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, Give.
2. What can I Give?

For Young People.

1. The Gift of a Giving Grace.
2. The Cultivation of the Gift.
3. The Joy of the Giver.
4. Proper and Improper Motives.

For Older People.

1. Methods of Raising Missionary Funds.
2. Willingness.
3. God's Financial Plan.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, SEPT. 18, 1913

## Field Notes

Bro. E. D. Hess of Masontown, Pa., is expected to assist in the communion services to be held at Springs, Pa., Oct. 5.

German Martyr's Mirror.—We are still receiving inquiries concerning this book. We would be glad to hear from those having any copies on hand and wishing to dispose of them. Write to Levi Mumaw, Scottsdale, Pa.

Bro. J. B. Smith and wife of Hesston, Kans., returned to their home Sept. 5, after a stay of several months in Ohio and other states.

Bro. S. H. Miller of Shanesville, O., expects soon to leave for Nebraska where he has been called to assist a few weeks in Bible conference work.

Bro. Peter Unzicker and wife of Tuleta, Tex., worshiped with the Springs, Pa., congregation on Sunday, Sept. 7. Bro. Unzicker's message was much appreciated.—M.

Bro. Daniel S. Beachy of Norfolk, Va., a minister in the Conservative Amish Mennonite Church, passed to his eternal reward and funeral services were announced for Sept. 10.—M.

On account of sickness Bro. J. D. Brunk, director in music in Goshen College, can not be at Lititz, Pa., in this month, as he had intended, but expects to be there some time in October, the Lord willing.

The Youngstown Mission opened up its kindergarten work recently with an attendance of forty children. This is a new department for the work of our missions, and we trust it may prove strengthening to the cause.

Publication Board Meeting.—The Lord willing, the next regular meeting of the Mennonite Publication Board will be held with the Liberty congregation near South English, Iowa, Oct. 25 and 27, 1913. Fuller announcement later.

Sunday School Meeting.—A program of the sixteenth annual Sunday school meeting to be held Sept. 29, 1913, at the Midway Church, near Columbiana, Ohio, is before us. It is a good program, a good meeting is in prospect, and a good attendance is desired.

From several sources in the Middle West we have received word that refreshing rains had fallen and the long continued drouth was broken. May God be praised, and may continued prayers ascend that refreshing rains may fall into the souls of many that are yet outside the fold of Christ.

Word reaches us that Sister Sophia Blosser, wife of Bro. Henry Blosser of Harrisonburg, Va., whose serious illness while on a visit near Hagerstown, Md., last winter was chronicled in these columns at the time, passed to her eternal reward on Tuesday, Sept. 9. She was a faithful member of the Church, and her departure will be keenly felt. May God comfort the bereaved. Obituary notice later.

Bro. J. A. Ressler of Scottsdale, Pa., worshiped with the congregation at Masontown last Sunday, filling regular appointments.

## Correspondence

Johnstown, Pa.

Dear Readers of the Gospel Herald, Greeting,—We have just passed through a season of showers of blessing. On Tuesday evening, Aug. 26, we met in the Weaver M. H. in the capacity of a Sunday school conference. There were present about 70 brethren and sisters from other parts of the country: namely, Oregon, Illinois, Indiana, Ohio, Canada, Dharmatari, India, the greater part of the 70 being from surrounding counties. The evening session was impressive because the speakers seemed to be filled with the mission spirit to such an extent that we could feel the very presence of the heavenly Father. The three sessions held Aug. 27 were also marked by the presence of the Holy Spirit.

Thursday morning Bro. Benjamin Weaver of Union Grove, Pa., was used by the Lord to preach a heart-touching conference sermon. The church conference throughout was spiritual, peaceable, and a few very important subjects were earnestly discussed in harmony with the teachings of the Bible.

It is evident, brethren, that when such an heavenly feast is enjoyed that some one had done some praying previous to the meeting. Was this praying done by you my brother, my sister, or was it done by the officials of the Church only? But the prayers were offered, the sessions of the meeting were held, and were all inspiring. But the time for the meeting came to a close, and farewells had to be said. Dear people, is it not true that when such an heavenly feast is enjoyed and our souls are refreshed that we should thank the Lord for the privilege? Let us pray for one another, and for the whole Church, that the Christ life may shine out through all our lives, and thereby others outside the fold of Christ may be led to glorify our Father in heaven.

Levi Blauch.

Sept. 3, 1913.

La Junta, Colo.

(Holbrook congregation.)

Spared and blest, we again write a few lines for the Herald. After liberal donations and steady help by the brotherhood we gladly say the new house of worship is just about completed. The Lord willing, we will dedicate this new building to the worship of the true God, Sept. 14. We feel



to rejoice again to have a church house and also to thank all who have helped to lift our burden. Will write more in future in regard to a report, etc. May the love of God keep us all as brethren, faithful and willing to help and pray for each other.

In His service,  
A. F. Burkholder.

Sept. 6, 1913.

#### Wolftrap, Va.

Greetings of love to all our Readers:—On Aug. 30 Bro. Samuel Rhodes and wife came into our midst and stayed with us four days. While here Bro. Rhodes preached three interesting sermons. One thought that he asked us especially to remember was, "God is perfect perfection." If we take His way instead of ours and study His will we find His plans perfect, and unchangeable. We are having some fine rains now. Health generally is good, so far as I know.

Lydia Harman.

Sept. 6, 1913.

#### Middlebury, Ind.

Dear Herald Readers:—We feel to praise the Lord because we have been permitted to enjoy another season of refreshing blessings during the past week, the Sunday school conference being held at this place. We were blessed with fine weather, a large attendance, and good order, which was much appreciated.

Many good thoughts were presented, and we as a congregation were very much encouraged to go on in the good work. We can truly say, "praise God from whom all blessings flow." Many of us have resolved to set our standard higher, profiting by our mistakes in not repeating them. May we as a band of workers stand united in our efforts for lost ones, and in our Sunday school work.

Anna Keyser.

Sept. 8, 1913.

#### Farmersville, Pa.

Beloved Readers of the Gospel Herald, Greeting you all in the joy of the Lord:—It gives such pleasure to testify that in His name "the poor among men shall rejoice in the holy one of Israel." May we all submit ourselves to a life of usefulness in His service wherever we are. A guardian angel whispers "Courage, my child, for it is my will."

It is with thanks that I accept this blessed privilege to visit you all by writing tonight from the place of my brother Elam where I am at house-keeping for some time. "God's will be done."

The command "write often" came from at least a few of my dear western friends. Am sorry it did not happen, owing to the busy season of the year.

Please read Deut. 6:11 and 12. The farm life indeed is very comfortable if compared with the Missions, Sanitarium, Old People's and Children's Homes.

Shall this hinder some one's faithfulness to fulfill every duty of entering the field again? "Here am I, O Lord, send me." As ever,

Lizzie M. Wenger.

Sept. 8, 1913.

#### Carver, Mo.

Dear Herald Readers, Greeting in Jesus' Name:—"Oh give thanks unto the Lord because his mercy endureth forever."

On Sunday morning, Aug. 31, Bro. C. Z. Yoder of Wooster, O., began a series of meetings. So far we have been listening to some very interesting and impressive sermons. In spite of the hot weather and the busy farmers the meetings have been well attended. Bro. Yoder has a meeting each evening for the children, which is very interesting and instructive.

We believe that the future of our church here depends much upon the children of our community.

May God's choicest blessings be with us in these meetings. Pray for us that many souls may be born into His kingdom.

Nora Calfee.

Sept. 9, 1913.

#### Flanagan, Ill.

Greeting in the Worthy Name of Jesus:—Since my last writing Bro. Joseph Eigsti of Manson, Iowa, and Bro. Joseph Burke of Tiskilwa, Ill., Bro. Andrew Schrock of Metamora, Ill., have been here. We are always glad to have ministering brethren to visit us. We are looking forward to a profitable time as our Bible conference begins tomorrow.

Bro. Arthur Slagel left for Chicago to help along in the cause of the Lord at the Home Mission and to prepare himself for better service. May his going cause many more to become more concerned about their own and other people's salvation.

In His name,  
Lydia H. Smith.

Sept. 9, 1913.

#### West Liberty, Ohio

An interesting children's meeting was held at Bethel Church Sunday evening, Sept. 7. The exercises consisted of songs, recitations, Scripture orations, essay, etc., by the children of the Oak Grove and Bethel congregations. The house was crowded, the interest very good, and the children all performed their part nobly. Sister Freda Hetzel had charge of the exercises.

Sept. 9, 1913.

#### Fentress, Va.

Dear Herald Readers, Greeting:—We feel to say with David of old, "Blessed be the Lord who daily loadeth us with benefits. Even the God of our salvation. Selah." We had our Bible conference from 1 to 6 inst. Bro. David Garber of Alexandria, Va., was instructor. Among the visitors from other places were I. F. Swartz and wife, and Hattie U. Hottel of Blooming Glen, Pa. Bro. Swartz served as moderator, and preached some helpful sermons in the evenings, also Sister Sallie Gottsholl took part in the work, Bro. Claude H. Keagy of Hanover, Pa., and Sisters Elizabeth A. Hoffmaster, Fannie H. Eshbach, and Fannie M. Becker, all of Millersville, Pa., Bros. John B. and H. H. Martin and wife of Hagerstown, Md. Bro. John took an active part in the Sunday school and young people's meeting. The conference throughout was very interesting and full of life. Among other visitors were Sister Agnes and Ada Lehman of Pennsylvania.

On Sunday, Sept. 7, Bro. Abraham Sperau and wife of Rockingham Co., Va., came here. Bro. Sperau also took part in the work. On the same day Bro. George R. Brunk and Bro. A. F. Eby and their wives, all of Oyster Point, Va., arrived. Bro. Brunk filled the appointment in the morning, preaching a good sermon.

Our home brethren on programme were E. R. Miller, Clayton Bergey, J. M. Eby, S. D. Kurtz, Wesley Shad-dinger, and A. D. Wenger. Hope we may all be built up and grow stronger from day to day in the inner man and our influence may go out for good. Four precious young souls confessed Christ as their Savior, which brought joy to our hearts. May God bless them. Pray for the work here.

I. W. Eby.

Sept. 11, 1913.

#### Elizabethtown, Pa.

Following is the program of the Sunday school workers' meeting to be held at the Elizabethtown Church Sept. 25, at 7:15 P. M.:

Lesson for Oct. 5, Henry Garber, Mt. Joy.

Oct. 12, S. B. Landis, Elizabethtown.

Oct. 19, Reuben Miller, Good's.

Oct. 26, Edward Heisey, Elizabethtown. Cor.

#### Hesston, Kans.

Dear Herald Readers, Greeting:—The Hesston Academy and Bible School entered on its fifth year yesterday. So far eighty-one students have registered in the different departments—Academic, Normal, Elementary Bible and Advanced Bible.

(Continued on page 396.)



## Miscellaneous

### THE REFINER'S FIRE

He sat by a furnace of seven-fold heat,  
As He watched by the precious ore,  
And closer He bent with a searching gaze  
As He heated it more and more.

He knew He had ore that could stand the  
test,  
And He wanted the finest gold  
To mold as a crown for the King to wear,  
Set with gems of a price untold.

So He laid our gold in the burning fire,  
Tho' we fain would have said Him  
"Nay,"  
And He watched the dross that we had  
not seen,  
As it melted and passed away.

And the gold grew brighter and yet more  
bright,  
But our eyes were so dim with tears,  
We saw but the fire—not the Master's  
hand,  
And questioned with anxious fears.

Yet our gold shone out with a richer glow,  
As it mirrored a form above,  
That bent o'er the fire, tho' unseen by us,  
With a look of ineffable love.

Can we think that it pleases His loving  
heart  
To cause us a moment's pain?  
Ah! no, but He saw thro' the present cross  
The bliss of eternal gain.

So He waited there with a watchful eye,  
With a love that is strong and sure,  
And His gold did not suffer a bit more heat,  
Than was needed to make it pure.

—Anon.

### SPECULATION

By Oscar Burkholder.

For the Gospel Herald.

I have long felt that professors of Christianity should be more decided in their views upon this subject than they are. Many of us are opposed to speculation, but we are afraid to say or do anything to stop its progress among us. My voice is only one among many, but by the grace of God I raise it fearlessly against this evil in the hope that some may be influenced to take a more decided stand on the side of truth.

In the first place I do not want to be misunderstood. We must distinguish between investment and speculation. Both are legal according to the country's laws, but whether both are lawful according to Scripture is what I would like to show.

That certain investments are in accordance with God's Word is very evident when we read the parable of the talents. Because the first who received ten talents traded with them and gained other ten, he was commended for it and rewarded accordingly; likewise the second who received five talents. But not so with the third who hid his Lord's money. He was

condemned and also received his reward according to his works. So we see that with the wealth or property with which we are entrusted we ought to use it in such a manner that it will increase. But we must do so in accordance with Scripture or the judgments of God will be hanging over our heads.

Now then, that an investment may be according to the will of God, let us also ascertain the motive that is behind it. Is it to double the working force of God's people? If so, well and good, and may God aid you to make still greater profits. Is it to increase the amount that you are regularly giving to the Lord? God bless you if such is the case. Because everyone that is interested in the cause of Christ knows only too well that men and money are needed to spread the Gospel as never before since the creation of the world. Oh, that we had many more brethren and sisters who would devote their time and ability to the making of money for the extension of Christ's kingdom here upon the earth. Instead of that, and in keeping with the spirit of the age, the love of money has taken possession of so many hearts that it makes one tremble at the outcome. It is that spirit that has crept into our midst and has prompted numbers to place their money into some wildcat mining scheme, or still wilder, western town lots that they have never seen and never very likely to see, when it is a question of whether they exist.

We all know the excuses that were given when the invitations were sent out for the great supper. One said he had bought a piece of land and must needs go and see it. No doubt every one of us has seen how ridiculous such an excuse appeared to the host and it is little wonder that such a fearful sentence was passed upon him. But does it not appear just as ridiculous, and even more so, when we consider the enlightened age in which we are living to allow one's self to be persuaded by some land shark to buy something that he has never seen, nor has the land agent seen it, and neither one ever expects to see it? And still worse, that any one of us should be so blinded by our own selfish desire for more wealth as to become one of these sharks and coax and persuade others to give us their hard-earned savings for nothing in return. May God in His mercy save all of us from such a catastrophe.

The difference, then, between an investment and speculation is that one is comparatively safe and the other is a game of chance. Here is the great reason why a Christian cannot even think of using his money for such a purpose.

Most of us will oppose, without any degree of hesitancy, the gambling at cards, and we also strenuously op-

pose gambling in stocks of any kind; but when the opportunity is given to make phenomenal profits by speculating in western lands many jump at the chance. Some one must lose or has already lost what you have gained, and probably becomes poor through the operation. Is such a thing right for any man, let alone a Christian? I believe in calling a spade a spade, and if those who are playing games of chance at cards, etc., are gamblers, what are those who take equally as great a chance in western lots? If it were not for the fact that the agents speak such glowing terms of the great opportunity to become rich at one move without any effort, and that this information appeals to the carnal welfare of men so forcibly hardly anyone would be persuaded to hand over their money. But because the love of money has a larger place in men's hearts than their love of God, they will cast away their influence in the Church, their usefulness to humanity, yea, even their hope of eternal life, all for the outcome of a game of chance, a gamblers' reward.

I believe it is our duty to take our stand against this form of gambling as firmly as we do against any other, and to endeavor to persuade men not to be influenced by any one to be caught in their carefully prepared schemes.

Breslau, Ont.

### HOW TO MAKE OUR SUNDAY SCHOOL A BLESSING TO THE COMMUNITY

By Lydia Oyer.

For the Gospel Herald.

When God made the universe, every living thing that He created, He blessed; that is, He set it apart for some special purpose, or made it to be of some special good to mankind. Again after the transgression, and after the flood, He blessed Noah and his sons, commanding them to replenish the earth and have dominion over it. But with the increase and growth of the human race sin also increased and abounded so that always, in each succeeding generation, God found it necessary to select from among the people one who was best fitted and most willing to obey the Lord's commands, to be a leader of, and spiritual advisor to those who wished to serve the true and living God. All through the ages, as we find it recorded in the Scriptures, God had a chosen people whom He blessed and instructed, and led in the paths which He had mapped out for them.

When Abram was called to leave his native land and kindred, "not knowing whither he went," the Lord said to him, "I will make of thee a great na-



tion, and I will bless thee, and make thy name great, **And thou shalt be a blessing.**" Abram faithfully standing the tests and proving obedient, God could promise him still greater blessings, making an everlasting covenant with him, through which all the nations of the earth could eventually be blessed. The reason of all this was, quoting the Lord's own words, "**Because thou hast obeyed my voice.**" Herein lies the secret of success in the Christian's life, and in any line of Christian work—strict obedience to God, so that He can bless us and make us a blessing to others.

It seems rather difficult, if at all possible, to tell just how **our Sunday school** might become a greater blessing to the community, because it is composed of so many individuals, upon each of whom lies great responsibilities, and with the responsibilities there are also great possibilities of being a blessing as we go through life. The success of our Sunday school and the blessing it proves to be to our community, depends upon **each member** of the Sunday school, rather than upon the Sunday school as a whole, for each individual is a part of the school and only as each individual professes, lives, prays, and acts, can the Sunday school be owned and blessed of God, and made to be a blessing.

We naturally think of the superintendent first of all, because he is at the head of the school. While "God is no respecter of persons," but has one standard of Christian living for all, yet some persons, by virtue of their calling, or position, and the greater influence they exert over more people, are duty bound, and should be impelled by the "love of Christ, which constraineth us," to be "an example of the believer in word, in conversation, in charity, in spirit, in faith, in purity," and should "give attendance to reading, to exhortation, to doctrine." If we, as a Sunday school, would be a **great** blessing to the community we need a superintendent who is perfect in so far as a Christian is privileged to be perfect.

Then we think of the teachers who are only ordinary human beings, but if they wish to be a blessing to their classes, and to the community in which they live, they must live above the ordinary moral life, in close touch with God, burdened for the welfare of souls, in the Sunday school and out. Suppose we have twenty teachers in a Sunday school, only half of the number being really consecrated to God, and filled with the Holy Spirit. They are doing their best to bring the Gospel message to those within their reach and the value and results of their work can never be told, this side of eternity. The Sunday school in which they are being used cannot help being a blessing to many, notwithstanding the inefficiency of the remaining ten teach-

ers. But think how much greater a blessing the same Sunday school would be, how much farther it could reach out, and how much better in every way it would be if **every** teacher were as the Spirit-filled ten!

Then let us suppose that of these ten classes, half of the pupils in each class are also consecrated. They may not be unusually bright or able to do everything that is asked of them, but they are willing to take their places. If they have splendid gifts and talents, they are willing to use them; if their talents are small they will not withhold them; they know how to be orderly and attentive; they know how to "behave themselves in the house of God." Surely, being consecrated, they enter the house of worship reverently, prayerfully, and joyfully. On the strength of God's promises it could not be otherwise than that such pupils would be a blessing to the Sunday school, thereby helping to make the Sunday school a blessing to the community. But what of the other pupils who could be just as great a blessing were they as fully yielded to God?

Low Point, Ill.

(To be continued.)

## TWO SHOCKED TO DEATH AT MOOSE INITIATION

Birmingham, Ala., July 25.—Donald A. Kenney, a chauffeur, and Christopher Gustin, an iron molder, were killed Thursday night by an electric shock at the local hall of the Loyal Order of Moose.

An initiation was in progress, and it is said that an electric shock was a part of the ceremony.

In some way, not yet explained, Kenney and Gustin, it is stated, received too much current.

It was at first thought the two men had fainted and they were hurried to a hospital, where both died soon afterward.

Lodge officials have made no statement regarding the affair.—Christian Cynosure.

Good things do not come of themselves. They must be sought, many a time struggled for. "Every place that the sole of your foot shall tread upon, that have I given you." Such was the statement of God to Israel. The land was given them. Yet it had to be fought for! God's gifts are not bestowed without something on our part of effort to secure the gift. But what a promise attends the entering upon the struggle! "I will be with thee; I will not fail thee, nor forsake thee; only be thou strong and very courageous."—The Friend.

## SEVEN ABOMINATIONS

(Proverbs 6:16-19.)

By W. S.

For the Gospel Herald.

The word abomination means something to be detested, hated. It is often used in the Bible to describe those things that work against God's will and His righteousness.

The first named in these verses is a **proud look** and seems to apply particularly well to the present time, as many who possess wealth or position or even education esteem themselves above those who have not had these privileges, showing their pride by their proud look and haughty manners, forgetting that these may have made better use of their opportunities than they. God says (Isa. 2:11) that the lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down and the Lord alone shall be exalted in that day, and in Jas. 4:6 we read that "God resisteth the proud, but giveth grace unto the humble."

God does not see as man sees, and many things that are highly esteemed among men are abomination in the sight of God. Luke 16:15. He is no respecter of persons, so will give grace only to those who have given all that they have to Him and humbly serve Him.

The second abomination is a **lying tongue** and is one that most people need beware of, as "the tongue can no man tame." "It is an unruly evil, full of deadly poison." We must ask God to help us if we would control our tongue and say only that which is pleasing to Him.

The third abomination is **hands that shed innocent blood**. This one perhaps does not seem to apply to us, but in I Jno. 3:15 we read that even "who-soever hateth his brother is a murderer." God will fill our hearts with love and compassion to all, if we will obey Him.

The fourth is **an heart that deviseth wicked imaginations**. This seems to include all the others, as without the thought the act will not be committed. Even David, a man after God's own heart; prayed, "Create in me a clean heart, O God, and renew a right spirit within me." So must we pray, if we desire to be free from all the evils here named.

There will be none of these things in heaven, for in Rev. 21:27 it is written: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

May God open our eyes that we may see these evils and be willing to resist them.

High River, Alta.



## WAS PHARAOH DROWNED IN THE RED SEA?

By R. B. Metzler.

For the Gospel Herald.

The above question was asked in the Sunday school last Sunday. It seemed to be somewhat undecided to some of the brethren. I will give a few Bible references. Ex. 14:6: "And he made ready (Pharaoh) his chariot, and took his people with him: and he took six hundred chosen chariots of Egypt, and captains over every one of them." It says and all the chariots of Egypt besides the six hundred, it does not say how many more. "I will get me honor upon Pharaoh, and upon all his host, and upon his chariots and upon his horsemen; and the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh upon his chariots and upon his horsemen." How did God want to get honor upon Pharaoh? By drowning him with all the host that went with him.

Ex. 15:19: "For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them." Now, where was Pharaoh when his horse and his chariot went in? He was in it. I believe that he was in front of the company, for it says he took the Egyptians with him. It does not say the Egyptians took him along. The German translation is much plainer: "Und der Herr liesz das Meer widder ueber sie fallen."

There are other references which point to the fact of Pharaoh being drowned, but let this suffice. The last thing that we read of the idol worshipers in the middle of the sea they acknowledged that there is a God. When the Lord took off their chariot wheels thy said, "Let us flee from the face of Israel, for the Lord fights for them against the Egyptians." Their cup was full, the day of grace was past.

North Lima, Ohio.

## THE SUNDAY NEWSPAPER

Next to the saloon perhaps the most harmful thing in the life of the people is the Sunday newspaper. A Christian man ought to be ashamed to have such a paper brought to his door on the Lord's day morning. The man who reads the Sunday newspaper and then attends a church service is no more able to enjoy that service than he is able to enjoy a substantial meal after filling himself with pastry. But the people who read these papers seldom attend a religious service. The highly colored concoctions that are served up to them every Sunday take away all real interest in God and His kingdom. These papers are full of the grossest exaggerations and give the reader an

utterly false view of life. The pictures are often indecently suggestive. The wildest and most nerve-racking stories are prominent features. A bar of castile soap is rubbed up into froth and foam until it fills a hogshead. The man who spent all day Sunday devouring the columns of the Sunday newspaper must feel like a balloon when he goes out to work on Monday. One would think that it might be a real pleasure to get away from the brutality and sordidness of the newspaper for at least one day in the week and think along a higher level. The average newspaper is so full of lies, and dishonest articles, and money bought judgments, and horrible details of crime, and the whitewash of men who ought to be behind the bars, that it is a disgrace to American civilization. But the Sunday newspaper is the concentrated essence of all the week's foulness thrust into the Holy Sabbath and flourished in the face of the Almighty. Men: for the sake of our children, for the sake of your own mental development, for the sake of Christ who lived and died to make you clean, keep the Sunday newspaper out of your home.—W. C. T.

## CORRESPONDENCE

(Continued from page 393.)

The student body represent eleven states and one foreign country. A number more will come later, but our attendance has been reduced somewhat on account of the failure of crops in the west caused by the prolonged drouth.

The term address was given by Bro. J. B. Kanagy, who returns to the school this year as a regular member of the faculty. The other new members of the faculty are Sister Mary Gish of Millersville, Pa., who also serves in the capacity of preceptress.

The assistant teachers are Bro. Paul Erb and Sisters Grace Coopridner and Siedie King, the last named being matron.

Bro. J. B. Smith and family returned from their visit to Missouri, Ohio, and Ontario a few days before the opening of school. Bro. S. reports interest good in true Christian education among our people.

Bro. Allan Good returned today from a visit to his home at Didsbury, Alta. We are sorry to have Bro. and Sister Good leave us, but pray God's blessing upon them in their new field of labor at the Argentine Mission, Kansas City.

The long dry and hot spell was broken this week by a very refreshing rain, and we enjoy the cooler atmosphere very much. May the Lord send us showers of spiritual refreshing and keep us true to Him and His cause during the school year.

D. H. Bender.

## MISSIONS

(Continued from page 389.)

families each, that not only want, but are eager for a church. There are other great, rich valleys being rapidly settled, but where there is not one sermon in a year.

In southwestern Oregon there is another scope of about 1500 square miles in which live at least 2,500 people, mostly Americans, and no denomination is doing any work whatever in the whole community. They are absolutely without any church privileges.

One in charge of a large field in Washington tells us that in his large division only 290 towns out of 1146 have church organizations, leaving nearly 1,000 villages without churches.

In the mountains of Idaho there are young people of 18 who have never heard a sermon.

These few facts tell us that there is an army of young men and women in the western part of our land growing up in sin and wickedness without even knowing of the great plan of redemption. What is true of these places is true of other places as well.

Sin is over ruling our land. Go where we will, to our large cities, to smaller towns, in the country, in mountainous districts; everywhere, the enemy is very busy. Looking around us we see much work on every side to be done and so few to do it. Surely "the harvest truly is great, but the labourers are few."

Coming closer home there are places and few of us that do not know of such a place, where once there had been flourishing congregations, but for some reasons, God knows why, they have dwindled away until there is nothing left but the church house. Do you know that in Ohio alone there are 429 deserted churches?

In Illinois 1700 churches have been closed in the last few years, while in the same length of time Missouri and Iowa each have about 1000 churches in which religious services have been discontinued, making a startling total of more than 4000 deserted churches in four states, each one a place where one time the Gospel of Jesus Christ had been preached.

The great command, "Go ye into all the world, and preach the gospel to every creature" applies to the rural field as well as cities and foreign lands. And we believe that since we are a rural people, familiar with rural life and its problems, because our faith and practices appeal more strongly to country than city folk, and that our teaching and practices of simplicity can be maintained better there, that we are especially fitted for mission work in rural districts, and that it is a field belonging to us.

It is a fact that our work is not as



## Daily Record of Events

By Oliver H. Zook.

For the Gospel Herald.

August, 1913

1. Special religious meeting held at West Liberty, Ohio.
2. Harvest services at Mt. Joy, Pa.
3. Votes taken for the ordination of a minister at Shopes M. H., near Harrisburg, Pa.
4. Bro. Benj. Gerig, who for many years served the Church as Bishop at Smithville, Ohio, passed to his eternal reward.
5. Bro. Abram L. Martin ordained to the ministry at Hershey's Church, Lancaster Co., Pa.—Lancaster Co. S. S. workers' met in their last meeting at Lancaster, Pa.
6. Meetings begin at Shellburg, Pa.—Harvest services at Middletown, Pa.
7. Harvest services at Hernley's Church, Lancaster Co., Pa.—Bro. Harry L. Longenecker ordained to preach for the Shope's and Strickler's congregations near Harrisburg, Pa.—S. S. Meeting at Mechanics Grove, Pa.—Harvest services at East Petersburg, Pa.
9. Harvest meeting at Slate Hill, Pa.—Harvest services at Vincent M. H. near Spring City, Pa.
10. Harvest service at Chambersburg, Pa.—S. S. Meeting at Schellburg, Pa.—Fifteen received into the church at the Walnut Creek Church near Shanesville, Ohio.—Special all day meeting at Flanagan, Ill.
12. Forty-one by baptism, one by letter, and one reclaimed is the number received into the Church at Petersburg, Ont.
13. S. S. Meetings held at Mellinger's Church, Lancaster Co., Pa., and at Louisville, Ohio.
15. S. S. Meeting at Louisville, O., closed.
16. Dedication and harvest services held at the new church near Lititz, Pa.—Harvest services at Coventry M. H., Chester Co., Pa., and at Lansdale, Pa.
17. Communion services at Oakland, Mo.
20. Joint Meeting of the Executive and Mission Committees of the M. B. of M. & C. held at Goshen, Ind.
21. Harvest services at Strasburg, Pa.
22. Bro. M. C. Lehman and wife, missionaries at Dhamtari, India, arrive at New York on furlough.
23. Harvest meeting at Waynesboro, Va.
25. Communion services at Mancelona, Mich.
26. S. S. Conference began at Weaver's Church near Johnstown, Pa.—S. S. Conference of the Mo.-Ia. District held at Versailles, Mo.
27. The above conferences both close and a similar meeting began at Marion, Pa.
28. Church Conference begins at Johnstown, Pa., and Versailles, Mo.—S. S. Meeting closed at Marion, Pa.—Harvest meeting at Doylestown, Pa.—S. S. Worker's Meeting at Elizabethtown, Pa.
30. Southwestern Pa., and Mo.-Ia. Conferences complete their labors.—Quarterly Mission Meeting at Oak Grove Church near West Liberty, Ohio.
31. Communion services held at the Pleasant View Church near Dalton, Ohio, and at the Mt. Zion Church near Versailles, Mo.—Series of meetings begin at Carver, Mo.

## MISSOURI-IOWA CONFERENCE

For the Gospel Herald.

Conference began its sessions at the call of Bro. Daniel Kauffman. Devotional services were led by one of the brethren, after which the brethren, D. H. Bender and S. G. Lapp, were chosen moderators, and Bro. C. Z. Yoder, Asst. Secretary. Bros. J. D. Mininger and Daniel Kauffman were chosen to assist in framing resolutions.

The conference sermon was delivered by Bro. C. Z. Yoder. He took his text from Rom. 6:3. We briefly give the substance of some of the truths brought out in the sermon:

Baptism into Jesus Christ is accomplished by the baptism of the Spirit. When we are baptized into one body by the Spirit, we are united in sympathy and purpose (I Cor. 12:13). When there seems to be schism in the body there is something wrong.

The Holy Spirit baptism is of greater importance than water baptism. When Jesus was to enter upon His ministry He was anointed with the Holy Spirit. How much more then do we need this anointing. We cannot do anything acceptable to God without the Spirit baptism.

We receive the Spirit baptism: (1) By the hearing of the Word in faith.—Rom. 10:9-14. (2) By repentance.—Acts 2:38; 3:14. (3) By obedience.—Acts 5:32; I Pet. 1:22. (4) By prayer.—Luke 11:13.

The Spirit baptism and the baptism of suffering are inseparable. You cannot have one without the other. Jesus is an example of suffering (Luke 12:50; Heb. 13:12; Heb. 2:10; Heb. 5:9). Those who are obedient to the restrictions of the Church learn obedience by selfdenial and suffering. If we follow Jesus we must deny ourselves. Are you willing to bear reproach for Jesus? Are you willing to have the finger of scorn pointed at you for His sake?

We are "buried with Him by baptism into death." After we are buried, we are to keep the old man under (I Cor. 9:27). Cut off the opportunities to indulge in lusts, in covetousness, in pleasures, in the unequal yoke, in the foolish conversation of the world.

After the sermon all the ministering brethren present expressed their oneness with the doctrine and practices of the Church and their purpose to press on in the work. The entire brotherhood present gave voice, by a standing vote, to the sentiments expressed.

The reports of the various congregations were read by representatives of the various fields. The summary of reports reveal the following:

- Number of congregations, 17.
- Number of preaching points, 10.
- Number of ministers, 24.
- Number of deacons, 10.
- Number received by baptism during the year, 47.
- Number from other congregations, 20.
- Number from other denominations, 1.
- Number reclaimed, 9.
- Died, 5.
- Withdrew, 13.
- Excommunicated, 5.
- Increase, 57.
- Total membership, 627.

There seems to be a desire for a better spiritual condition by all the reports. A number report the need of help in the ministry. Consecrated workers, sound in faith are in demand.

## Questions and Resolutions

1. Does our present method of Christian work produce the best possible results?

While we believe that the work we have been doing in the line of regular appointments, Sunday schools, young people's meetings, evangelistic meetings, Bible conferences, etc., have been and still ought to

effective in the city as it is in the country. Our city missionaries are doing a noble work and we believe all missionary efforts are worthy of support, but more should be developed at the expense of others, and we as a Church are neglecting a great and promising field of work, at the expense of developing another less promising field for which we are not so well fitted. It is true we have mission churches in the country, we have frontier colonies, but each one is struggling along as best it can, without much support or direction from the Mission Board, very little effort is made to supply workers for these needy fields, no financial support is given for the erection of places of worship. No adequate provision is made for the carrying on of the work, by arranging so that the worker can give at least the greater part of his time to the work. We have an example of this in the northeastern part of Ohio. The brother that is laboring there was ordained to the ministry and sent to preach the Gospel in a needy field. He is faithfully doing his best, but is compelled to work six days in a week to support his family, and therefore can devote only a limited part of his time to the work.

A worker in one of our city missions tells us "The results of city mission work is small, compared with the work in rural districts. Because of the surroundings, a large per cent of those that start fall back."

What then would be the result if the same amount of time, work, and money were expended in the rural field as we have expended in city mission work? The field is before us, if we seize our opportunity and lead out into the work, we dare not measure our possibilities. But if we do not take our place in this work we suffer loss. Truly the rural mission field is a large one, and its needs and problems worthy to be considered. The voice of the Lord is saying, "Whom shall I send, and who will go for us?" Are not we as a rural people especially fitted to say, "Here am I Lord, send me?"

West Liberty, Ohio.

There never has, and never will, exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self denial.—Walter Scott.

These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation but be of good cheer, I have overcome the world.—Jesus.

We hear a great deal about the baptism of water and of the baptism of the Spirit, but not enough about the baptism of suffering.—D. J. Fisher.



continue to be productive of much good, yet we feel that more might have been done in the way of personal work at home, help in strengthening the weak places, and bringing the Gospel to where it is comparatively unknown.

We advise:

(1) That individual members seek to learn all they can concerning God's Word, and to live up to all the light they have.

(2) That the true standard of the Gospel be upheld in the Christian home and faithful efforts be put forth to bring up all our children "in the nurture and admonition of the Lord."

(3) That each congregation avail itself of every opportunity in holding up the entire membership in the full faith of the Gospel.

(4) That greater efforts be made to help strengthen the weaker places, and to do more evangelistic work in places where this privilege has not been extended.

(5) That all our Christian work be attended by faithful effort, self-sacrifice, and fervent prayer.

## 2. What constitutes the unequal yoke as mentioned in II Cor. 6:14?

A yoke is an instrument that binds two or more individuals into a united work. When two or more individuals with different aims and convictions with reference to the Christian life and service are bound into partnerships which destroy their liberty and power to carry out their convictions and the teaching of God's Word, it constitutes an unequal yoke.

Among the common forms of the unequal yoke as applied to our modern life, we would name the following:

- (1) Business partnership.
- (2) Secret societies and fraternal orders.
- (3) The marriage relation.
- (4) Social customs.
- (5) Fashion domination.
- (6) Politics.
- (7) Popular religious union.

Thus the believer and unbeliever become partakers with each other in deeds and responsibilities which very often result in sad disappointments, unhappiness, losing interest and good influence in the home, in the community and in the Church—a failure in this life and in eternity.

We earnestly recommend that our members seek to unite themselves with such whose lives and aims are similar to their own in endeavoring to live out the whole New Testament Scriptures, submitting to the advice given in II Cor. 6:17, 18.

## 3. To what extent should converts be instructed before being received by water baptism?

We reaffirm our former resolution, as adopted at the White Hall Church, Oronogo, Mo., Sept., 1909, as follows:

"In receiving applicants for membership into the Church the following should be taken into consideration: confession, character, environment, readiness to receive and conform to Gospel truth, apparent change. The Gospel plan is to look for evidence of faith (Mark 16:16; Acts 8:37; 16:29-33) and repentance (Matt. 3:7, 8; Acts 2:38) before baptism. When these evidences are apparent and the applicants give evidence that they understand what they are going into, and are ready to accept the full Gospel (Acts 2:14), baptism should not long be delayed, except for good reasons."

## 4. What is the Attitude of this conference with reference to union work with other Mennonite bodies?

We favor union on a whole-Gospel basis with all people who are one with us in faith and practice.

We oppose a common organization binding together bodies who are so far apart in faith and practice that the question of

organic union between them is not practicable.

While our prayers and wishes are for oneness in Christ, we believe that confederation among bodies which are too far apart to think of organic union would hinder rather than help the cause of union.

## 5. Is the present system of arranging programs for our Sunday School Conference satisfactory?

Resolved, that a committee of three members from the congregation where conference is to be held, in co-operation with the chairman of the District Mission Board and the Secretary of Church Conference, shall constitute a committee to arrange Sunday school conference and Mission Board program.

## 6. How should the minister of the Gospel look upon his calling?

His calling should not be considered as an occupation chosen for some selfish purpose, but as a sacred calling to preach the whole counsel of God without fear or favor of men for the salvation of the lost, to feed the flock of God and not to forsake the flock for any selfish motives, and that this calling demands the time and attention above any temporal affairs (Acts 20:26-28; Mark 16:15; I Pet. 5:1-4; Jno. 10:12).

## Miscellaneous Business

1. Report of the Mission Board read and adopted. Bro. J. H. Hershey elected chairman of District Board and district member of the M. B. of M. & C.

2. Treasurer's report of Mission Board read and approved.

3. The local mission board of the Kansas City Mission asks for money to repair the Argentine Mission building, Kansas City, Kans.

By motion said petition was granted; the consideration sum is \$116.33 being the one-third of the whole amount on expense.

4. An invitation from Kansas-Nebraska Conference to send fraternal delegates to their conference was read.

Moved that we express our appreciation for the kind invitation sent us by the Kansas Nebraska Conference, that we encourage members of this Conference to attend our sister Conferences in adjoining districts and extend to members of sister Conferences an invitation to meet with us from time to time.

5. A report of the committee to investigate the need and advisability of providing a home for the homeless was read and approved. Moved that the brethren, J. D. Mininger and Abe Wenger be reappointed as a committee to co-operate with a like committee from the Kansas-Nebraska and Western District A. M. Conferences with authority to affect an organization to provide a home for the homeless under the supervision of the Mennonite Board of Missions and Charities.

6. Delegates for General Conference. A motion to appoint three delegates passed. Delegates chosen: J. W. Hess, J. R. Shank, P. J. Blosser.

7. Member on committee of arrangement for General Conference, S. G. Lapp.

8. Member for the Publication Board, S. G. Lapp.

9. Kansas City Mission Board members reappointed—J. B. Yoder, J. P. Cook.

10. Motion for moderator to appoint a committee of three to determine time of next year's conference passed. Committee appointed: Joe C. Driver, J. M. Kreider, Andrew Shenk.

11. Decided to meet with the brethren at Cherry Box, Mo., for next session of conference.

Conference closed with prayer.

The Secretaries.

## Names of Bishops, Ministers and Deacons Present

**Bishops:** D. H. Bender, Andrew Shenk, S. G. Lapp, Joe C. Driver, Daniel Kauffman, J. M. Kreider.

**Ministers:** D. F. Driver, Caleb Winey, C. Z. Yoder, H. J. Harder, Wm. E. Hel-muth, Jno. L. Brubaker, Ira E. Buckwalter, George Bissey, D. J. Fisher, Amos Gingerich, J. D. Mininger, C. J. Garber, J. T. Nice, J. R. Shank.

**Deacons:** Elias Swartzendruber, J. H. Hershey, David Geil, Jno. G. Detweiler, Jacob Yoder, I. G. Hartzler, J. L. Collier.

## REPORT

### Of Sunday School Meeting at the Byerland Mennonite Church, Lancaster Co., Pa., Sept. 4, 1913

For the Gospel Herald.

Moderator, Daniel Gish.

**Address of Welcome.** Abram Herr.

**Sermon from Isa. 49:25** by Benj. Weaver. God promised to save the children. Parents' duty to admonish and pray for them. We have the promise of our prayers to be answered if we keep His covenants.

**Power of the Word.** J. C. Habecker.

The Word is Christ and Christ is all powerful. No power outside of Christ. We have the promise of power through prayer.

**Hindrances to Sunday School Work and How to Overcome Them.** Willis Kilheffer.

Tardiness, absentees, indifference. If we are alive to the power of God we will be prompt in His service. For fear of missing opportunities we will always be present. If truly interested our life is in the work.

**How to Teach Scriptures to Sunday School Classes.** Noah Mack.

If we are seriously interested we will properly prepare lesson. Ask God to reveal the truths of the lesson that are food and life for the soul. Fix definite truths. Take individual pupils to God in prayer.

**Methods to Promote the Interest of the Church in General with Sunday School Work.** David Mosemann.

Sunday school strengthens the Church. When the Word of God gets into our hearts it will actuate our lives and we will have the proper interest in the work. It will dictate our attitude toward those who show a lack of interest.

**Blessing in Obedience.** John Weaver.

Obedience is the source of happiness. Our faith should constrain us to obey God. Obedience brings a pure life, a life that lives after our bodies die. An obedient life may claim all the promises in God's Word.

Short talks by Sunday school workers. The meeting was a means of strengthening us and may God be glorified.

Secretary.

## REPORT

### Of the Mennonite Old People's Home, Lancaster, Pa., July and August, 1913

For the Gospel Herald.

**Donations.**—Provisions, clothing, etc., were contributed by the following: Mrs. Clara Weidman, Mrs. Anna R. Brubaker, Ella M. Hernley, John H. Brubaker, Florence Brubaker, Elizabeth Eberly, Isaac Miller, Phares Kreider, John Musser, Jacob Eberly, Jacob N. Brubaker, Jacob Rutt, Katie Gingerich, Fannie Zahm, Sarah H. Hostetter, Mrs. A. Mohn, J. W. Benner, East Petersburg Sewing Circle.

**Cash.**—Lizzie Eby, \$1.00; Mr. and Mrs. M. K. Haverstick, 2.00; Mrs. John D. Siegrist, 1.00; Mrs. Sael Fry, 1.00; Lizzie M. Wenger, 2.00; Lizzie N. Kulp, 2.00; A. B. Mensch, 2.00; Jacob L. Stauffer, 1.00;



Wm. H. Swartley, 1.00; Ella K. Strouse, 1.00; Grace B. Kolb, .75; Henry F. Eshbach, 2.00; Jacob G. Miller, 1.00; Elizabeth L. Leaman, .50; Lizzie B. Herr, 2.00; J. S. Beck, 2.00; John Bickel, 1.00.

**Services.**—Services were conducted by the following brethren:

July 13.—Regular services were conducted today by Bro. John M. Lefever. He had for a lesson John 23 and text Jas. 5:10, 11.

July 27.—Regular services by Bro. Amos W. Geigley and A. B. Eshleman. Lesson read, John 15:1-16. Text, John 15:4.

Aug. 6.—We were visited by Bro. J. F. Funk from Elkhart, Ind., who so ably admonished us from Psalms 90.

Aug. 10.—Regular services by Sanford Landis, David Landis, Frank Kreider, and Jacob Kreider. Lesson read, Psalms 70. Bro. Sanford Landis preached from Rom. 15:4.

Aug. 24.—Regular services by Bros. Abram Herr, Henry H. Haverstick, and A. G. Kauffman. Bro. Herr opened the services with an admonition and prayer and Bro. Haverstick took for a text Rev. 2:10.

Today the reaper of death also visited us again and took one of our old brothers away from us, for the first time in this year, making us to realize that he will call sometime for all of us. So let us watch, that when he cometh that we are ready. Bro. Jacob Copeland was sick only one day. He had a stroke Saturday and died on Sunday. We held the funeral services Aug. 27. Bro. Abram Herr and Bro. J. H. Mosemann preached from I Pet. 1:3, 4. Peace to his ashes. He was aged 80 y. 2 m. 9 d.

The health is good with the exception of a few on the weak side. It often makes me think when I look over our family or aged ones here at the Home, whether we really are thankful enough to our dear heavenly Father for the blessings. He is showering upon us. My prayer is, "Increase our faith in Thee, O Lord, that we may be faithful and do good to our fellowmen."

Gratefully acknowledged,  
T. E. Moyer.

## Married

**Rock—Hess.**—Charles Rock and Ethel Hess of Pond Bank, Pa., were married in Chambersburg, Pa., Aug. 29, 1913, Stauffer officiating.

**Kipfer—Lichty.**—On Aug. 21, 1913, at the home of the bride's parents, Bro. and Sister Jos. F. Lichty, near Wellesley, Ont., Bro. Amos Kipfer of New Hamburg, to Sister Rebecca Lichty, Bro. D. H. Steinman officiating.

**Bender—Bender.**—On Sept. 11, at the East Zorra Church, Bro. Christian Bender and Sister Katie Bender, both of Tavistock, Ont., were united in holy matrimony, Bro. J. M. Bender officiating. May God bless them through life.

## Obituary

**Harmon.**—Elizabeth Harmon was born March 28, 1834; died Sept. 1, 1913; aged 79 y. 5 m. 3 d. She leaves 3 sons, 5 daughters, and relatives and friends. She was a member of the Brethren Church. Funeral services conducted by Sam Burger and S. H. Miller. Buried in Walnut Creek A. M. Cemetery.

**Rupert.**—Jacob Rupert was born May 22, 1828; died Aug. 30, 1913, at the Old People's Home near Marshallville, O.; aged 85 y. 3 m. 8 d. He and his wife have been at the Home for about 8 years. His second

wife, 3 sons and 1 daughter survive him. Bro. Allen Rickert of North Lima, Ohio, preached the funeral, assisted by Bro. D. C. Amstutz and E. F. Hartzler. Buried at the Crown Hill Cemetery.

**Bare.**—Theodore, youngest son and one of the three children of David and Barbara Bare, of whom one brother survives. Theodore was born in Pennsylvania, May 11, 1853; died at his home in East Lewistown, Ohio, Aug. 1, 1913; aged 60 y. 2 m. 20 d. He was married Feb. 20, 1873, to Mary J. Shank. To this union were born 6 children, 4 of whom survive. He had 7 grandchildren. Funeral at the East Lewistown Union Church by E. M. Detweiler. Text, Rom. 14:7. Buried at the North Lima Cemetery.

**Hershberger.**—Christena Weaver Hershberger, wife of Bro. Cyrus Hershberger, of near Johnstown, Pa., was born Feb. 20, 1848; died Sept. 4, 1913; aged 65 y. 6 m. 14 d. She lived in matrimony 45 years. To this union were born 6 children, one of whom preceded her to the spirit world. Sister Hershberger was a faithful member of the Mennonite Church for 44 years. Funeral services were conducted Sept. 7 by the brethren, S. G. Shetler, L. A. Blough and James Saylor, at the Thomas Church. Text, Ezek. 24:18. Interment in adjoining cemetery.

**Schertz.**—Peter M. Schertz was born in Woodford Co., Ill., Apr. 17, 1856; died Sept. 2, 1913, at his home near Flanagan, Ill.; aged 57 y. 4 m. 15 d. He united with the A. M. Church in his young years and was married to Mary Salzman March 5, 1878. This union was blessed with 7 children. He leaves to mourn his departure his faithful companion, 2 sons, 5 daughters, 2 brothers, 2 sisters, 6 grandchildren, 1 great-grandchild, and 1 sister having gone on before. He said he was ready to go whenever it pleased God to call him.

Short services were held at the house by D. W. Slagel (Text, Job 19:25) and at the church by Geo. Sommer from I Pet. 1:1, and Chauncy Hartzler from Heb. 11:10. Buried at the Waldo Cemetery. "And when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away."

**Hochstetler.**—John F. Hochstetler was born in Walnutcreek Twp., Holmes Co., O., March 14, 1856; died at the same place Aug. 29, 1913; aged 57 y. 5 m. 15 d. He leaves his widow, 4 sons, 2 daughters, and a host of relatives and friends to mourn his departure. He lived in matrimony 21 y. 8 m. 23 d. He died very suddenly. He was hauling the last load of slack from the coal bank for his lime kiln, and died not far from the bank. He seldom took one of his children along with him, but that morning he said to one of them that he should go along. He was buried Aug. 31 at the Walnut Creek Church where he had held membership from early youth. A large concourse of people attended. He was a cabinet maker by trade during the winter. Services by the home ministers, S. H. Miller, Corson Mast, and M. A. Mast. Text, I Cor. 15:30.

**Heatwole.**—Mary Ann Heatwole was born July 27, 1860, and after a prolonged period of suffering from pleurisy and tubercular trouble generally, died Sept. 2 at the ancestral home of her family at Dale Enterprise, Rockingham Co., Va.; aged 53 y. 1 m. 6 d.

The deceased was never married, but spent her life in the family home in which she was born, where she filled the place of all-round family help and hostess first for her aged parents, who in recent years

have gone before, then her brothers, sisters, nephews, nieces, grand-nephews, and grand-nieces, up until the time that her bodily strength began to fail early in February of the present year.

She was a member of the Presbyterian Church and the funeral, which was held on the 4th, from Weaver's Mennonite Church, was conducted by Pre. Wilson of that denomination, assisted by J. E. Suter of the Mennonite Church. Peace to her memory.

**Young.**—Daniel Young was born in Ashland Co., O., Dec. 5, 1843; died of cancer of the stomach at the home of his brother, John, Nappanee, Ind., Sept. 5, 1913; aged 69 y. 9 m. He was married to Sarah Hoover, Sept. 17, 1874. To this union were born 1 son and 5 daughters. He is survived by a bereaved wife, a son and 4 daughters, 11 grandchildren and 1 great-grandchild, also 3 brothers and a sister. The family lived for a number of years near Canton, Kans., and worshiped with the Spring Valley congregation. He was a member of the United Brethren Church in earlier life, but united with the Mennonite Church a little more than a year ago. He had been unwell for some time and while on a visit to Nappanee, Ind., took seriously ill and died. The body was sent to his home in Kansas where funeral services were conducted at Spring Valley Church on Sunday afternoon, Sept. 7, by D. H. Bender and D. A. Diener. Text, Heb. 9:27. Interment in the cemetery adjoining.

**Martin.**—Oscar Henry, youngest son of John and Elizabeth Martin, was born Jan. 23, 1889; died in the same house on the night of Aug. 28, 1913; aged 24 y. 7 m. 5 d.

They were threshing on his father's farm on that day and while eating dinner the barn in some way caught fire and burned. Oscar ran in to save some of the horses, and while in, his clothing caught fire. He was terribly burned but remained conscious until about 9 o'clock, when he gradually sank until just before midnight he died.

Oscar was united in marriage to Anna Leoma, daughter of David S. and Eva Wenger, Nov. 19, 1910. He is survived by his faithful wife, 1 son, David Wilber, father, mother, 2 brothers, and 2 sisters, besides many relatives and friends.

Early in the year 1906 he united with the Mennonite Church, of which Church he has been faithful member since.

Funeral services conducted by J. K. Bixler and D. A. Yoder at the Olive Church near Elkhart, Ind. Text, Psalms 39:4-7. About 1600 people gathered at the church to pay a last tribute of respect to our departed brother.

**Bergey.**—Harry K. Bergey was born in Montgomery Co., Pa., Nov. 25, 1872; died at the Mennonite Sanitarium near La Junta, Colo., Sept. 5, 1913; aged 40 y. 9 m. 10 d. On June 3, 1905, he was married to Elizabeth H. Berry, who survives him. They were converted and received into the Mennonite Church at Souderton, Pa., Oct. 25, 1907. They came to Colorado about 5 years ago on account of Bro. Bergey's health, he having contracted that dread disease, tuberculosis, and was in a very critical condition at the time. The doctor said he could not live more than a very few months, but God saw fit to spare him to us for 5 years, and they were years well spent in the Master's service. His life alone was one continual sermon, but he also used his tongue in the Master's service and we feel safe in saying that in the many sheaves that were gathered for the Master at this place Bro. Bergey got a full share of them; and as one who was with him daily for nearly the whole time I feel sure

(Continued on next page.)



# Items and Comments

"The Census of India, with 315,000,000 people, was taken on a night, from 8 to 12 o'clock, set by the English government."

The Zionist Congress at Viennt, Austria, closed its sessions Sept. 10. Among the work done at the meeting was a subscription of \$100,000 for the proposed Jewish university at Jerusalem.

The Wilson-Underwood tariff bill which has been before the national House of Representatives and Senate for the past five months, passed the latter body on Tuesday, Sept. 9. It will probably become a law substantially as it passed the Senate.

That cancer is on the increase was shown in a paper read before the American Public Health Association in session at Colorado Springs, Colo., Sept. 12. It was shown from statistics that from 1905 to 1911 the rate had increased from 67.9 to 74.3 cases per 100,000 population.

Mission work in China is said to be seriously hampered because of the late political disturbances in that country. Human nature is the same in all countries. When people become absorbed in politics, especially where there is a gun connected with it, they experience a corresponding loss of interest in matters spiritual.

In a published table of statistics by the department of Labor at Washington, D. C., it is stated that during the past six years the wages paid in the United States have been substantially increased while the average number of working hours has been diminished. It is one of the items throwing light on the problem of the high cost of living.

The Protestant Episcopal Church of America, which has recently gained public notice because of an ambitious effort to unite all the various denominations into one, is facing a possible split in its own ranks. It is another illustration of the folly of working for a unity of religious bodies without first arriving at a unity of the faith and of the Spirit.

"San Francisco, Sept. 12.—Falcon and Hope Islands, of the Friendly or Tonga group in the South Pacific, have disappeared from view. With them several hundred natives and a few white men also have disappeared. News to this effect was brought to San Francisco yesterday by Captain J. H. Trask, of the steamer Sonoma, which arrived from Sidney, via Pago Pago and Honolulu."

The numerous railway accidents of recent date have occasioned much public comment and may lead to some practical results. A meeting has been called in Chicago of representatives of the Penna., B. & O., and other leading railroads of the country in which the slogan, "safety first" it to be sounded. Then the thought that all people connected with the handling of trains should be total abstainers has gained fresh impetus, and the day seems not far distant when all railroads will require the total abstinence pledge as one of the things required of all employees. Human life is too precious to put at the mercy of men who are not to be relied upon as sober men at all times. Then the mania for speed must be diminished before there is much improvement. The growing commerce of the world requires that greater precautions be taken in the protection of human life.

(Continued from preceding page). that it was the Lord's hand that brought him and Sister Bergey here, and while they had their sad hours on account of being away from those who were near and dear to them, they had in return many, many happy days in the service of the Lord, and I feel sure they never regretted their coming to Colorado. We also feel sure that God will greatly bless Sister Bergey for the many noble sacrifices she has made for the one who was as dear to her as her own life and at whose earnest solicitation she took up training for graduate nurse and has now almost completed her course. We believe God has given Sister Bergey a talent to help suffering humanity and we feel sure she will improve it, and God will bless her.

J. M. H.

## CONFERENCE ANNOUNCEMENTS

### Western District A. M.

The Lord willing, the Western District A. M. Conference will meet with the Sycamore Grove congregation near Garden City, Mo., Oct. 7-10, 1913. A cordial invitation is extended to all. Following will be the order of the meetings:

Oct. 7.—Ministers' meeting in the evening to arrange for the work of the conference.

Oct. 8, 9.—Church conference.

Oct. 10.—Sunday school conference.

Those coming to East Lynne via M. K. & T. and Frisco railroads, correspond with D. J. Miller, Latour, Mo. Those coming to Garden City, write to J. J. Hartzler or L. J. Miller, Garden City, Mo.

I. G. Hartzler.

### Virginia

The Annual Conference of Virginia will be held, Providence permitting, at the Bank Church, Middle District, beginning on the second Friday in October (Oct. 10), 1913, to which meeting all are cordially invited who are interested in the welfare of the Church.

For further information write to Elias Brunk, Harrisonburg, Rockingham Co., Va. C. H. Brunk, Sec.

### Kansas-Nebraska

The Kansas-Nebraska Conference will be held at the Milan Valley Church near Jet, Okla., Oct. 16 and 17, 1913. Sunday School Conference in connection with Church Conference.

Any one having any questions for program or anything relating to arrangement of conference should communicate at once with Secretary of Conference.

A cordial invitation is extended to brethren of our sister conferences to meet with us. Brethren from eastern points will be able to attend this conference before going to Gneral Conference in Iowa.

L. O. King, Secy.,  
Peabody, Kans.

### Pacific Coast

The Lord willing the Pacific Coast Conference District of the Mennonite Church will hold their Church and Sunday School Conference with the congregation in Albany, Oreg., Oct. 15 to 18, 1913.

A hearty invitation is extended to all to be with us.

Fraternally,  
J. P. Bontrager,  
1038 W 12th st., Albany, Oreg.

There are people who would like to reach heaven without suffering. But my Bible teaches me that it is impossible to reach heaven without it.—Andrew Shenk.

## MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
	1st Fri. in Oct.	9034
Virginia	2nd Fri. in Oct.	916
Ontario	2nd Fri. in Oct.	1530
Southwestern Pa.	4th Thurs. in May	1615
Eastern A. M.	4th Thurs. in Aug.	1246
Ohio	Last of May	4219
Indiana-Michigan	4th Thurs. in May	1427
Ind. Mich. A. M.	2nd Fri. in Oct.	1697
Illinois	1st Thurs. in June	1811
Western A. M.	1st Fri. in June	448
Missouri-Iowa	Last of Sept.	3862
Kansas-Nebraska	Aug. 28, 29	668
Nebraska-Minn.	3rd Thurs. in Oct.	811
Pacific Coast	3rd Thurs. in Oct.	1491
Alberta Sask.	4th Thurs. in Oct.	160
India	Last week in June	217
	Spring	513

## MENNONITE GENERAL CONFERENCE

The Mennonite General Conference will be held, D. V., at the East Union Church, three miles north of Kalona, Iowa, beginning Oct. 29, 1913. All delegates are urged to be present, and a cordial invitation is extended to all to attend. Those coming may notify D. J. Fisher, J. B. Yoder, or J. A. Boller, all of Kalona, Iowa. Kalona is located on the Rock Island R. R. Those coming from the East take the Rock Island at Chicago and change at Muscatine; from the South or Southwest via Kansas City, change at Muscatine; from the West via Omaha, take the Rock Island and change at Iowa City; from the North via Cedar Rapids, take the Rock Island to Kalona via Iowa City. An interurban line also connects Cedar Rapids with Iowa City. Telephone service from Iowa City to the church. Any other information regarding the General Conference can be received by writing to D. J. Fisher, Kalona, Iowa.

S. E. Allgyer,  
S. G. Lapp,  
Christian Good,  
Committee.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, SEPTEMBER 25, 1913

No. 26

## EDITORIAL

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither,; and whatsoever he doeth shall prosper."

**Our Father's Business.**—A sister writes wanting to know what about a Sunday school teacher who, after Sunday school, leaves without waiting for the church services which follow. His case is like everybody else's. If the work of the Lord calls him elsewhere, God will bless even his going, though the act of leaving before church does not look well. But if he leaves because of lack of interest, or because some attraction draws him elsewhere, he should either be awakened spiritually or the class favored with another teacher. Every Sunday school teacher, and every other child of God for that matter, should at all times say with Christ, "I must be about my Father's business."

**Concerning** the abominations of present day fashions a prominent clergyman has this to say: "Not in history were the modes so abhorrently indecent as they are today. One may study history and prints covering a period of 5000 years and find nothing to equal the shameless styles worn unabashed in the crowded streets by hundreds of apparently respectable young girls." And the chances are that these abominations will continue in varying form, for "the whole world lieth in wickedness" as surely today as it did when these words were first uttered. The important question is: Will the churches continue to recog-

nize the world as authority on the things which should or should not be worn, or will they make and recognize the rightful authority of the Bible and the Church on this question?

**Christian Loyalty.**—In a recent religious gathering at St. Louis this motto was seen on the wall: "Fraternal sentiment is good, but loyalty to Christ is better." That strikes the key-note of the Christian's real attitude toward God and fellow men. It is God first, man second. They whose souls are filled with love to God can not but have a warm feeling of love for fellow men; but their love to God will never permit them, for the sake of retaining the friendship of individuals or of classes, to be disloyal to Christ in anything that He did and taught. A fraternal feeling is evidence of right relations toward God. "We know that we have passed from death unto life, because we love the brethren." But the cultivation of fraternal sentiment at the expense of loyalty to anything that Christ teaches is both treasonable and ruinous. Perfect love counts God first in all things.

**A brother**, writing about conditions in his field, says: "The struggle is harder than it has ever been in this community because there has been so much hardening of heart against better light." This has always been one of the greatest hindrances to the cause of salvation. It was this that caused the Pharisees to reject the blessed Savior, and He told them that it would be more tolerable for the people of Sodom and Gomorrah in the day of judgment than for them. Yet this is no reason why we should for one moment ease up in the Christian service. Many hardened hearts have been softened through the hand of affliction laid upon them by the Almighty, through the suffering of Christian people for their sakes, through the consistent lives of those who showed to the world that

they possessed something in their experience that was worth striving after. "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

**No Substitutes for Evil.**—There are two views of Christian living. One is the heavenly view that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." The other is the world view that the Christian life is a kind of substitute for and improvement upon a life of sin. In line with this idea a certain writer on "Theaters, Nickelodeons and Amusements," thinking that he was bringing a very serious charge, says, "Some churches condemn card playing, dancing and theater going, but provide absolutely nothing to take the place of these things." This idea of Christian substitutes for evil is quite common. Men have provided club rooms as substitutes for gambling dens, "soft drinks" instead of something stronger, parlor games to take the place of gaming in the underworld, church festivals as substitutes for ungodly amusements; and in fact almost everything that the unconverted soul lusts after has been given a coat of ecclesiastical white-wash and taken possession of in the name of God.

We do well to take the heavenly view of the Christian life and remember that Christianity provides no substitute life but an entirely new life of that "the whole world lieth in wickedness." They who are rescued from its evils are not converted into a substitute life but an entirely new life of godliness and true holiness. The mission of the Church is not to provide substitutes for institutions and forms of iniquity, but to rescue souls from the terrible clutches and blighting influences of these things and to build them up along lines that are distinctly its own. Walking in the fellowship



of God and His saints, supporting with lips and lives, the Church in its various lines of activity; filling our minds and hearts with the rich, golden truths of God's Word, and reading books and papers in conformity there to; using our tongues and minds to the glory of God and extending our hands to help in the uplift and comfort of fellow men; and other things which ought to occupy the time of Christian people, old and young, ought never to be looked upon as substitutes for things that are vicious and degrading. When light appears darkness vanishes.

**Give God Your Best.**—God has given us minds, hands, feet, tongues, possessions, expecting us to use them to His glory. If ever there was a time when there was need of us doing this to our fullest extent, that time is right now. The world is moving at a tremendously rapid rate. Our latter day inventions have opened up wonderful possibilities to the forces of both good and evil. The latter seem to be taking full advantage of their possibilities, and unless the children of God do likewise the enemy will destroy many souls that might be saved if Christian people did their full duty.

The two greatest obstacles in the way of accomplishing great results for the Lord are **INDIFFERENCE** and **DISCOURAGEMENT**. The former comes from being too much absorbed in the things of this world, while the latter usually follows when self is allowed to take part of the place that belongs exclusively to God.

There is not a community to be found anywhere in which there have not been hosts of opportunities missed in the winning of souls for the Master or of strengthening others in the service, simply because church people were more absorbed in the things of this world than they were in the welfare of human souls. Results, loss of blessings for the Church, loss of spiritual power and blessing for individuals, loss of souls for eternity, death of churches and flourishing of iniquity.

There is not a community to be found anywhere in which the cause of Christ has not suffered because those who ought to have been stout-hearted became discouraged and ceased working as they should. Suppose we count ourselves among that number. We see no direct results from our labors. Some of those in whom we have had great confidence have betrayed the trust by proving their unworthiness. So many members are so very cold! and if we try to warm them up the only response we get is persecution. Then some of whom we expected better things are discovered stealthily undermining our reputation and destroying our influence. Elijah-like, we flee for protection under a juniper tree and reflect that "only I am left." While

there, let us look out and see the blessed Savior labor on under difficulties a thousand times greater than any we have ever encountered, making sacrifices far beyond that which we have ever thought of making, walking right up to the gates of death, laying down His life saying, "Father, into thy hands I commit my spirit." Let us look out upon a struggling world, watch the millions of souls being carried away into eternal captivity and death because there are so many people called Christian either cramming themselves full of this world because indifference has paralyzed their souls or, like ourselves, under a juniper tree imagining themselves discouraged. Then, breathing a prayer to God for forgiveness and overcoming power, let us go back to the firing line and stay there until God transfers us from the struggle on earth to the glory and victory above.

If the devil had his way he would have every Christian professor either so indifferent that all the time would be taken up in grabbing after "the cares and pleasures and riches of this world," or so discouraged that no soldier would be on duty to fight the battles of the cross.

Give God your best. Whatever He has given you in the line of intelligence, power of speech, power of influence, or of this world's goods, be sure that you keep on developing these and using them all in the great work of rescuing souls from the thralldom of sin and building them up in Christ after they are won for Him.

Give God your best. That may not be much, but it is too much to be wasted. Every age brings its own issues. Our battles for the Lord must be won **now** or they will be lost forever. The Master wants workers. He wants them **now**. He wants them unstained by sin, unshackled by the things of this world, whole-hearted in His service; wants them well, spiritually strong, not enfeebled by any form of worldliness, not faltering through lack of courage, not lulled to sleep by any of the myriads of this world's opiates, but strong, willing, humble, courageous, wide-awake, self-sacrificing workers, ready and anxious to do what they can to advance the interests of the Kingdom; wants them from the dawn of early manhood and womanhood until the setting of the sun in the evening of life.

Give God your best; and heaven's best as your eternal reward will convince you that "your labor is not in vain in the Lord."

The Church of Christ is made responsible for the spread of the Gospel. What excuse has she—lack of interest, lack of love or lack of means?—*Evangelical Visitor*.

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—*Titus 2:7, 8.*

But speak thou the things which become sound doctrine.—*Titus 2:1.*

Take heed unto thyself, and unto the doctrine; continue in them.—*I Tim. 4:16.*

If ye love me, keep my commandments.—*John 14:15.*

### THE MINISTRY

(Continued)

By D. H. Bender.

For the Gospel Herald.

#### The Minister's Preparation

"Follow me and I will make you fishers of men.—*Matt. 4:19.*

Ministerial preparation is a subject of peculiar nature. Since the Scriptures assert that the matter of the call to the ministry is directly from God, it follows that the Lord either calls those who have already been prepared, or He takes them through a process of preparation during the call, or He sees to it that adequate preparation is made subsequent to the call.

The Levites went through a process of training for the priesthood. There seem to have been special schools for the training of the prophets. A few of these have been located by Bible scholars: At Ramah (*I Sam. 19:20*); Bethel (*II Kings 2:3*); Jericho (*II Kings 2:5*); Gilgal (*II Kings 4:38*), and elsewhere (*II Kings 6:1*.) Just what was the nature of the work done by the prophets at the religious centers is largely a matter of conjecture. There is no record in the New Testament of the existence of schools for the training of men who would enter the ministry. The deplorable fact that many of the theological schools of the day lead young men away from rather than toward the acceptance of a full Gospel teaching, has caused the orthodox body of believers to look with suspicion and disfavor upon such schools. But it is not the intention at this time to discuss the merits or demerits of a theological education.

God makes no mistakes when He calls to the ministry. He has chosen them from the humble fisherman of Galilee, to the educated man of Tarsus. Here are a few facts:

A well developed and practically trained mind, stored with useful knowledge is a great help in the ministry.

An education achieved amid erroneous influences and false teachings is a great hindrance in the ministry.

For any man to deliberately choose the profession of a minister, educate himself to that end, and then demand of the Church that he be ordained, is not in accordance with Scripture.

It is reasonable and right for any man to obtain a clean education amid ennobling influences, with a view to



be of the best service in life, wherever his lot may be cast, whether that be to dig in the ditch or preach in pulpit. But that education is acquired, there is no Gospel law by which he can make claims for special recognition in the Church.

If he is what God would have him be, the call will find him, and if not, his education would be a decided hindrance to the cause.

No one can effectively use a tool with which he is not acquainted. No one can teach grammar who knows nothing about grammar. No one can use the Bible effectively without knowing the Bible. The Spirit will do much in the way of bringing "to remembrance" passages of Scripture once learned, and lead the worker in the proper use of the same, but you must learn to know the Scripture. To this end a course in Bible study will serve a good end, as well as the knowledge of the field of labor. Three points of preparation are always in order for the Gospel worker:

1. **Study.**—"Search the Scripture" is the divine injunction. That the minister needs to give much time to study and meditation needs no argument. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," carried with it more obligation for constant preparation than is usually given it.

2. **Reading.**—"Give attendance to reading" is Paul's admonition to a young minister (I Tim. 4:13). This word of admonition is inspired and effective to day as much as ever. The minister who would do effective work in the pulpit or among his flock, must have a correct view of all that pertains to his work. He needs to be posted on the issues of the day as well as the teachings of the Word. It is his duty to cope with the issues of the hour, and this he can do intelligently and effectively only as he has the knowledge of them. He needs, above all else, to read his Bible carefully and prayerfully, and listen to God as He speaks to him through His Word.

3. **Prayer.**—There is no other preparation for a Gospel sermon or pastoral work that can take the place of prayer. It is the medium through which the minister gets to the throne of God. He talks to God and God talks to him. He gets instruction direct from the throne. His heart is warmed as were the hearts of the two walking to Emmaus, because Jesus speaks to him. The night before Jesus delivered His marvelous sermon on the Bread of Life, He spent with the Father in prayer (Mark 6:46; Jno. 6:22). If Jesus needed to pray, how much more the minister of today. The sermon that lacks the preparation of prayer is lifeless and without spiritual effect.

There are occasions to write out a sermon after it has been delivered, for publication in the church paper, or other helpful purpose, but to previously prepare a sermon, write it out word for word, and then read it to the congregation, or commit it to memory and deliver it as an oration, is not to be countenanced. Such essay-reading or oration-delivering could hardly be called preaching. It is mechanical and lifeless. It robs the Spirit of His opportunity to inspire with new truths the subject under consideration. It kills attention. It prevents the preacher from speaking face to face with his audience. It makes preaching a mechanical form instead of a living force.

To attempt to preach without any preparation is just as much a mistake. It is an insult to the Author of preaching to tell the congregation that you have not looked into the Bible for a week, have not thought of any text, nor tried to settle your mind on any subject; that you will now open your mouth and let the Lord do the preaching. It is the preacher's duty to acquaint himself with the Word, to select, under the guiding influence of the Spirit, a text, subject, or line of thought to present to the congregation, to arrange (either in his mind or on paper, if his memory is poor) the points to be presented, store up some fitting illustrations, then turn this preparation and his powers over to the Lord to be used of Him in the pulpit. It may be that he will find it necessary to use another text, to dismiss the outline he had prepared, to go on an entirely different line from that intended. Let the Holy Spirit take care of the delivery, but make diligent preparation.

### The Work of the Ministry

The work of the ministry is of a four-fold nature:—(1) Preaching, (2) Administering the rites of the Church, (3) Caring for the flock, (4) Discipline. The primary duty, the work of paramount importance that falls to the lot of the ministry, is that of preaching the everlasting Gospel of Jesus Christ to a lost and ruined world. This subject will therefore receive first consideration.

(To be continued.)

Hesston, Kans.

### IS THE WORLD CREEPING IN?

Sel. by Eva Kauffman.

Many thoughtful Christians, who as yet do not make more than incipient protests, are troubled about the frequent lectures by their ministers on Shakespeare's characters, Dickens, and a host of secular subjects, as well as by the operatic adaptations played by organists, often immediately after the sermon. The difficulty is to know

where the lines should be drawn. Gymnastics, entertainments of all varieties, amusements of really theatrical nature, and confusing departures into everything "pleasant," are making the churches very worldly. But such devices, however well meant, will never raise the world, while they must lower the spiritual tone of the church. The world never lacks amusement. It takes great care of that. Never in history have Christians made a greater blunder than in undertaking, as a church function, to entertain the world. "The Devil's Mission of Amusement" is to mere imaginary bogey, and it is as rampant as when Mr. Archibald Brown issued his tract—Exchange.

The less religion there is in a church, the more oysters and ice-cream it takes to run it.

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for we are the temple of the living God; as God hath said: I will dwell in them and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.—II Cor. 6:14-19.

Whosoever therefore will be a friend of the world is the enemy of God.—Jas. 4:4.

O Church of Christ, redeemed by precious blood,

I Pet. 1:18, 19; Eph. 5:25-27; Eph. 3:10. Break this alliance, glorify your God!

I Cor. 6:20; II Cor. 6:14-18; Eph. 3:21. Forsake the Christless world that lures to ill,

Rom. 12:2; Heb. 13:13; Rev. 18:4. Thou mayest be blessed and prove a blessing still.

Gen. 12:2; Psa. 128:5; Eph. 1:3. Away with ease, and dalliance and play, Isa. 32:9; I Cor. 10:7; Rom. 13:11.

The great commission now in haste obey. Mark 16:15; John 17:18; II Tim. 4:1, 2. In holiness and zeal thou canst excel,

I Pet. 1:15, 16; Rev. 3:19; Gal. 4:18. And save the perishing from sin and hell. Luke 14:23; Jas. 5:19, 20; Jude 22, 23.

Gird on thy robes with purity imperaled, Rev. 7:14; Rev. 16:15; Rev. 19:8. And keep thyself unspotted from the world.

Jas. 1:27; John 3:3; I Tim. 5:22. Humbled in dust and ashes, sin no more, Isa. 60:1; I Cor. 15:34; John 5:14.

Repent while Christ stands knocking at the door. Rev. 3:20; Jas. 5:9; Rev. 2:16.

O, let thy heart be true to Him alone, Jas. 4:4; I John 2:15, 16; John 21:15. For lo, the Heavenly Bridegroom cometh soon,

Matt. 25:6; Rev. 3:11; Rev. 22:20.



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Stumblinblock

To stumble, in the sense we wish to define it, means to err, or to fall into sin, caused by some unseen object or reason, hence a stumbling-block is a person or trick or object of any kind which causes anyone to fall from grace or to commit sin.

People never become a stumbling block themselves and never cause a stumbling block to be put in another's way as long as they keep themselves in the love of God, for John says, "He that loveth his brother abideth in the light and there is no occasion of stumbling in him" (I Jno. 2:10).

We should be very careful at all times that we do not cause some weak one to fall. Many people do not have grace or courage enough to rise again when they have fallen. Thus it sometimes occurs that people who have started in the service of the Master and fell from grace have been lost to the great cause and became doomed to destruction. It is a serious thing and should be very carefully avoided. Live pure, humble, consistent lives, and the danger of causing others to fall will be greatly lessened.

Paul says, "Every one of us shall give an account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way" (Rom. 14:12-13).

Belleville, Pa.

#### Remorse

Remorse is the keen pain or anguish caused by a sense of guilt. The indulgence in flagrant transgressions or sins, invariably brings remorse of conscience in the course of time. It is one of a merciful God's ways of punishing people for their sins and bringing us back to Him.

Honest people do not want to engage in secret sins. But sometimes it happens that people are ensnared in unguarded moments and lose their hold on God. Then the safest and wisest thing in the world to do is to confess the sin and repent. This avoids the unnecessary remorse which is sure to follow the unrepented of, unconfessed sin.

When we trust our all to God and abide by His will, the enemy can not disturb us because we have made all things right with God. A great deal of suffering and remorse of conscience is avoided by right living. Let us by

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### OUR MISSIONARY MESSAGE

By J. S. Hartzler.

For the Gospel Herald.

#### II. Who Are Missionaries?

It seems peculiar that the term missionary, in the sense in which we use it, is not found in the Bible. We may safely infer that in apostolic times there were those who were especially set apart for the preaching of the Gospel and who probably gave nearly their entire time to that work, but that did not hinder the remainder of the body from declaring the Word to those who knew it not. In the time of the persecution "they that were scattered abroad went everywhere preaching the word." This could not consistently be applied to preachers only, nor do we believe that in this great scattering there were small bands which remained together, each having a preacher along with them. We would infer that even members of the same family were often separated from each other in their flight from danger. Then our natural conclusion must be that the members who were not ordained to any office, preached as they went.

The Waldenses suffered much from the persecutors. It was dangerous for a minister to go out to preach. Even laymen were forbidden to do active Christian work, but being less suspected than the preacher they would walk many miles dressed as common laborers to carry the Gospel message to others. They did most effective work and in spite of the fact that the authorities tried to prevent it the Gospel spread very rapidly. No one doubts their being missionaries, but they are seldom known as such.

In our day we think of a missionary as one who is set apart by some mission board and goes to some place either in this country or abroad and gives himself exclusively to the preaching of the Gospel; but this is not necessarily true. He may do almost everything else that is uplifting to humanity and preaching may even be only a small part of his work. A great many think of mission work as a business or profession.

God's grace avoid the cause of suffering by a life of true devotion and obedience to God.

The true missionary will teach by word and work. His life in his strongest sermon. This is generally acknowledged and many Christians take advantage of this and want to do all their work by simply shining. But "out of the abundance of the heart the mouth speaketh" is a psychological law as well as a Bible truth, and the Christian who insists on doing his part by simply shining, thus not allowing the Spirit to use him by word as well, will soon find that his heart has "abundance" of things that do not edify. Words and deeds go together.

Then coming more directly to the definition of the term as generally understood, it would be one who is sent by some higher authority with a message for others. In the real sense this is true. Christ is the higher authority, the Christian is the one sent (or the messenger), the Gospel is the message, and the lost for whom Christ died are the parties to whom he is sent. This means every one. Some can go in person, others can give of their means (they usually give) from one cent, up, in proportion to their wealth, the measure of the Gospel in the soul, the desire to lay up virtue, or "to be seen of men") but every one can pray for the work. Which of these are you doing and to what extent? Will the poor heathen stand in judgment and point the finger of scorn at you and say, "If you had not been so selfish, if you had come and told me, or if you had simply given half as much as you spent on yourself for mere gratification, for things that were actually injurious to you, and thus enabled some one else to come and tell me if you would not I might be saved. Christ died for me but I did not know it and you would not tell me. Shame on you!" What will you say then?

You can be a missionary anywhere. Tell the lost of Jesus and in this way help the Father accomplish His work, receive a blessing yourself and prove yourself a benefactor to your fellow man. He who does this is a real missionary.

Goshen, Ind.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Youngstown, Ohio  
(962 W. Federal St.)

Greetings from the workers at Youngstown:—We are glad to send a message to the Gospel Herald again. Bro. and Sister Hershey have returned and have again resumed their responsibilities. Sister Devitt, who had been taken to the hospital, is gaining rapidly from a very severe



attack of typhoid fever. We expect to have her come home before long. Sister Elizabeth Lehman of Orrville, Ohio, came last Monday and has joined our staff of workers. The kindergarten has opened with an attendance of between fifty and sixty. The day Nursery is also open.

We had a meeting of unusual interest on Thursday evening, it being the forty-ninth anniversary of Grandpa and Grandma Butchers' wedded life. We had a special service for them instead of the regular prayer meeting.

Many of the readers probably know the peculiar circumstances this aged couple are in. Grandpa has been nearly blind for eighteen years and grandma has been unable to walk for twenty-one years, going about on a wheeled chair. They took supper with Bro. and Sister Hershey, after which we went down to the assembly hall where already a number of friends had gathered to show their respect and tender their good wishes to them. The service started at 7:30, the hall being well filled. After singing several selections, a number by grandpas alone, the meeting was opened with prayer followed by a testimony from Grandpa—what their life has been, how they were saved and the assurance they have of their salvation, and how the Lord has provided for them during all this time of affliction. I am sure every one present was impressed with the joy that Grandpa showed that he had found since he came to Christ. Grandma had written her testimony which was read by the Supt. Bro. Steiner not being present, Bro. Hershey gave a talk on "Marriage as an ordinance; Failure in Marriage and why." Bro. Raber from Portage county also talked on the same subject. (He and Bro. Blough stopped here on their way home from the east). These were followed by short addresses from different ones present.

This was a great opportunity of presenting the sacredness of this ordinance to a people who regard it so lightly, and we trust that many were impressed with the thoughts given. Many brought little gifts, our large clothes basket did not hold all of them, mostly all groceries and some canned fruit. May you remember them in your prayers, that their few remaining days may be days of peace and joy.

Yours in His service,  
Etta Brubaker.

Following is a copy of Grandma's testimony:

Some forty years ago we left the wilderness of sin and entered the life of holiness. We were tired of serving the devil, therefore we started for the better land. The Master promised

us that if we kept looking to Him we need not fear of stepping aside, for He will give us strength for the journey, and lead us on to heaven in the good old fashioned way. The way our Master traveled is good enough for us. The world may sneer and tell us we do not have to be so good, but while they are talking and sneering father Butcher and I will keep praying and watching in that good old fashioned way.

Forty years ago we started for glory. He has led us through green pastures, and besides the still waters. We are still drinking at that fountain that is flowing for you and for us. It is there we meet our Blessed Jesus; it is there in the midst of clover that He fills our souls with glory. Sometimes when we think of how He supplies all our needs, our cups run over and we shout, "Hallelujah." Yes we are happy, O so happy, and in His presence satisfied, for we are walking by His side in the good old fashioned way.

At that fountain of sweet peace where the blessings never cease we are drinking day by day. We do praise Him that He ever made us whole, we praise Him for the sweet communion in our souls, we praise Him for leading us in the good old fashioned way.

In heaven we shall behold him, there we shall behold Him face to face, and it is there we shall enjoy the heights of glory because we walked in the good old fashioned way.

Grandma Butcher.

### THE TRUE MISSION SPIRIT

By Barbara Widmer.

For the Gospel Herald.

Christ's mission was to come to a dark, sinful world to bring His plan of salvation, and to teach us "How to begin, and how to accomplish best our end of being on earth, and mission high." If we are ever going to accomplish anything for food or for lost souls, we must have the true mission spirit. In order to have the true mission spirit we must be filled with the Spirit; must have the spirit of love, a real compassionate love for the lost.

"God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Love must be the missionary's supreme motive; not a narrow, selfish love, but a great, wide, deep love that embraces the whole world. It was divine love in the Father's great heart that made him sacrifice His only Son. It was love, compassionate, self-sacrificing love in the heart of Jesus Christ that made Him willing to leave His

home in heaven and spend those weary years in this sin-cursed world.

The mission spirit certainly is a blessing upon the unsaved. What a dark world this would be were it not for such a spirit operating upon the hearts of God's children! Where would we be today had not Christ, who was the greatest of all missionaries, come to this earth and suffered and died that we may be free?

The story is, "Believe and receive the Saviour," then tell to others.

The Commission, "Go ye into all the world, and preach the gospel to every creature," comes to us in the same clear voice today that it did to the disciples as he led them out as far as Bethany where his last act of love was bestowed upon them. Many have been obedient to this great commandment, by sacrificing home and friends to go to heathen lands to bring them the Gospel light.

We who are at home are much in need of the true mission spirit. May we remember daily those dear ones who need our earnest prayers—prayers that we can answer ourselves.

What we want to do is help with our own hands to answer our prayers. Feed the hungry, clothe the naked and support the missionaries that they may continue in their calling. Opportunities come, and if we do not improve them they are lost forever, they wait not.

My mission may be at home; yours may be abroad; some other's may be bearing a song, a prayer, a smile, or flour, to the sick or to the old who have labored until nature no longer aids them, and let us remember too that "a word fitly spoken is like apples of gold in pictures of silver."

And where ever we may be, let us do our duty by letting our lights shine and that we may be a guide to those who look to us and that we may not be a stumbling block.

Albany, Oreg.

### JESUS WITH US

Is Jesus with us? Then we shall be victorious, for He has overcome the world. We shall endure all the trials and conflicts of life, for His grace is sufficient for us. We shall walk in safety, and rejoicingly sing in darkness and storm, "I will fear no evil, for Thou art with me." We shall abide in peace, and joy, and comfort, for He is our peace, and "it pleased the Father that in Him should all fulness dwell." We shall go in the power of eternal life, for He is our life, and because He lives we live also, and the life we now live we live by the faith of the Son of God. In Him all things are ours, and we are His, and He is God's.—The Evangelical.



## Family Circle

### THE SHELF BEHIND THE DOOR

Sel. by Dorothy M. Bond.

I came to Jesus, with my load of guilt and deepest sin,  
I sought of Him for pardoning grace, He freely took me in,  
He cleansed me from my idols, He gave me peace and joy,  
He gave me peace and happiness—the devil can't destroy.  
Ere I got this peace of mind, and felt myself secure,  
Old Belzebub came slyly up, and whispered in my ear,  
Those idols that you love so well you need not give them o'er,  
Just put them on that little shelf just in behind the door.

Chorus:—  
That shelf behind the door, that shelf behind the door,  
Go tear it down, go throw it out, don't use it any more,  
For Jesus wants His temple clean from ceiling to the floor,  
He even wants that corner clean, just in behind the door.

So many people of today profess to love the Lord,  
They say they're doing all His will, and trusting in His Word,  
They never cease their grumbling, you ask the reason why?  
They have some darling idols still, they're using on the sly,  
Some like the filthy weed you know, some like the social glass,  
Some follow up the gambling dens, some wear the worldly dress,  
Before they get converted, they give the struggle o'er,  
They put their idols on that shelf just in behind the door.

Old hypocrites and pharisees with heads and hearts so stout,  
The time is surely coming your sins will find you out,  
And when you come to judgment, and stand before God's bar,  
He'll point you to that little shelf, just in behind the door,  
Oh! how the Gospel banners would wave o'er every land,  
And how God's blood washed pilgrims would fight at His command,  
And how the name of Jesus would resound from shore to shore  
Only, for that little shelf just in behind the door.

Hubbard, Oreg.

"Prove all things; hold fast that which is good."

"Abstain from all appearance of evil."

"Oh, Christ, He is the fountain,  
The deep, sweet well of love!  
The streams on earth I've tasted,  
More deep I'll drink above;  
There, to an ocean fulness,  
His mercy doth expand.  
And glory—glory dwelleth  
In Immanuel's land."

No religion which presents false views of Christ can present right views of living.  
—Evangelical Visitor.

### CHILD TRAINING

By Susan Good.

For the Gospel Herald.

Since mothers are to a great extent responsible for the conduct of little children, they should be very careful in responding to little children. If mothers would let little children alone when they are good and quiet, and would not be almost constantly talking to them, asking them pettish questions, etc., little children would keep quiet much of the time, and not think of annoying the mother. The unnecessary words spoken to little children result in pettish, annoying, contrary acts of the children.

When children come to the age and knowledge of helping with work they must be carefully taught by way of command. Mothers should always look the child direct in the face when giving orders. A short time of practice in this theory will convince you that this is best.

They should be plainly spoken to so the child can fully understand the command.

The truth should always be told to little children. Give them time to meditate over their own experience by training them to sit still at times.

Children should from earliest training be taught to sit still in the house when there is company present. There are many homes in which the conduct of the children is such that there is little opportunity for talking on religious subjects when there is company present. This should not be so in Christian homes; nor is it found in truly consecrated Christian homes. Mothers can always find time to give needed explanation to little children, when they ask for explanations, for children rightly trained from infancy will be satisfied with plain, definite answers.

Children rightly trained will not worry mother for words which are of no avail. The quieter and more calm you attend to the needed wants of children the easier it is to get their attention when you want it.

Mothers must not depend on their own plan for raising or training children. They are God-given, and He must often be consulted. The Bible says (Jas. 1:5) "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not."

Let me also tell you, if you have Menno Simons' Complete Works in the home, look up his writings on child training.

We sometimes hear it said that children of different natures need different methods used for training, but the things here mentioned are things pertaining to the training of all children. Never see your children start to

school, or any other place away from your presence, without giving strict orders to their obedience in doing good. This has more bearing than many of our busy parents may have an idea.

Wolftrap, Va.

### YOUTHFUL ADORATION

How beautiful it is to behold the youth adoring their Creator! and how affecting to see even little children show by their acts a realization that the first duty is to their heavenly Father! Parents cannot begin too early to instil into the hearts of their children the duty of adoration and praise to the Giver of our blessings.

Not long ago three little children, the oldest barely yet speaking plainly, called at the next house on an errand when the family were engaged in their morning devotion. The children quietly and reverently stood by the open door with countenances that bespoke appreciation of the occasion, until the silence was ended. Those children certainly must have been accustomed to such acts in their own home, and no doubt knew something of the solemnity which should accompany acts of devotion to our Creator. May heaven bless the parents of such children, and the children of such parents.—E. B. Dingee in The Friend.

### EAR-ACHE

By R. J. Heatwole.

For the Gospel Herald.

Sister Ressler's article reminds me of a time years ago when a physician desired me to accompany him twenty miles to the sick-bed of one of our ministers of the Gospel. Along the way he told me that very many little children die with the earache and the parents are not aware of it. He says after death it can always be known what took them, because about the ear, especially back of the ear, is the first place where the body gets black. He said the many little innocent children who cannot speak yet and tell of their pain ought not to be chastened when they cry. He told me of an instance where the little one cried so during the night and the mother chastened it and in the morning it was dead. Seeing the corpse, he knew it had died of earache. The mother being ignorant of the fact, thought the innocent child was only cross, and hence thought it her duty to chasten the little one.

Windom, Kans.

We must remember that the Holy Spirit will not dwell in an unclean vessel.—C. Z. Yoder.



## Sunday School

For the Gospel Herald.

Lesson for Oct. 5, 1913—Num. 11:4-33

### MOSES' CRY FOR HELP

**Golden Text.**—The effectual fervent prayer of a righteous man availeth much.—Jas. 5:16.

**Introductory.**—Behold murmuring Israel. Like too many Americans they were too apt to grumble. They grumbled when Pharaoh refused to let Israel go and tightened the yoke of bondage, when they were hemmed in with the sea before them and the army of Pharaoh behind them, when the way seemed hard, when the waters tasted bitter, when they imagined they were facing starvation, when they were told that the promised land was inhabited by giants. These grumbings had their origin in hearts which lacked faith and courage, were invariably directed against the source of all their blessings, and always led to rebellion. Now at this time Israel wanted "a change." Their diet was not good enough. They had eaten manna until they loathed it. They had forgotten the grace and goodness of God in delivering them from bondage and sending them this manna to keep them from starvation. All that they thought of was they had it long enough and wanted some meat. They even declared that bondage in Egypt was preferable to this kind of life, just like the worldling in the Church to-day prefers the way of the world to anything which calls for willing hardships and self-denial. They were soon to reap the result of their miserable folly.

**God Displeased.**—"The anger of the Lord was kindled greatly." He knew the state of heart that called for such conduct, and knew that it meant certain ruin for their souls. The Lord who had declared, "I the Lord thy God am a jealous God," was displeased with everything which would not only take His own from Him but would lead them into the same end that their bondage in Egypt would have taken them, outside the blessings of time and of eternity.

**Moses Displeased.**—Moses was likewise displeased, but showed that he was human. There was one feature of this experience which was commendable. Unlike the people who murmured against God when things did not go to suit them without going to God for relief, he invariably sought the presence and communion with God when things went wrong. Here lies the secret of his power. But he showed his humanity this time by pouring out before God a bill of complaints. In this he was like so many good people who have made great sacrifices

for the cause; he showed by his prayers that he was discouraged, and this prayer showed the wail of despondency and disappointment as well as trust in God that He was the only being who is able to help matters. But God overlooked his weakness, rewarded his faith, and intervened to bring rebellious Israel to his senses.

**Seventy Elders Ordained.**—God promised Moses that his burden should be lighter. He directed that seventy elders of Israel should be brought into the tabernacle and that these should be partakers of the same spirit which Moses possessed, the people were to be sanctified for the occasion, and the giving of flesh was promised. In the presence of these seventy elders God talked with Moses, and they were made partakers of the spirit which animated Moses in his work of leadership. "These seventy elders may have been the beginning of the Sanhedrim, or council, which we read of in the New Testament, although no mention is made of them for many centuries." "And the Lord came down in a cloud, and spake unto him, and took of the spirit that was on him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested on them, they prophesied, and did not cease."

**Cause and Result.**—The cause of this uprising against God have already been noticed. There was the lack of trust in the God of their deliverance and a yearning after the things of the world which made murmuring Israel decidedly worldly in tastes and wishes. Because of this condition there was the lack of the self-sacrificing spirit which knows nothing but to live to the glory of God, trusting Him to bring all things well. So there was a lusting after the things which gratify carnality, and a disposition to grumble at the sight or prospect of hardship. It is easy to guess results. The meat which they received proved a terrible curse to them. It became a stench in their nostrils, and a great plague was upon them. Again did Moses intercede, and the plague was stayed. But Israel learned anew, and so should all other people know, that rebellion against God can bring nothing but bad results, while a trust in the living God means safety and prosperity though not always after the kind that carnal man lusts after. The promises of God are sure and steadfast. "They that trust in the Lord shall not want any good thing."—K.

You are waiting to do some great thing, you are waiting to pull down some great evil. Perform the small things that are unseen, and they will bring other and greater things for you to perform.—Bright.

## Our Young People

CHRISTIAN ADORNMENTS.—I Pet. 3:1-5; Psal. 45

Topic for October 12

MOTTO

"He will beautify the meek with salvation."

OUTLINE OF TOPIC

### I Purpose of Adornment.—

1. To beautify.
2. To render the object adorned more acceptable and pleasing.
3. To cover defect and shame.

### II. Man Needs Adornment.—

1. To cover the defects sin has caused.—Psa. 32:1, 2; Gen. 3:21.
2. To beautify and render him acceptable to God.—Isa. 61:10; Rev. 19:8.
3. Cannot please God with the outward appearance alone.—Lake 11:39, 40; I Sam. 16:7.

### III. Christian Adornment.—

1. Outward.—
  - a. Nothing for display.—I Pet. 3:3, 4.
  - b. Modest apparel.—I Tim. 2:9.
  - c. Good works.—I Tim. 2:10.
2. Inward.—
  - a. A meek and quiet spirit.—I Pet. 3:4-6.
3. Outward and inward.—The Lord Jesus Christ.—Rom. 13:12-14; Eph. 4:22-24.

### STUDY OF THE TEXT

Psa. 45

This psalm is a prophetic picture of Christ and the Church. He is the King. His saints are the Queen. He is described under the figure of a great and glorious king, who is clothed in majesty and beauty, and rides triumphantly. She is described as a bride adorned in richest and most beautiful garments known to the description of men. "Gold," "raiment of needlework," clothing of "wrought gold," desirable in "beauty" are among the things said concerning her.

The spiritual mind alone can understand that this glory is not the ordinary carnal and fleeting glory of earthly kings and queens. Though it must be expressed in terms understood by men the real glory is spiritual in nature while the outward appearance, of whatever form and material the saints may be permitted to wear (Phil. 3:21), will be an expression of the glory within (Psa. 45:13), which is a glory of a pure and godly character.

### PERSONAL THOUGHT

"Truth and meekness and righteousness." These are the ornaments of my King. All display of mine in appearance is a proof of my lack of these all conquering qualities. Lord, clothe me with inward righteousness.

### SUGGESTIVE ASSIGNMENTS

#### For Children.

1. Text word, **Clothed**.
2. Talk, Beauty is Within.

#### For Young People.

1. Modest Apparel.
2. Ornaments of Grace.
3. Insincerity of Display.

#### For Older People.

1. The Plain Command.
2. Hypocrisy in Plain Apparel or in the Gaudy.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, SEPT. 25, 1913

## Field Notes

Communion services have been announced for Weaver's Church near Johnstown, Pa., for Sunday, Oct. 12.

A letter from Bro. Geo. J. Lapp states that he and his fellow missionaries arrived at Liverpool, England, Sept. 11, in good shape, though the billowy seas had given them an experience in sea-sickness. The Lord grant them a safe arrival home.

Bro. A. G. Yoder of Parnell, Iowa, is engaged in a series of meetings with the congregation at Concord, Tenn. M.

Communion services have been appointed in the Palmyra, Mo., field as follows:

Pea Ridge congregation, Sept. 28.

Palmyra congregation, Oct. 5.

Bro. A. P. Troyer of Albany, Oreg., worshiped with his old congregation at Sycamore Grove near Garden City, Mo., on Sunday, Sept. 17. The following Sunday he expected to be with the congregation at Hopedale, Ill.

Sister Ella Hernley, mother of several of our workers here in the House, left for her home at Lititz, Pa., on Thursday of last week, after several weeks of pleasant visiting with her children and friends of Scottsdale.

A card from Kansas City, Kans., dated Sept. 17, brings us the information that Bro. Allan Good and wife of Hesston, Kans., were expected there some time last week to take charge of the work at the Argentine Mission. The Lord bless them in their new field of labor.

The family of Bro. N. A. Lind of Wadsworth, Ohio, has been saddened recently by the death of their infant son, Zenas Ira, who passed away Sept. 17, a victim of pneumonia. Obituary notice next week. The Lord comfort the bereaved family and give them courage to press on toward the happy reunion coming by and by.

The following from the pen of Bro. J. S. Shoemaker, written from Lancaster, Pa., Sept. 18, gives some idea of the nature of his work: "Too busy to write. Must close and catch the car for Millersville." He is busily engaged preaching "Christ and him crucified" and is expected here in a few weeks.

Encouraging words come from the work at Hesston, Kans. The severe drouth in the states from which the school draws its main support has cut the attendance down from what was expected, but the enrollment the second week of school reached 86 and the faculty seems pleased with the way students are taking hold of the work.

Bro. Rhine W. Benner and wife, whose services in the House and home congregation here during the past year have been much appreciated, left for their former home at Souderton, Pa., on Thursday of last week. Bro. Benner's health not permitting in-door work, he has decided to try the open air. The Lord bless them in their future labors for God and the Church.

The new church at East Holbrook, near La Junta, Colo., was dedicated on Sunday, Sept. 14, at which time Bro. John Thut of the home congregation preached an impressive sermon.

Good prospects are a source of cheer to those interested in the work of Goshen College. Messages from that place tell of prospects for a large enrollment of students. School opens there on Wednesday, Sept. 24.

## Correspondence

Elverson, Pa.

Dear Herald Readers, Greeting:—We are glad that on Sept. 14 there were five young souls received into the Church at this place by water baptism. May they prove faithful and go on their way rejoicing in the Lord. Our preparatory services will be held Oct. 5.

Among the visiting brethren who during the past three months filled appointments here were J. F. Funk, Elkhart, Ind., who preached for us July 31, and J. M. Hartzler, Long Green, Md., who preached for us Aug. 10.

Bro. Elam Hartzler arrived at his home Aug. 6, after taking a tour to the Pacific coast and attending several terms at Hesston Academy and Bible School.

May we ever praise God and labor for the upbuilding of His kingdom. We ask an interest in your prayers.  
Cor.

Sept. 16, 1913.

Johnstown, Pa.

Dear Herald Readers:—Without any doubt some of you would like to know how I am. Well, I am glad to say that I am feeling good this morning. I can move some of my joints a little further again, and there is a different feeling through my whole body. I have lost in flesh again but I am gaining in strength and the power of motion is coming back again, so I will hold on to Jesus for the healing, and may God bless all who pray for me.

From your brother,  
Daniel Rose.

Sept. 18, 1913.

Brandon, Colo.

We feel to praise God from whom all blessings flow. By mistake two ministers came here on Sept. 6, Bro. C. D. Yoder of West Liberty, Kans., and Bro. J. M. Nunemaker of La Junta, Colo. Bro. Yoder preached for us on Sunday morning, Sunday evening, and Monday evening. Bro. Nunemaker preached on Sunday afternoon. He left Sunday night for his home. Bro. Yoder left for his home



Tuesday afternoon. All the sermons were very inspiring and helpful, we all appreciated the meetings very much and enjoyed to have the brethren with us. We did not know for sure that either one was coming till we saw them. May God ever bless them as they go about preaching the everlasting Gospel of peace to a dying world.

Crops are good. There were hundreds of crates of cantaloupes shipped out from Brandon in the last two weeks. We ask an interest in the prayers of all God's faithful Israel.

Yours in His service,  
J. C. Hersberger.

Sept. 15, 1913.

#### Hesston, Kans.

Last night I again had a happy visit with Bro. T. M. Erb at his home. I was pleased to see how nicely his limbs are healing over. It is now one year since his misfortune occurred. The skin was off each limb from the ankle to nearly up to his knees. This has all been covered over nicely with the exception of one spot on one limb and a ring around the other one about four inches in length. While sitting on his chair he can help adjust the bandages as they are dressing his wounds. While there I saw him walk a few short steps. His wife and son, Paul, were holding him, as he dare not attempt to put his entire weight upon his feet yet. It will be some time before he can walk alone, but the time is coming without any doubt when he will fill his place in the pulpit again. At present he is taken to the church and in a sitting posture he takes his text and preaches once in awhile. His voice is strong and his health and strength are good.

I was interested in Bro. R. B. Metzler's article on "Pharaoh Drowned in the Red Sea." Why did he not close with Psalms 136:15?—"But overthrew Pharaoh and his host in the Red Sea." This is the only verse I have been able to find that said positively that Pharaoh perished. What Bro. M. gave was good, but this should have been given as the climax.

R. J. Heatwole.

Sept. 20, 1913.

#### Telford, Pa.

Dear Herald Readers, Greeting:—I feel like writing a few lines for the Gospel Herald.

Here in this world we have no continuing city, but seek the one which is to come. It seemed hard to part with our dear little son whom we laid to rest a few weeks ago and loved so much, but the angels loved him too. On the other side we can feel so good that he is resting, "safe in the arms of Jesus, safe on His gentle breast." I

am just so glad there is a time coming when we can meet our dear ones gone before. My desire to so follow Jesus more and more, for we hope to meet him in that heavenly home. This hymn has been on my mind this while past: "We'll never say good-bye." These three verses have been a comfort to me where it says:

"Our friends on earth we meet with pleasure,

While swift the moments fly  
Yet ever comes the thought of sadness  
That we must say good-bye.

'How joyful is the thought that lingers  
When loved ones cross death's sea,  
That when our labors here are ended,  
With them we'll ever be.

"No parting words shall e'er be spoken,  
In that bright land of flowers,  
But songs of joy and peace, and gladness,  
Shall ever more be ours."

Yours in Christian love,  
Mrs. Reuben Sine.

Sept. 21, 1913.

### OBJECT OF THE MISSION MEETING

By Florence Burck.

For the Gospel Herald.

The greatest object of the mission meeting is to promote the cause of Christ and His kingdom.

By meeting together in this way we are much strengthened and encouraged in the Master's service. Studying His word, singing praises unto Him. We come in closer contact with each other as brethren and sisters in Christ and also with our Creator, are closer drawn together in Christian love, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Another object is to fit us for mission service, or what ever Christ has for us to do. What the world needs today is Christian men and women filled with the true mission spirit to go forth in Christ's service, ready to do what their hands find to do. It is not only the great things God takes notice of, but the little things. Jesus says that if we give a cup of cold water in His name we shall not lose our reward. The object of the mission meeting is not only to fit us for foreign mission work, but home missions as well. Right at our own doors, workers are needed. On every hand there is some thing to do.

We believe the object of the older brethren is to admonish and teach the Word of God in its purity and to encourage us as young soldiers of the cross, in the work of Christ. Our object as young soldiers of the cross, should be to accept the admonition and the teaching of the blessed Word and let God fit and prepare us for His

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

#### Explain Matt. 26:29. E. P. N.

The verse reads as follows: "But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." It was a parting message from the soon-to-be dying Savior. They had just eaten together the feast commemorating the slaying of the paschal lamb and the deliverance from the bondage in Egypt. At the close of this feast He instituted a new memorial in memory of the slaying of the Paschal Lamb and the deliverance from the bondage of sin. For our Savior who was about to complete His earthly career, even this was now to end. "I will not drink henceforth of the fruit of the vine," said He, "until—" Until when? This is typical language, no matter which way you take it. It is a fact that our Savior did eat and drink with His disciples during the forty days upon earth (Luke 24:41; Acts 10:41), and this may be what He had in mind; but we would rather accept that other view that He had in mind the glorious time when in blessed and never-ending fellowship Christ and His people will be forever drinking together the wine of consolation (Jer. 16:7). The communion service, which is but a memorial of the slaying of the Lamb, is also an inspiring reminder of the fact that this same suffering Lamb, transformed into the mighty King of kings and Lord of lords, will come again to begin His universal and eternal reign. It is then that, while the wicked will be drinking of the "wine of the wrath of God" (Rev. 14:10), the righteous will drink with Christ "the cup of consolation" (Jer. 16:7). No man can read this verse thoughtfully and prayerfully without feeling with Paul that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed."

service, then go forth in His name, winning precious souls for His kingdom.

Albany, Oreg.

I will govern my life and my thoughts, as if the whole world were to see the one and read the other; for what does it signify, to make anything secret to my neighbor, when to God (who is the searcher of our hearts) all our privacies are open?

—Seneca.



## Miscellaneous

### HOW TO MAKE OUR SUNDAY SCHOOL A BLESSING TO THE COMMUNITY

By Lydia Oyer.

(Continued.)

For the Gospel Herald.

These consecrated Sunday school workers may be brilliant scholars, and able teachers of the Word; they may be able to make the lesson and class discussion very interesting and helpful; they may be ever ready with profitable questions, intelligent answers, and timely suggestions; or, they may be just the reverse. It may be hard for them to teach a class, or take active part in the discussion. But if they are Spirit-filled Christians, then no matter how small their talents, or ability to do things, no matter how dull and slow of comprehension, they are bound to be a blessing to the Sunday school because a Spirit-filled person **knows how to pray**. Not necessarily eloquent, or lengthy prayers, but real petitions that come from hearts filled with pity for the masses who know not the **power** of the Gospel, and such prayers God will hear and answer, therefore let none of us say, "I can do nothing; it does not depend upon me whether our Sunday school is a blessing to the community, or not."

But because God can and does use those who possess the least talent, those who are unlearned, untrained, uncultured, let us not allow ourselves to imagine that He has no need of the larger talents—the best intellects and the highest qualities, that too often lie dormant and unused, simply because not surrendered to Him "who giveth not the Spirit by measure." For this reason we ought to be fully consecrated so that we could properly exercise and develop our natural talents and faculties, using them to glorify God.

It may seem like digressing from our subject to speak at length about the Spirit, and the workings of the Spirit in the hearts of men, but since God is the only source of spiritual power, bestowing it upon His people in the person of the Holy Spirit; since He can not even give us this Spirit and bestow upon us this power without our consent; and since He needs human hands and hearts to carry on His great work in all its lines—using them as instruments through which the Spirit works and as channels through which His blessings flow on to others—can we not realize that this is, after all, the first and most important subject to consider, after which we may discuss plans and methods that will help us to do better work, enabling us to be a

greater blessing. For want of a better way of expressing the thought we wish to convey, we will quote from the writings of a certain well-known author, speaking of the results of the Spirit's power in one's life: "It is of peculiar interest to note the changes in the mental make-up. **It may be said positively that the original group of mental faculties remain the same.** No faculty is added that nature has not put there, and certainly none removed. But it is very clear that there is a marked development of these gifts. Regarding this development, four facts may be noted. First fact: **Those faculties or talents which have hitherto lain latent, unmaturing, are aroused into use.** Most men have large undeveloped resources and endowments. Many of us are one-sided in our development. We are unconscious of some of the powers with which we are endowed and entrusted. The Holy Spirit, when given a free hand, works out the fullness of the life that has been put within.

Second fact: **All of our faculties will be developed to the highest normal pitch.** Not only the undeveloped faculties, but those already developed will know a new life. That new presence within will sharpen the brain, and fire the imagination. It will make the logic keener, the will steadier, the executive faculty more alert. Simply and only because man was created to be animated and dominated by the Spirit of God. That is his normal condition. The Spirit of God is his natural atmosphere. The machine works best when under the inventor's immediate direction. Only as a man—any man—is swayed by the Holy Spirit will his powers rise to their best. And a man is not doing his best, however hard working and conscientious and therefore not fair to his own powers, who lives otherwise. Someone may enter the objection that many of the keenest men with finely disciplined powers, may be found among non-Christian men. But he should remember that no matter how keen and developed a man's powers may be, they are still of necessity less than they would be if swayed by the Spirit of God. For man is created to be indwelt and inspired by God's Spirit, and his powers can not be at their best pitch, save as the conditions of their creation are met.

(To be continued.)

### "THOU SHALT NOT STEAL"

By J. A. Ressler.

For the Gospel Herald.

This is a far-reaching commandment and means more than the generally accepted definition of stealing, that is, taking goods by stealth from

another. In commenting on this command in the quarterly now used in our Sunday schools, R. A. Torrey was quoted as saying: "Every seller who does not render in goods an equivalent for the price paid is a thief. Every buyer who does not pay in money an equivalent for the goods obtained is a thief."

A correspondent has taken exception to this expression and it may be that there are others who wonder at an expression so strong and radical. We are sure that all right thinking people will agree with what is said here if the matter is understood, so we offer a few words of explanation.

The seller who puts an inferior grade of shoes on the market and represents them to be of superior grade, charging twice the price which he ought to charge, takes what does not rightfully belong to him and Torrey calls such a man a thief. Is he not right? On the other hand a man goes to buy a horse and knows that the price asked for him is right or perhaps a little lower than the real value of the animal. But he bargains and "Jews" the owner until he gets the horse for much less than the price asked. He is keeping what rightfully belongs to the other man. Torrey says this man is a thief. Is he not right?

This does not exclude buying or selling goods at a reduced price. Most stores make an effort to get rid of shelf-worn and out-of-season goods at stated times in the year by selling them at a price considerably lower than the goods bring in their season. There is nothing wrong on the part of the merchant making such an offer nor in the purchaser taking advantage of the offer. Both parties are gainers by the transaction. The merchant tells just what he is doing and what for, and the purchaser gives just what is asked for the goods under the conditions of the special offer.

Because it has become customary for dealers in certain lines of goods to deceive the man they are dealing with if possible, by no means says that this custom is right. The fact that horse dealers generally try to hide the defects or bad habits of horses they wish to sell is no reason for our saying that it is right for them to do so. Because certain classes of dealers sell shoddy goods at several times their value to unsuspecting people, by no means makes it right. The public conscience needs a good deal of cultivation on this vital subject.

Scottdale, Pa.

"Greece does not allow the Bible in modern Greek to be distributed within its realm. It is the only country in Europe which has this policy today."



## A LETTER FROM S. B. ZOOK

For the Gospel Herald

After leaving Los Angeles, Cal., we spent a few days at Porterville, Cal. Bro. Z. R. Miller and I made quite an extensive drive to see the country. We found it quite level and with the aid of the irrigation system it is made quite productive, suitable for alfalfa or fruit growing. Alfalfa is usually cut six times in a season, and produces about seven to eight dollars worth of hay to the acre. We also noticed thousands upon thousands of acres planted in oranges, peaches, and figs. The soil is a little sandy but contains enough of black loam to make it very fertile. The surrounding country is beautiful and the climate warm and mild. The brethren Stahley and Horst, have charge of the services. They have about thirteen church members and believe a church should be organized there.

We also visited Dinuba which is one of the greatest countries in central California for all kinds of fruit growing. We visited Bro. and Sister Shenk and others of our faith, and feel sorry to note that the members of this place feel a little discouraged, and expect to move to Albany, Oreg., in the near future.

The climate is unusually warm. We saw the mercury up to 110 for three days. We also spent another day in San Francisco, and then left for Olin-da, a town six miles west of Anderson Sta. Here we visited Bro. D. J. Kauffman, formerly of Belleville, Pa. He is nearing his ninetieth mile stone. He is still very intelligent and active and was busy packing fruit. As he hasn't seen any one of our faith for some time, he was very glad to meet us, and rehearse the scriptures. We felt much encouraged and with the help of God we endeavored to cheer him up and encourage him to a higher life. We arrived at Albany, Oreg., Aug. 30, where we found a flourishing church under the care of Bro. Bon-trager. We enjoyed being present at their usual services on Sunday.

Bros. Witmer and Weaver took me over a considerable part of their beautiful country. The land is level and the soil is rich. With plenty of rain it is very productive. A movement is on foot to locate a colony about fifteen miles west of Albany. Bro. Weaver and Bro. Glick have each purchased a farm near Airly, the soil is very rich and the land can be bought very reasonably.

At Hubbard we also found a very progressive church with nearly two hundred members. The country in the vicinity of Hubbard is remarkably productive. We are pleased to note

that all kinds of crops are very good in Oregon. When I arrived here three little boys of Woodburn were informed that I was from the eastern states, and came to me and introduced themselves as George, Jessie and John Strawn, formerly of The Orphan's Home of West Liberty. They were very inquisitive about Bro. Metzler and Mamie King. They possess some very good marks of an early trained life under the influence of the Gospel.

My next stop will be Calgary, Alberta. May God keep and bless us,  
S. B. Zook.

Hubbard, Oreg.

## CHRISTIANS AND BANKING

By Christian Newhauser.

For the Gospel Herald.

We must study all questions of doctrine by what the Bible teaches on the subject in question. Therefore, I will try by the help of God to give some passages of scripture on the subject of banking as a business for Christians.

In His Sermon on the Mount Christ taught, "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away" (Matt. 5:42). "If ye lend to them of whom ye hope to receive, what thank have ye? for sinners lend also to sinners, to receive as much again. But love ye your enemies, and do good, and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest; for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful" (Luke 6:34-36).

Now if we obey Christ's teachings, we are God's children, and joint heirs with Christ (Rom. 8:17). But if we neglect or refuse to observe these commandments, it is a sin to us (Deut. 15:9). Christ did not forbid taking of interest, but He commanded strictly to lend and give to the poor and needy where we can not hope to receive back even the principle, to say nothing of interest. And He did not say it is a sin to lend to those of whom we hope to receive again. But He did say, if we do so, we do no more than sinners do to sinners. And if we lend only unto those of whom we expect to receive as much, or more in interest, we are disobedient to Christ's teaching.

I do not believe that Christ taught that the rich have a right to borrow money of those who are not as well off in earthly goods as they are, and not pay them interest for the use of the money; no more than He taught that the needy have a right to take away the rich people's goods. But these scriptures do teach that God wants His children to be kind and merciful, and show their love towards

one another and help the poor and needy, even in cases where we can not expect anything in return. And this commandment is one of the strongest pillars of the Christian Church; and a church that is not built on this pillar, is like a house built upon the sand.

If the rules and regulations of the banks allow the money belonging to them to be lent out in accordance with the foregoing teachings of Christ; then the banking business is a Christian business. But if the laws, rules, and regulations forbid lending the money belonging to them to the poor and needy, unless they are able to give good security, then the banking business is conducted contrary to Christ's teaching. And the fact that a banker has a right to lend his private money, which is not in the bank stock, without taking interest, or that he gives freely for charity, does not justify the banking system, when some of his money is tied up in bank stock to be used only as the rules permit. And a believer who owns banking stock and has his money thus tied up subject to the dictations of the banking system of a state, or the United States, is certainly in danger of being "unequally yoked with unbelievers" (II Cor. 6:14).

Let us suppose A is a poor man, but has a hundred dollars laid up to put on investment. He takes it to B, who is a banker. B tells him he will take his money but he can not afford to pay him any interest for the first six months, and after that he can not pay him more than three per cent interest, and explains to him that the rules of the banks are such that no bank will take money otherwise. Then let us suppose C, another poor man who has to borrow money, and who comes to B just after A has left, and borrows the same hundred dollars that A left in the bank, for one year. But B charges C seven per cent interest from date. Here we see that B pays one dollar and fifty cents for the use of the hundred dollars; and he charges C seven dollars for the same. Thus he takes five dollars and fifty cents profit on A's money by extortion. (See II Cor. 6:9, 10). This is not an unreasonable supposition. No doubt many such transactions take place in many of the banks. Now suppose B is a church member, and A and C are unbelievers, and each one finds out how he treated both of them in this deal. What light would his works be unto them? See Matt. 5:14-16.

Another danger is that of getting into law suits for collecting "bad debts." This is strictly forbidden by Christ and the apostles. Matt. 5:40; I Cor. 6:1-10. And the most common way of avoiding law suits for collecting "bad debts" is not to lend money to poor people where there is any doubt



about them being able to pay it back. Matt. 5:42; Luke 6:35. But someone will say, "No bank could do business very long if it did not charge higher interest on its loans than it pays on the same; or if it lends money out where it is sure to lose it; or if it does not sue those who are not willing to pay their debts." But if the banking business can not be conducted on the rules laid down in the Bible; then Christians should not engage in it. A Christian has no right to ally himself with, or work in any institution, or engage in any business, or take upon himself any associations that are not conducted in accordance with the principles taught in the Bible.

A common way (to make believe) of keeping out of law suits is to have someone associated in business with them who does not believe in this doctrine, and let him do the suing. But if the officers of the bank sanction a law suit by not opposing it, and share in the profits thereof, then they have a part in the suit. There are many other dangers connected with the banking business that lead people to disregard the plain teachings of Christ on this subject, such as buying up doubtful notes, or bills at a big reduction, because they are regarded uncertain of payment, and then collect them by force of law if possible.

Bankers do not have to do this kind of business unless they want to. But it comes in line with their business and it is often a source from which they reap large profits, and is therefore a great temptation. And charging the poor and needy higher interest than the rich who borrow money to increase their wealth, is another evil that should be avoided, for by doing this they extort the extra interest from the poor and needy. If the rate they charge the rich is sufficient, then why charge the poor more? The fact that many who are not bankers disobey, and disregard these teachings does not change them. The Lord never withholds His punishment because the unrighteousnesses are too many. And it is a recognized fact that organized work in the Church, Sunday school, and young people's meetings, is far more effective for good than if individuals work separately. And when corporations are organized for the purpose of doing business contrary to the doctrine of the Bible, they are also more effective to lead people to do wrong than if individuals work separately. Therefore Christians should not ally themselves with any business firm or organization that has a tendency connected with its business to disregard any doctrine of the Bible.

This article is however not written with any intention of casting any unfavorable reflections on the Menno-nite Board of Missions and Charities

because somebody donated bank stock to the Board. I think there is a great difference between a man who has bank stock donated to him and one who is engaged in the banking business, and takes part in the election of officers, and other deliberations of the business; and holds offices such as president, vice president, or director, where it becomes his duty to help direct the business, and make rules as to how the business shall be conducted so as to make the most out of the business, and who is bound to conduct the business of his bank according to the rules thus made by himself and others, without regard to what the Bible teaches about helping the poor and needy which will always be in the Church.

Eureka, Ill.

### KINDNESS

It seems hardly necessary to ask the question, What is kindness? for almost every person has a pretty fair notion what it is. Probably this answer will help, however, to rightly relate it to our Lord, who is the inspirer and true example of all true kindness: It is the very spirit which Christ manifested toward others. It is the reflection of that great love of which we talk and sing in church. It is sympathy and good feeling toward others. It is unselfishness in spite of a selfish nature. It is that which leads us out of ourselves and brings us close to others. It is the light of heaven shining in this dark old world. It is the cheer and hope that springs up in human hearts notwithstanding sin's terrible tragedy and undoing of the race.

Kindness is the mark of one's Christianity—one of the proofs that he is a Christian. The unkind are not Christ-like—not Christians. Boys and girls who want to show themselves Christians must not be cross and mean, but gentle and kind. We may go to Sunday school regularly, do all the home work required, and have good lessons, get buttons and medals; but if we are not kind in our words and actions we show that we have missed the principal thing—the spirit of Christ.

Where shall kindness be shown? At home, toward parents and sisters and brothers; in school toward teachers and schoolmates; in other homes; at work and at play; on the street and wherever one may be. It is pleasing to be recognized by such a noble quality. Kindness sounds no note; it does not advertise itself; yet it is sure to be seen and appreciated. It always wins good wishes and a good name, and gets abundant love in return. Therefore manifest kindness; it is a gospel that every one should preach. —Sel.

### THE SIMPLE LIFE

By Fannie Hershey.

For the Gospel Herald.

The simple life—what is it? It is that life which is natural, uncomplicated, and with a single purpose—and that purpose is to know the Lord Jesus better. How refreshing to meet those who are living the simple life. Their unaffectedness and whole-heartedness in an inspiration. On the other hand, we all know people who are unnatural. In speaking with them one wonders whether they are really speaking or some one else, that which they say and do is "put on," it is acquired and is unnatural.

Paul holds up before us the ideal simple life. He counts all things as loss in order that he might know Christ better. His education in the Jewish law and opportunity to teach others and hold a high position were as nothing to him compared to the fellowship with Christ. His delight was to preach the Gospel, and in order that he might not be a burden upon those to whom he was preaching he made tents to support himself.

There is need of simplicity in every phase of our lives. In the *physical* life—we all know of people who have shortened their lives because they did not take proper care of their bodies. They disregarded the laws of health, unduly expose themselves, over work, lose sleep and in other ways cause their health to break down—this is done generally to gain wealth. Strong drink is causing the death of—100,000 people annually. We can be intemperate in eating as well as in drinking, and much sickness and suffering is caused by overeating and eating improper food. I am reminded of a man of my acquaintance—a Christian too at that—who is very fond of candy and is eating some almost continually. His stomach is ruined and about once a year he becomes very sick as a result of it. Several years ago he was confined to his bed for six weeks and the doctor said his stomach was in the same condition as that of a man who has delirium tremens—a result of intemperance in eating.

In this connection I like to think of a missionary in Africa—who told us that at one time he had no bread to eat in 14 months and for one year he lived on beans and sour milk, that he had eaten anything from ants to rhinoceri, and then he added that he would go through it all again with his eyes wide open—why? because he counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord, and he wanted others to have this knowledge also.

We need to hold on to simplicity in



our *social life*, for the tendency is toward formality. We hide our real selves behind formality and lose that freedom and ease which is characteristic of a child of God. If we have the love of God in our hearts and love our fellowmen we will not always wait for an introduction before speaking to strangers. I know how grateful I have felt when without waiting for an introduction some stranger spoke to me and made me feel welcome. Let us put ourselves in the place of strangers and treat them as we would like to be treated.

Let us try to exemplify the simple life in our conduct when among strangers or friends. Let our speech be such as is becoming to a child of God. More than once have I been mortified when out with young people, who by their foolish talking and laughing attracted the attention of strangers and did not leave the best impression. Because of our mode of dress we attract the attention of strangers, which makes it all the more necessary for us to be careful of our talk and conduct if we want to leave a good impression. I am reminded of two sisters who took the train in Chicago to visit a friend in a sanitarium several miles outside of the city. In the same car was a doctor who was an unbeliever. It happened that he was going to the same place they were. Noticing them at the sanitarium he inquired as to who they were, and upon being told he said he had been watching them as they talked on the car and was impressed with their quiet refined manner. What would his impression have been if they had joked and laughed boisterously? "Only let your manner of life be worthy of the Gospel of Christ" (Phil. 1:27). "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man," (Col. 4:6)."

It is not wise to become entangled with the affairs of this world to such an extent that they interfere with the Christian life, or the result will be as Christ states in Luke 8:14, becoming choked with the cares and riches and pleasures of this life and bringing no fruit to perfection. Paul tells Timothy that—no soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier.

The laws of the spiritual life are so simple that anyone can understand them, we do not need to go through a lot of form as the heathen religions require, but Jesus says, "I am the way, the truth, and the life; and no man cometh unto the Father but by me." All we need do is accept Jesus as our Saviour. And then, he does not re-

quire a formal worship. "God is a Spirit, and they that worship him must worship him in spirit and in truth." Last winter I had the privilege of going with a friend of mine to her church services. The sermon was simple and impressive, but before the sermon they spent about half an hour in alternately standing and reading responsively, and then kneeling while a prayer was read, and occasionally the choir chanted. I could not help but wonder whether they were worshipping in spirit and in truth. How blessed that we can speak with our Lord at anytime, and at any place, and that there is no set form by which we must pray but that we can pray whatever is in our hearts. Let us strive to make the plan of salvation so simple that our scholars can not help but grasp it and make it so attractive that they can not help but accept it.

The simple life is made up of simple things; it has simple needs. Jesus lived the simple life to perfection. His life is summed up in a few words—"He went about doing good." In order to do that He did not need a home with all the costliest furnishings, the finest kinds of clothing. He did not need to entangle himself with complicated and questionable business affairs, He simply "went about doing good." Life is not made up of quiet sacrifices and duties, but of little things in which smiles and kindnesses play a prominent part. The smiles and kindnesses are lost when we let go of our simplicity for then we become selfish. Our thoughts and efforts are directed toward gaining wealth or honor and we think of others only as we can use them to our personal advantage.

Let us then, who call ourselves Christians live lives wholly for Him. "The end of life is to be like unto God, and the soul following God will be like unto Him, He being the beginning, middle, and end of all things." Beeclor said that God is the architect of the building of life and man is the contractor, and there are many clashings and collisions because the contractor does not agree with the architect. Let us learn what plan God has for our lives and then strive to carry out that plan. I was very much impressed sometime ago by reading of a Christian whose daily prayer was, "Prepare me for the work which thou hast prepared for me." If we make that our prayer God will show me what he wants us to do and help us to do it. Let us forget those things which are behind us and the things which tend to draw us aside from the way of the Lord and "press on toward the goal, unto the prize of the high calling of God in Christ Jesus." The author of Hebrews exhorts us to lay aside every weight

and sin which would hinder us in running this race.

The Y. P. M. at my home last New Year adopted a text which they are using throughout this year as a guide and standard for their daily lives. It is Matt. 6:33. They refer to it frequently in their meetings and in order that others might be benefited by it also, they write the reference on the upper left hand corner of the envelopes to the letters they write.

We have the promise that if we seek first the kingdom of God, all that which we need will be supplied—and is not that all that any one should ask for?—that which he *needs*. The one who seeks the kingdom of God and desires to know the Lord Jesus better will live the simple life and so will have simple needs. Some one has called this text the true perspective of life,—putting God first. So many people put everything else first and God last. Let us see that we put God in the right place and the simple life will be the natural result without any effort on our part.

Dhamtari, C. P. India.

We see the mighty concourse slowly wend  
From fields of promise to the vale of gloom,  
From blooming hope to sadness of the tomb;  
Thither, through all the day, our footsteps tend.  
But if we loyal are, the grave will end  
Our sorrows; for above there is no room  
For sadness, where the flowers forever bloom.  
There in the morning, may we all ascend.  
Glad when temptations, sin and earth are past,  
There we shall know the calm of perfect rest  
In joy and gladness of the home above.  
O Earth! I loose my clasp! that I, at last,  
May stand among the throng forever blest,  
Blest in the ceaseless sunshine of His love.

—B. F. M. Sours.

## SOUTHWESTERN PA. CONFERENCE

### For the Gospel Herald.

The annual Mennonite Church Conference of the Southwestern Pennsylvania District met at Johnstown, Pa., Aug. 28, 1913.

Devotional exercises were conducted by Bro. Aaron Loucks. The following members were present:

**Bishops:**—David Keim, J. N. Durr, James Saylor, Aaron Loucks, J. A. Ressler, Abram Metzler, Noah Miller.

**Ministers:**—Ed Miller, L. A. Blough, Alex. Weaver, S. G. Shetler, W. C. Hersherberger, D. S. Yoder, E. J. Blough, J. A. Brilhart, E. D. Hess, John L. Stauffer.

**Deacons:**—Samuel Faust, L. D. Yoder, W. G. Speicher, Joseph Saylor, H. B. Ramer, John Hersherberger, L. H. Weaver, Wesley Yoder, Isaac Metzler.

The following visiting brethren were accorded the privileges of honorary members of conference:

**Bishops:**—J. S. Shoemaker, Freeport, Ill.; Benj. Weaver, Union Grove, Pa.; J. D. Mishler, Hubbard, Oreg.



**Ministers:**—N. A. Lind, Wadsworth, O.; Geo. J. Lapp, Dhamtari, India; Daniel B. Raber, Aurora, O.; J. F. Bressler, Richfield, Pa.; Amos W. Geigley, Goshen, Ind.; E. F. Hartzler, Wadsworth, O.

**Deacon:**—John L. Zook, East Lynne, Mo.

After the reading and approval of the minutes of the last meeting of Conference, the following resolution was adopted:

Inasmuch as it pleased God in His wisdom to remove from us our beloved brother and former colaborer, Bro. A. D. Martin, and the Church thereby sustained a loss, be it Resolved, That we extend our sympathy and our prayers to the family and to the Church in their bereavement.

The following officers were then installed for a term of two years: Mod., S. G. Shetler; Assistant, G. D. Miller; Sec., Wm. C. Hershberger; Treas., E. J. Blough.

A very inspiring and helpful sermon was preached by Bishop Benj. Weaver from II Tim. 2:8.

After reading the rules and discipline all members of conference individually gave testimony to the same and to the sermon. The congregation in a body expressed their willingness to stand by the rules and discipline of the Church.

The following is a summary of the church reports: No. of congregations, 14; No. of mission stations, 2; No. of ministers, bishops included, 20; No. of deacons, 14; received by baptism, 41; received from other congregations, 7; received from other denominations, 1; reclaimed, 9; lost by death, 20; lost by letter, 6; withdrew, 14; excommunicated, 2; increase of membership, 20; total membership, 1,429; ordinations, 2.

The total amount of money contributed in the district for different kinds of church work was \$4,583.12 for the year.

Conference fund, \$ 135.36

#### Treasurer's Report

Old People's Home, Sister Clouser account,	38.50
Church Building Fund	116.45
Conference Fund	27.33

Total paid \$ 135.36

Old People's Home, by check to G. L. Bender	38.50
By Balance on Hand,	.45

#### District Evangelist's Report

Summary:—Special meetings were held in 12 congregations and one mission station, no meetings held in three congregations and one mission station.

There were four Bible conferences held in the Conference district.

Summary of Statistics:—No. of sermons preached, 171; No. of homes visited, 285; No. of confessions, 39; No. of accessions, 39.

Suggestions: Closer pastoral work. Placing resident ministers in needy places. More plain Gospel teaching. Aim at church loyalty. Development in vocal music.

The following resolution passed by the Sunday School Conference was sanctioned by the Church Conference: "Resolved, that this Conference elect a secretary to serve for a period of three years. The duties of the secretary shall be to record the proceedings of each annual meeting and have charge of the conference records; to gather the Sunday school statistics, and report same annually; to be, by virtue of his office, a member of the Program Committee; and shall endeavor to advance the Sunday school and young people's Bible meeting work of this district by whatever legitimate means he possibly can." Bro. H. Frank Reist was elected secretary for the ensuing three years.

In answer to the question, "Shall a Local

Mission Board be organized in this conference district?" conference voted favorably and appointed a provisional Local Mission Board consisting of one member chosen from each congregation, the duty of said Local Mission Board to be set forth in a printed constitution which was arranged by the following committee: J. S. Shoemaker, J. N. Durr, E. D. Hess, Aaron Loucks, and same accepted by conference.

A committee of three is to be chosen from the Local Mission Board to form the Altoona Mission Committee; this committee to replace the former Mission Committee.

Provisional members of Local Board: Rockton, E. J. Blough; Martinsburg, J. N. Durr; Scottdale, Levi Mumaw; Springs, Ed. Miller; Casselman, J. L. Kinsinger; Glade, Sam D. Breneman; Oak Grove, C. C. Wisseman; Elton, D. A. Stull; Stahl, Wm. C. Hershberger; Kaufman, Hiram Weaver; Blough, T. L. Blough; Thomas, Jacob Saylor; Weaver, Hiram Wingard.

These appointments are temporary and are in force until they are confirmed or replaced by the congregations.

Resolved that the members of the Local Mission Board present the matter of the Schellburg Church debt to their respective congregations in order to eliminate that debt.

Resolved, that the work of the former Mission Committee be transferred to the Local Mission Board.

Resolved, that this conference grant to the Local Board of the Altoona Mission the privilege of soliciting funds for the securing of a permanent home for the mission, subject to the advice and consent of the Executive Committee of the Local Mission Board of this Conference in harmony with the action of the Eastern Amish Mennonite Conference.

#### Questions

**I. What should be the attitude of this Conference toward the present union movement among Mennonites?**

Resolved, That until there is a unity of faith as expressed in obedience to the commands of Christ and the apostles, such as nonresistance, nonswearing of oaths, foot-washing, prayer headcovering, simplicity of attire, etc., we, as a conference strongly urge our members to hold aloof from this movement. Amos 3:3; II Jno. 8:11; Rom. 16:17, 18.

**II. How may closer pastoral work be done?**

1. By using every opportunity possible on the part of the ministry to give spiritual help to the members. Acts 20:28.

2. By the members giving the minister their hearty support, both in spiritual and temporal matters. I Thes. 5:12, 13.

3. By kind but firm discipline so that work once done need not be immediately be gone over again. I Tim. 4:16.

4. By avoiding worldly entanglements on the part of the minister. II Tim. 2:3, 4.

5. We as a conference recommend that in each bishop's district the work be apportioned among the ministry. I Pet. 5:2.

**III. What may we do to safeguard our people against questionable literature?**

1. Keep in touch with the leaders of thought who are sound in the faith. II Tim. 4:3.

2. Destroy the taste for bad literature by supplying good literature. I Tim. 4:13.

3. Let our preachers warn our people against unscripural literature, such as Adventist, Russellite, and other publications.

4. See that every family in the Church is supplied with our own periodicals and books, such as the forthcoming "Bible

Doctrines," and other books already published.

5. Let parents keep a close watch over the books read by their children. Matt. 12:3; Acts 8:30; Luke 10:26.

**IV. How may we secure better attendance of the members of conference at our annual conference?**

1. When members of conference are in the habit of absenting themselves from conference, the reason should be ascertained and the hindrance removed if possible.

2. If lack of interest is the cause, such members should be shown their responsibility and privilege, also, the great spiritual advantage both to themselves and others in attending such meetings.

3. If too much work or business is the cause, the same should be so arranged that temporal affairs do not block the way of attending conference.

4. If a lack of finances is the cause, the congregation should provide the means to defray the expenses incurred in making the trip to conference.

#### Requests

Upon request Conference granted to the Johnstown District the privilege of ordainind a minister and to the Masontown District the privilege of ordaining a deacon.

Committees and members of different boards:

Library Committee: L. A. Blough, W. C. Hershberger, J. A. Ressler.

Sunday School Conference: E. J. Blough, H. F. Reist, Abram Metzler.

Delegates to General Conference: S. G. Shetler, Ed. Miller, E. J. Blough.

Board of Missions: J. A. Ressler.

Board of Education, Aaron Loucks.

Mennonite Publication Board: Abram Metzler.

District evangelist, E. J. Blough.

Joseph Saylor re-elected for a term of three years as trustee of the Schellburg Church.

Resolved, that Bro. Abram Metzler have bishop oversight of the Rockton congregation, Bro. J. N. Durr of the Schellburg mission station, Bro. N. E. Miller of the Gortner mission station, and Bro. J. A. Ressler of the Masontown congregation.

Resolved, that Bro. Ed. Miller have charge of the Gortner mission station and Bro. J. N. Durr of the Schellburg mission station.

Resolved, that the financial year close on the 30th day of June of each year.

Believing the suggestion that each Sunday school in the conference district be represented by a delegate to be a good one, we recommend that each school appoint at least one delegate, whose duty it shall be to attend the annual Sunday school conference and report to their respective Sunday schools.

We are indebted to visiting bishops, ministers, missionaries, and workers who have so kindly participated in this conference, and whose efforts have contributed so much to its success, therefore be it Resolved, That we extend to them a hearty vote of thanks, and, that we furthermore express our gratitude to our heavenly Father for making these inspiring meetings possible.

Conference adjourned to meet at Scottsdale, Pa., on the Thursday preceding the last Friday in August, 1914.

Wm. C. Hershberger,  
Sec. of Conference.

Skepticism is like the measles—very dangerous if driven in; comparatively harmless if allowed to come out.—Abbott.



## REPORT

of the Landis Valley S. S. Meeting Sept.  
4, 1913.

For the Gospel Herald.

Address of Welcome, Bro. Harry Heller.

Devotional Exercises, Bro. John LeFever.

Opening Prayer, Bish. Noah L. Landis.  
Sermon, Bish. Jacob N. Brubacher, Mt. Joy, Pa. Text, Eph. 2:19-22.

The Church should work together harmoniously. The Bible is the foundation. The S. S. is great help in educating the children for the Church. Parents and teachers should expound the Bible and the doctrine of the Church by precept and example.

Address, **The World's Sunday School**, by Bro. Harry H. Snively.

Statistics show there are thirty million pupils, and two and one half million teachers and officers in the Sunday School.

The S. S. has a three fold object: (1) to win, (2) to build up, (3) to train workers for the Church. The measure of the teacher's success is the extent of his or her consecration.

## Afternoon Service

Opening prayer, Bro. David L. Landis.  
Address, **How to make Bible Study interesting to our Young People**. Bro. I. B. Good, Terre Hill, Pa.

Get children's attention by relating Bible Stories. Be interested yourself and also in the boys and girls. Know the Bible and your pupils.

Address, **"Does the S. S. need me?"** by Bro. A. B. Lutz, Donegal Springs, Pa.

The brother gave three reasons, (1) for my own good, (2) for the assistance I may be able to give, (3) that God's love may be extended and his glory revealed.

Address, **The Power of Little Things**, Bro. Amos Kauffman, East Petersburg, Pa.

To most Christians the little sins are the most troublesome. Notice the little children as well as their papas and mammas! The little things at the first are many times mighty things at the end.

The attendance and interest were good and we pray that the meeting was of lasting benefit to the cause of our Master.

Howard E. Moore, Sec.

## Married

**Zook—Detweiler.**—At the home of the officiating bishop, Bro. J. S. Gerig, near Smithville, Ohio, Bro. John G. Zook of Lawrence Co., Pa., and Sister Mary C. Detweiler of Wayne Co., Ohio, Sept. 9, 1913. We wish them God's choicest blessing in their new relations.

## Obituary

**Hartzler.**—Sarah Hartzler, (nee Yoder) was born June 25, 1829, in Lancaster Co., Pa.; died Sept. 10, 1913; aged 84 y. 2 m. 15 d. She united in marriage with Joel Hartzler Apr. 25, 1850, and this union was blessed with 3 sons and 1 daughter. Her husband and 1 son preceded her to the spirit world.

She confessed Christ as her Savior and united with the A. M. Church and was a faithful member until death. Her remains were laid to rest at the Oak Grove Cemetery near Smithville, Ohio. Services conducted by J. S. Gerig and J. F. Brunk.

**Unzicker.**—Frank Russel, a little four months old son of Bro. and Sister Frank and Elta Unzicker, died the morning of Aug. 29, 1913, and was buried the afternoon of Aug. 30. Services were conducted at the home in Freeport, Ill., by S. E. Graybill. Text, Luke 18:16. Interment in cemetery adjoining the Mennonite Church 7 miles northeast of Freeport, Ill.

**Schertz.**—Christian D. Schertz was born Jan. 29, 1842, in Woodford Co., Ill.; married to Magdalena Schertz March 11, 1866; united with the Amish Mennonite Church in his youth, of which he remained a member until death; died near Eureka, Woodford Co., Ill., of diabetes, Aug. 14, 1913; aged 71 y. 6 m. -6 d, leaving 1 son, David, 7 grandchildren, and 2 brothers. His companion preceded him to the spirit world April 16, 1911. Funeral services were held Aug. 16 at the Roanoke M. H. conducted by A. A. Schrock, J. C. Birky, and Samuel Gerber.

**Kauffman.**—Christiana, wife of Abram Kauffman, near Martinsburg, Blair Co., Pa., died Sept. 9, 1913; aged 70 y. 9 m. 11 d. Funeral on the 11th. Services at the Martinsburg Mennonite Church conducted by Abram Metzler and J. N. Durr. Funeral was largely attended. Sister Kauffman was a faithful, devoted member of the Mennonite Church for many years, of a quiet, peaceable disposition, manifesting a deep interest in the welfare of the Church until she was suddenly stricken down with paralysis, lingering for about seven days, when her spirit passed over, as we believe to Paradise, leaving a devoted husband, one brother, 1 sister, and a large number of relatives and friends to mourn her departure. She has only gone before. Peace to her ashes.

**Shelley.**—Henry S. Shelley was born Dec. 13, 1828, in Butler Co., Pa. He was united in marriage to Margaret Drossell of Beaver Co., Pa., Jan. 8, 1850. To this union were born 5 children, 4 living and 1 daughter seven years old preceding him to the spirit world. They moved to Livingston Co., Ill., Aug. 15, 1864. The following year Bro. Shelley was ordained to the ministry. About the year 1889 they moved to Ogal Co., Ill., where he resided until he was called to his eternal reward Aug. 31, 1913, aged 84 y. 8 m. 18 d. Deceased leaves to mourn his departure, his aged companion, 1 son, 3 daughters, 36 grandchildren, 44 great-grandchildren. The services were conducted at the home by E. M. Shellenberger and S. E. Graybill of Freeport, Ill. Text, Num. 23:10.

**Keefer.**—Caroline Keefer, maiden name Ringler, was born in Somerset Co., Pa., May, 1837; died Sept. 3, 1913; aged 76 years and a few months. She was a faithful member of the Reformed Church. She was married to Israel Keefer Sept. 16, 1860. She was of a family of 12, of which one brother, Henry Ringler, survives her. She was the mother of 10 children, 2 preceding her to the spirit world. She was the grandmother of 57 children, great-grandmother of 11 children. Her aged husband, 2 sons, and 6 daughters are left to mourn her departure. The names of the children are: William and James of Berlin, Pa.; Mrs. Elizabeth Murray and Mrs. Anna Sarver of Cumberland, Md.; Mrs. Julia Close, Wellersburg, Pa.; Mrs. Alice Stevanus, Coal Run, Pa.; Sister Rebecca Stevanus, Springs, Pa., and Mrs. Mary Huff, Macdonaldton, Pa. May peace be to her soul.

**Herr.**—Adaline S. Herr (nee Harnish) died at the home of her daughter, Mrs. Isaac M. Neff, Manor Twp., Lancaster Co., Pa., after several months' illness. She was

born near Slackwater, Pa., Aug. 18, 1848; died Aug. 13, 1913; aged 64 y. 11 m. 26 d. She was a member of the Mennonite Church for a number of years, and remained a member until her death. At the age of 18 she was married to Daniel D. Herr, who preceded her in death 18 months ago. To this union were born 4 daughters. Sister Herr leaves one sister, youngest in the family.

Funeral services were conducted at the house, Aug. 16, by D. N. Leaman and at the church by John H. Mosemann. Burial in the cemetery adjoining.

"How oft we thought her dying when she slept,

As we watched her day and night;

But, oh, how peaceful and calm,

We thought her sleeping when she died."

A daughter.

**Garber.**—Lucinda Penrod was born in Tuscarawas Co., O., Sept. 24, 1860; died in Miami Co., Ind., Sept. 14, 1913; aged 52 y. 11 m. 20 d. She was united in marriage to Silas Garber June 30, 1878. To this union were born 3 sons and 4 daughters. Three sons and one daughter preceded her to the spirit world.

Sister Garber was converted and joined the Amish Mennonite Church when but 19 years old and lived a faithful and exemplary life until death. Seldom her seat was vacant in church and Sunday school when she was able to attend. Several years ago she became afflicted with cancer and underwent two different surgical operations, but of no avail. Sister Garber suffered intensely but bore her sufferings with Christian patience. In her last days she talked much about the beauties of heaven. She said she would like to be well and stay with her family if God so willed, but if not she was ready to meet her Savior.

She leaves to mourn her departure husband, 2 daughters, 1 sister, 4 grandchildren, and other relatives and friends. Funeral on the 16th. Services at the Mennonite Church conducted by J. S. Horner and E. A. Mast. Text, Phil. 1:21. Buried in the Hershberger graveyard. Peace to her ashes.

## BOOK REVIEW

Saloon Fight at Berne, Ind.

By Fred Rohrer.

A book of 146 pages telling how Berne, Ind., was cleansed from two or its plague-spots, saloons and "blind tigers." It tells of the organization of the temperance forces of the town in the winter of 1885-6; of the gradual growth of the organization and the consequent opposition of the saloon power; of the dynamiting of the home of the writer of the book, and the fierce struggle in courts and elsewhere which followed; of the final victory of the forces of decency and order and its resulting prosperity for the town and community. As we look at the situation the one weak point about the methods used in driving out the saloons is that they will not all bear the test of Bible nonresistance. All who read the book, describing in simple but thrilling narrative the events as they occurred, can not fail to be impressed with the desperate lengths to which the saloon element will go to keep these institutions of iniquity from being closed up.

Published by Berne Witness Co., Berne, Ind. Price, 50c.

In every community three things always work together—the grog shop, the jail, and the gallows—an infernal trinity.—Henry Ward Beecher.



## Items and Comments

Contrary to the warnings of the great powers of Europe, the claims of Turkey to Adrianople are finally conceded and the Balkan war seems definitely settled, at least for the time being. Official announcement has been made of the settlement between Turkey and Bulgaria on the frontier question, and this is not liable to be disputed by any power. The next war-cloud to cast a shadow over the peace of Europe is the threatened war between Japan and China, which involves questions in which some of the nations of Europe have been taking a lively interest.

At a recent meeting of English scientists the question of the origin of life came in for serious consideration. After numerous theories had been produced and examined it was found that on not a single point was there agreement all around, except on the point that "we are no nearer a solution of the origin of life than they were a thousand years ago." Yet it is a fact that the question has been solved for many centuries, and the simplest child of God can turn to the first chapter in the Bible and read in two minutes what scientists have been bothering their brains about for centuries. Simple faith in God will solve many problems which scientists, unaided by the inspired but rejected Word, can never solve.

In passing sentence upon Maury L. Diggs and F. Drew Caminetti for violation of the Mann White Slave law Judge Van Fleet made the following pertinent remarks:

"This was a crime of opportunity. I mean that the laxity of social conditions and the lack of parental control made it possible.

"I wish to say that all through this case there is the evidence that drink had its paralyzing influence upon the morals and the minds of these men and the young girls with whom they went on that trip to Reno. The terrible, debasing influence of the saloon and the roadhouse is too disgustingly apparent, and I make the observation here that society must pay the price for permitting the existence of these highly objectionable places."

## ANNOUNCEMENT

The District Mission Board of the Ind.-Mich. Conference district will meet, D. V., in its annual meeting at the Bowne Church, near Elmdale, Mich., on Oct. 8, 1913, at 9:30 A. M. The forenoon will be devoted to business and the afternoon and evening to talks on various phases of mission work. Being just the day before and at the same place as the church conference all coming to attend the conference are invited and urged to come a day earlier and take part in this meeting also.

Jacob K. Bixler, Sec.

## CONFERENCE ANNOUNCEMENTS

### Western District A. M.

The Lord willing, the Western District A. M. Conference will meet with the Sycamore Grove congregation near Garden City, Mo., Oct. 7-10, 1913. A cordial invitation is extended to all. Following will be the order of the meetings:

Oct. 7.—Ministers' meeting in the evening to arrange for the work of the conference.

Oct. 8, 9.—Church conference.

Oct. 10.—Sunday school conference.

Those coming to East Lynne via M. K. & T. and Frisco railroads, correspond with

D. J. Miller, Latour, Mo. Those coming to Garden City, write to J. J. Hartzler or L. J. Miller, Garden City, Mo.

I. G. Hartzler.

### Virginia

The Annual Conference of Virginia will be held, Providence permitting, at the Bank Church, Middle District, beginning on the second Friday in October (Oct. 10), 1913, to which meeting all are cordially invited who are interested in the welfare of the Church.

For further information write to Elias Brunk, Harrisonburg, Rockingham Co., Va. C. H. Brunk, Sec.

### Pacific Coast

The Lord willing the Pacific Coast Conference District of the Mennonite Church will hold their Church and Sunday School Conference with the congregation in Albany, Oreg., Oct. 15 to 18, 1913.

A hearty invitation is extended to all to be with us.

Faternally,  
J. P. Bratrager,  
1038 W 12th st., Albany, Oreg.

### Washington Co., Md., and Franklin Co., Pa.

The Washington Co. and Franklin Co. Conference will be held Oct. 10 in Washington Co., Md., this fall at Reiff's Church near Maugansville, Md., along the Cumberland Valley Railroad. A cordial invitation is extended to brethren and sisters of our sister conferences to meet with us. Any one desiring to be met at either Maugansville or Mason and Dixon will please write to

G. S. Keener,  
Hagerstown, Md.

### Kansas-Nebraska

The Kansas-Nebraska Conference will meet at the Milan Valley Church, near Jet, Okla. The Lord permitting, the following arrangement will be carried out:

Tuesday, Oct. 14.—Meeting of Mission Board; also a missionary program in connection with same.

Tuesday eve and Wednesday, Oct. 15.—Sunday School Conference.

Thursday, Friday, and Saturday A. M., Oct. 16-18.—Church Conference.

Jet, Okla., is situated on a branch line of the Santa Fe R.R. running from Kiowa to Enid, Okla. Connections can be made at Kiowa on one of the main lines of the Santa Fe and at Enid, Okla., with the Rock Island R. R. Visitors coming should notify P. J. Zimmerman, Jet, Okla., of the time of their arrival. All expecting to attend should seek to get there Monday eve or Tuesday morning.

The brotherhood throughout the greater part of the district will have keenly felt the effects of the past droughty summer. It will keep some away from conference. Since we need not gather a harvest of corn why not assemble and garner some of the everlasting fruit which the Father holds in store for us; also spend some time laboring in His vineyard ere His harvest time is past?

L. O. King, Secy.,  
Peabody, Kan.

## PUBLICATION BOARD MEETING

The regular meeting of the Mennonite Publication Board will be held, D. V., at the Liberty Church near South English, Ia., Sept. 25 and 27, 1913. Committee meetings, 9-12, A. M.; Board meeting, 1-4, P. M.; general meeting in the evening. All interested will please take note and try and be on hand on Saturday, Sept. 25, for first session.

J. S. Shoemaker, President.

## MENNONITE GENERAL CONFERENCE

The Mennonite General Conference will be held, D. V., at the East Union Church, three miles north of Kalona, Iowa, beginning Oct. 29, 1913. All delegates are urged to be present, and a cordial invitation is extended to all to attend. Those coming may notify D. J. Fisher, J. B. Yoder, or J. A. Boller, all of Kalona, Iowa. Kalona is located on the Rock Island R. R. Those coming from the East take the Rock Island at Chicago and change at Muscatine; from the South or Southwest via Kansas City, change at Muscatine; from the West via Omaha, take the Rock Island and change at Iowa City; from the North via Cedar Rapids, take the Rock Island to Kalona via Iowa City. An interurban line also connects Cedar Rapids with Iowa City. Telephone service from Iowa City to the church. Any other information regarding the General Conference can be received by writing to D. J. Fisher, Kalona, Iowa.

S. E. Allgyer,  
S. G. Lapp,  
Christian Good,  
Committee.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Oneil, Nebr. Sept. 26-28, 1913. Instructors, S. H. Miller, Fred Gingerich.

Beemer, Nebr., Oct. 1-3, 1913. Instructors, S. H. Miller, Fred Gingerich.

Manson, Iowa, Oct. 19-23, 1913. Instructors, D. H. Bender, Daniel Kanffman.

Pleasant Grove and Thomas Churches near Johnstown, Pa., Dec. 5-14, 1913. Instructors, J. S. Shoemaker, Abram Metzler. Glade Church near Bittinger, Md., Nov. 14-18, 1913. Instructors, Abram Metzler, N. H. Mack.

Springs, Pa., Nov. 24-29, 1913. Instructors, N. H. Mack, J. S. Hartzler.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, OCTOBER 2, 1913

No. 27

## EDITORIAL

"Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

They who themselves are in the power of the Spirit are in position to lead others into the same blessed experience.

A faithful shepherd is burdened for the well-being of his flock. A faithful flock is interested in making the burden of its leader as light as possible. "Bear ye one another's burdens, and so fulfill the law of Christ."

Brother, that friend of yours has some noble qualities and also some faults. Pick at his faults and the chances are that in time you will develop a festering sore that will turn him into a disagreeable and hurtful enemy. Stay on the right side of him and you will help him use his noble qualities to best advantage and also to get rid of his faults. We should regard it both a privilege and duty to make a study of those surrounding us and aim to draw out the best that is in them.

### Year Book and Family Almanac.—

There are some who seem to have gotten the impression that the new Year Book and Directory, just issued a few weeks ago, is to take the place of the Family Almanac, to be published soon for next year. The two have a few things in common, but are expected to cover widely different fields. The main feature of the Almanac is the calendar and what goes with it, supplemented by wholesome reading matter. The main feature of the Year Book is the giving of Church statistics. The Year Book is supposed to be published immediately after the middle of the year, the Almanac is to be published in time for distribution just be-

fore the beginning of the year. Both have much information that you can not afford to be without, and both may be had for a few cents—a price within reach of all. See announcement of the Year Book on page 431.

**Continued Meetings.**—We recognize in them a power for good, (1) because they are effective in the work of gathering in the lost, and (2) because they strengthen the Church through the enlightenment and spiritual uplift of those already in the fold. To be in the highest degree useful the following must be true of these meetings:

1. There must be a real burden for the welfare of the cause; an earnest desire, on the part of the membership, to get nearer to God, to live lives more pleasing to Him, to learn more of His Word and will, to help in every way possible to bring the lost to Jesus.

2. These meetings should be looked upon merely as a means to an end, not the end in themselves. Salvation and spiritual uplift is the end sought, the meetings are but a continued, united effort to accomplish the end. The idea that we must have meetings about every so often or our reputation for sincerity is in danger is a very hurtful idea.

3. Earnest prayer and devotion, and personal work to bring the truths of the Gospel home to the unsaved, ought to be the work not only of the evangelist, but of every member who is sincerely burdened for the salvation of the lost.

4. The effort should be made with full confidence that "our labor is not in vain in the Lord," leaving it to Him as to how this promise is to be fulfilled. Our part is faithful performance of duty; God's part is to bless the efforts with results.

5. The meetings should be considered the first business of the Church

while they last. It should be the business of the evangelist and all faithful members to do all that can be done in the way of prayer and personal work to win the lost to Christ and to help inconsistent members into a brighter Christian experience and light. Secular duties ought to be considered of secondary importance.

6. The meetings should continue until the work is done.

Where these conditions exist and these lines are followed two sure results will always follow: (1) God is pleased. (2) The cause of Christ is strengthened. May there be many such efforts made during the coming weeks and months and many lost souls be gathered into the fold of their Redeemer.

### What shall we read?

Read the Bible. Read it daily, constantly, year after year. This time we do not mean study; we simply mean that all people should form the habit of reading the Bible for the blessed truths it contains, for the uplifting influence it exerts, for the safety it provides. Of course, we want to study as well as read; but it is the reading that we wish to emphasize just now. Read the Bible; read it yourself, teach it to your children. Many people are infected with the Roman Catholic idea that the common people, especially children, are not able to grasp Bible teachings except as it is diluted and handed out in measured doses by some priest or professor or reverend doctor; but Timothy knew the holy Scriptures "from a child," and the same is the blessed privilege (or ought to be) of every child in every Christian home in America. Read the Bible.

Read literature that is in harmony with the Bible. Here we come to one point of distinction. When we pick up



the Bible we know that it is absolutely right because God is its Author; when we pick up a book, paper, pamphlet, or tract we may expect errors, because imperfect man is its author. Here then it becomes necessary to exercise caution, both as to the kind of a book that we pick up, and as to what use we make of it. Here is an important duty for parents and teachers which is too often neglected. The religious literature that our children read should teach and encourage the same doctrines, ideals, etc., as those held forth in the Bible. Children are not always able to discriminate. Their elders should exercise vigilance and loyalty to God and His Word to a sufficient extent to keep the rising generation under safe influences so far as literature is concerned.

Read literature that gives you an insight into the affairs of this world. Being in the world, it is a matter of both safety and usefulness to have our eyes open to the dangers and opportunities which surround us. Here we would repeat and emphasize the caution voiced in the preceding paragraph. Let the information concerning the affairs of this world be conveyed to your children by those who look at the affairs of this world from a heavenly standpoint. Three-fourths of the books and papers which find their way into Christian homes ought never to be admitted there because they uphold wrong standards. Take a glance at the literature on the center tables and in the librairies of your homes. The complexion of that literature will determine largely the intellectual, moral, and spiritual complexion of yourself and your children. You have your ideals of life and its problems. If you got these ideals from the right place you got them from the Bible and from those who received their inspiration from the same place. If you are true to your children you will put such literature into their hands as will develop the same views of life. If, unfortunately, your ideals have been formed through the instrumentality of unbiblical influences, you will be simply doing your duty by getting yourself at once under the direct influence of the Bible that you may be both safe and competent to direct those under your charge in the right way.

Reading is a question of immense proportions. Let the subject receive the consideration its importance deserves. And in all our readings let us ever be able to say, "Thy word have I hid in mine heart, that I might not sin against thee."

We would willingly have others perfect, and yet we would amend not our own faults.—Christian Conservator.

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE MINISTRY

(Continued)

By D. H. Bender.

For the Gospel Herald.

#### Preaching

"Preach the word."—II Tim. 4:2.

Preaching has been called "a divine art." It may with propriety be called the most important activity of the Christian minister. What is preaching? Literally, to preach means to make known by public proclamation. By common consent, preaching is almost exclusively confined to sacred discourse. The extraordinary use of the term helps to preserve the sacredness of preaching.

Preaching is a divine work. God has chosen this means to bring His Word and will to the ears of the people (Tit. 1:3). It already finds a place in the Old Testament. The word has special use with proclamations that pertain to the salvation of men. The most striking and significant instance where the term is used in the Old Testament is in Jonah 3:2. Here the prophet is charged in this language: "Preach unto it (Nineveh) the preaching that I bid thee." He speaks in a similar manner to every modern preacher. The preaching of Jonah saved Nineveh. True preaching will save many a city today.

It is in the New Testament, however, where preaching takes its true form. The forerunner of the Gospel dispensation preached "the baptism of repentance" (Mark 1:4). The first Gospel preacher was Jesus. He has no sooner entered upon His public mission than He "began to preach" (Matt. 4:17). The Twelve were ordained "that he might send them forth to preach" (Mark 3:14). The early Church leaders were preachers and preached the Gospel (Acts 5:42; 8:35; 17:3). Moreover, it has pleased God to employ this means, foolish as it may seem to the world, to save the world (I Cor. 1:21).

The question most vital, and that should receive the most serious concern on the part of the preacher is, What shall I preach? It is entirely out of the province of an article of this nature to go into an exhaustive discussion of the subject matter that may be employed in preaching, but here are a few points considered vital:

1. "Preach the word."—The preacher is a herald, a message-bearer. A herald does not create his message. He bears the message of another, one usually his superior, his sovereign, one of authority. If the messenger changes the message in any particular—takes from, or adds to, or places a construction not originally intended, upon any part of it—he does so at his own peril. The preacher's message concerns all classes of men. It is the message of a living God to a dying world. It is fraught with instruction, promise, warning, good cheer—a legacy of eternal value. Be careful, brother, that you deliver it in full.

It is said of the early preachers that they "went everywhere preaching the word" (Acts 8:4). It was the "preaching of the Word" that brought whole cities out to hear them and that "mightily grew and prevailed." The Word is "quick and powerful." It is the only weapon that can be successfully used in the conquest with the enemy of souls. It is the only panacea for all the ills of life.

The range of topics for the Gospel preacher is the Word. This range includes "all Scripture." All is "given by inspiration of God, and is profitable." All is God's Word; all is essential to make the message complete and effective. The word of science has its place; the word of history may serve an important place and is of help to the minister; so the word of philosophy, of secular literature—all may be used to good effect to illustrate, explain, to vivify and make clear by illustration the Word of Scripture, but none of these can in any way be made to take the place of the truth of the Word. The Word of God, only the Word of God, and all of the Word of God, is the preacher's theme. Dr. Johnson says of the preaching that is selected from other than the field of Scripture: "It may be truth he preaches, important truth, but so long as it is truth beyond the range of Scripture, he is without authority or sanction in preaching, and thus divests himself of his high and sacred function as an ambassador of Jesus Christ."

2. **Preach the Fundamentals of Salvation.**—Every preacher is commissioned of God to bring men to the knowledge of salvation. This can only be done by presenting God's own plan. The Word emphasizes certain fundamental teaching and requirements that lead up to this end. These should be brought out clearly in preaching the plan of salvation. Here are a few:

a. **Sin.**—"All have sinned and come short of the glory of God." All men must be made to realize this sweeping truth, if they would be brought within the range of salvation. It matters not who were his ancestors, how



well he was reared, how much apparent good he has done, what his general standing is, every man without Christ is a sinner lost and doomed. It was the existence of sin in the world that moved God in sending His Son as a Savior. It is because all men are lost sinners that the Gospel has at all a place. The true preacher will not fail to impress his congregation with the awful fact that all men are sinners needing salvation.

b. **Repentance.**—Since all are sinners, all need repentance. The world today wants to hear little of conviction, confession, exposure, restitution and retribution. It makes men feel uncomfortable, so this fundamental is lightly passed over and too much of the preaching of the day is artificial and superficial and brings forth unregenerate Christian professors. The preaching of repentance holds primary place in the annals of God's Word. It was the theme John preached in his work of preparing people for the coming of the Savior (Matt. 3:3). The Lord Jesus prefaced His preaching by the use of this theme (Mark 1:15). Peter, under the immediate power of the baptism of the Holy Ghost and the inception period of the founding of the Christian Church, made repentance the first requirement for those who wanted to get right with God (Acts 2:38). A preacher under the inspiration of the Holy Spirit, declared that "God commanded all men everywhere to repent" (Acts 17:30). Immediately after His resurrection, Jesus, in giving specific instructions to two of His disciples declares "that repentance and remission of sins should be preached in his name, among all nations" (Luke 24:47).

c. **Conversion.**—"Except ye be converted . . . ye shall not enter into the kingdom of God" (Matt. 18:3). I use the word in its completest sense. Not only is a changed life necessary as seen from without, but that change must come from within, a change that God alone brings about through regeneration, the new birth. The true preacher must proclaim the necessity of true heart conversion as one of the fundamentals of Christianity.

3. **Preach the Gospel.**—In a sense the preaching of the Word and preaching of the Gospel are synonymous, the second is contained in the first. The point to be emphasized in the preaching of the Gospel is the "good news" of salvation for all men, and within reach of all. Every true preacher can say from an inward conviction with Paul, "Woe is me if I preach not the Gospel" (1 Cor. 9:16). The world is languishing in sin and fettered by Satan. It is a vital part of the preacher's message to make known this great

deliverance through the atonement of Christ. Every sermon should contain some reference to God's great love and Christ's power to bring succor and help within the reach of all. Tell the glad tidings of free salvation! Following are three points in Gospel preaching to be emphasized:

a. **Christ the Savior.**—"The Gospel of Christ" is the way Paul puts it (Rom. 1:16). Again, he sums up the burden of his work in Rom. 16:25 and makes it "the preaching of Jesus Christ." It is the Gospel of Christ that brings "salvation to every one that believeth." This seems to be the sole theme of the writer of First Corinthians (1 Cor. 2:2). Of the early preachers it is said "in every house they ceased not to teach and preach Jesus Christ" (Acts 5:42). Jesus needs to be held up to the people as the Savior of the world. To listen to a sermon without any Christ in it is like sitting down to a meal without any food. Jesus is the Bread of Life. He is the Water of Life. See that the congregation gets an opportunity to eat and drink.

b. **The Atonement.**—The most glorious life, the only perfect life ever lived on earth is the life of Christ. Yet if Christ had only lived, if He had not died for men, His mission on earth would have been an abject failure and all the souls of men were hopelessly lost. The atonement made for sin through the vicarious suffering and death of Christ makes sinners free. In contemplating this great atonement the prophet says, "The Lord hath laid on him the iniquity of us all" (Isa. 55:6). The Holy Spirit declares, that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (Jno. 3:14). The apostle Paul attributes the joy we have in Jesus Christ to the fact that through Him we have the atonement (Rom. 5:11). Peter asserts that our redemption was made effective through the "precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19). Take the blood of the atonement out of the Bible, and it has no value to the sinner. Let the subject of the atonement out of preaching and it loses its value to the congregation.

(To be continued.)

### "THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN"

Sel. by J. H. Mosemann.

This is a much-used phrase in our day, and many seem to think it unquestionable truth. If it were meant by it that we are all God's creatures, and, as such, related to each other, and to Him, as **Creator**, well and good. It

is true; and we owe Him, therefore, and each other, the fulfillment of duties which flow out of that tie.

But the relation of **Father and children** is very different from that of **Creator and creatures**. Even in innocence, man was not a **child** of God in the New Testament sense—one "born of God." Man is a wonderful creature indeed; no doubt the most wonderful of all God's creatures upon earth, yet only a **creature**, even as angels are only creatures.

God created man upright—innocent (Eccl. 7:29) but his innocence did not continue. Sin has come in since, and man is a **revolted** creature; away from God, and guilty; alienated in heart and mind; ever seeking to make himself happy without God; ever breaking His commands and refusing the subjection which the creature owes to the Creator.

But God offers to fallen man a new thing—a **wonderful** thing; He offers to make **children**—sons and daughters—out of these revolted, disobedient creatures. He opens His great heart of love to man, and says: Out of pure love to you, I have sent among you My only, My beloved Son, to be a sin-offering for you—to bear your sins in judgment upon the cross. Every one of you who ceases to rebel against Me, who confesses his sins and believes on My Son, will then and there receive eternal life. Thus is one **born** anew. As He received human life from human parents, so, upon believing in Jesus, he receives **eternal life through** the power of the Holy Spirit. He is then not only a creature of God, but now a **child**.

And so it is written, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life" (John 3:14, 15). Again, it is written, "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). And to all who believe on Him it is said, "Beloved, now are we the children of God" (1 John 3:2).

In that circle alone, dear reader, is found "the Fatherhood of God and the brotherhood of man." Are you in that circle? Have you confessed yourself a sinful, guilty creature before your Creator? Have you looked to Jesus as He hung on that dreadful cross on your account, and thanked Him for His marvelous love? If so, God is indeed your Father, and **all** who have done like you are your brethren. If not, God is but the Creator whom you have wronged, who will finally be your Judge. And all who continue in rebellion, must meet Him at the judgment, from which there can be no escape.—P. J. L.



# Missions

## OUR MISSIONARY MESSAGE

By J. W. Shank.

For the Gospel Herald.

### 13. A Message from South America

It takes human life-blood to evangelize any heathen nation. The history of missions in any land reveals the sacrifice of human lives, the giving of years of devoted service, the passing through severest trial and suffering and the anxious waiting and praying for results.

South America has called forth the sacrifice of human lives. About sixty years ago a noble English missionary, Allen Gardiner, gave his life for the cause of Christ in this great continent. He was not even permitted to see the establishment of a mission or the bringing in of converts; his whole effort to open a work among the Indians ended in failure. Starvation came upon him and his helpers and one by one they died for the cause. It was a costly venture but it was, after all, the means of arousing an interest in Gardiner's home churches. Other missionaries were sent out later and today the South American Missionary Society, of which he was the pioneer, has a long line of missions from the North to the South.

Many years later another consecrated life was given for Christianity in Bolivia. This was Jose Mongiardino who in one of his evangelistic tours was caught in a lonely place by Catholics and cruelly murdered, then buried between the graves of a murderer and a suicide. Since that day other missionaries have come to the spot and have there consecrated their lives anew to the redemption of South America.

Names of many others could be mentioned who have given years of devoted service to the work and then have gone to their reward. Every life that is thus given adds new spirit to the work, for it brings responsibility to many others to carry on what was thus begun.

South America has waited long for the Gospel. The oldest cities in South America are from seventy-five to one hundred years older than any in the United States. For over four hundred years cities and villages have been filled up by an ever increasing population, but, in a religious way, these increasing multitudes have not been cared for. While missionaries in great numbers were crossing the ocean to the heathen lands of Africa, India and China, South America was almost forgotten. Previous to the last

century a few very meagre efforts had been put forth along the coasts of the north and west, but no permanent missions were established. It is only within the last fifty years that permanent work has been in progress and very few stations are more than fifteen to twenty-five years old.

South America ought to have the Gospel now. It is developing so rapidly in other ways that a lack of religious development now will cause a more deplorable condition in coming years. Ignorance is so prevalent that it is degrading the nations. The people do not know the true religion of Jesus. They do not know the principles of morality. They often do not know even the simplest laws of health which means death to tens of thousands of people annually. They do not know the ways of thrift and progressive industry, hence there is an unusual amount of poverty. Because of ignorance there is superstition, which is ruinous to character development. Because of ignorance there are vices of every description that are sapping away the strength of manhood and womanhood.

The present is the proper time for action. Unless an army of consecrated missionaries meet in South America to battle with the increasing armies of sin, the salvation of the land cannot be accomplished. Men are passing away fast in that land and they are going whither Christians can not follow. If such are to be saved they must be saved before they die.

Should the Church be glad for the open door? The greatest joy in all the world is the joy in service for others. Were it not for opportunities to serve others I believe the Church would grow selfish and narrow. It would not develop those qualities of tenderness and love which have made it the greatest institution in the world for the betterment of mankind. The open doors for service are a blessing to the Church, and unless the Church takes up its duty and does what it can for the dying heathen it will die. If the Church of Jesus Christ is to live it must continue to exercise the spirit of loving service such as Jesus showed when He walked in body among men.

La Junta, Colo.

## FROM OUR MISSION STATIONS

For the Gospel Herald.

### Kansas City, Kans.

A hearty Greeting to the Readers of the Herald:—On Thursday, the 18th, was a happy day for the workers and a number of the members of this place.

During the day a sewing was held. In the evening all the converts re-

ceived into church fellowship the past year were invited to take supper with us. All who were present enjoyed themselves, but deeper still in our hearts was rekindled that holy flame of love and gratitude to God our Father who has made such fellowship possible. After the evening meal we had our regular services. We have begun to study the book of John and find it a very profitable study for old and young. This same Thursday evening also is the date of the arrival of Bro. and Sister Good who are now taking charge of the work in Argentine. Our expectation is in God and we have reason to believe He will surely bless the work in this part of His great vineyard. We are looking forward to a visit in the near future from the brethren, C. Z. Yoder and C. A. Hartzler.

There have been a number of confessions since the "special meetings" closed. A few have asked to be received as members with us. We are reminded again and again of the efficacy of the Word. The prophet Isaiah said, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Pray for the work.

Martha L. Buckwalter.

Sept. 24, 1913.

## ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

The number of inmates has again increased to 83 and quite a number of bright boys and girls of various ages available for Christian homes. We have admitted eight in the last few weeks from Lima, Ohio. School began a few weeks ago and 54 of the inmates attend the town school free of cost except supplies.

All are enjoying good health except Sister Hazel Campbell, one of the inmates 13 years old, had a very severe attack of appendicitis and was operated on last week. For a short time her life seemed in the balance after the operation, but she rallied again and is now recovering very nicely. She was admitted into the Home several years ago from Jet, Okla., together with her four little brothers and sisters.

We have an abundant crop of peaches, some fall apples, and also had some plums and pears on our lit-



the farm, all of which is highly appreciated, although it makes it a busy season of the year for the workers to take care of the crop. We have just put a 50-ton car of coal into the cellar and another car on the way which means some coal shoveling for the superintendent during the winter months.

This institution is under obligations to the Sisters' Sewing Circles of Logan and Champaign counties for meeting here frequently for a day's sewing for the Home, as well as to many other sewing circles throughout the country who quite frequently send in liberal supplies of clothing; also to Dr. J. W. Croft who has for some years given his professional service free of charge whenever needed, and Dr. Guy Kent who has offered us the same favors. Another thing we are especially grateful for is the service of the eight sisters who are freely and willingly giving their time and energy for the service of the Lord and the welfare of His unfortunate little ones with us. Their reward will be sure as His Word is true.

We have been rather explicit in some of our statements, believing the public is entitled to know what transpires in a public institution.

West Liberty, Ohio.

### MISSION WORK IN PRISONS

(The following appeal by one of the inmates of Tennessee State Prison was selected by Bro. S. E. Roth and sent in for publication, believing that the message might be appreciated by the readers of the Gospel Herald.)

The man behind the bars is worth consideration. Many of the leading characters of the Bible were convicts. Joseph graduated from the pit to the prison and from there to the king's throne.

Jeremiah was a prophet of prison life. Christ Himself was for years a hunted convict, and at last was arrested and sentenced to death and crucified.

John the Baptist, who drew the curtain introducing Jesus to the world found the prison his home and the place of his translation.

Consider our Lord's first sermon when in the temple he took for a text the proclamation of liberty to the captive, and opening of the prisons to them that are bound.

The great apostle to the Gentiles delighted to sign himself in his letters from prison, "Paul a prisoner." Even in prison Paul exclaimed, in writing to the Philippians, "For to me to live is Christ," "Rejoice in the Lord always," "The peace of God passeth all understanding," etc.

In later years or modern times men and women who have become famous

were imprisoned and while in prison tried to do good to others. We mention, for instance, Madam Guyon, a prisoner in a French Bastille, who wrote much of prose and poetry. Will quote a stanza:

"Though my cage confine me round,  
And my wings are closely bound,  
My prison walls cannot control  
The flights of freedom of the soul.  
In God's mighty hand I'll find  
The joy, the freedom of the mind."

Others while in prison, wrote things to benefit the world. Francis Baker of London, wrote that beautiful hymn: Jerusalem my happy home, while imprisoned.

The greatest book—next to the Bible—was written within prison walls, namely, "Bunyan's Pilgrim's Progress."

In years gone by it was indeed a sad thing to be in prison. Many have found the old maxim true; "He who enters here, leaves all hopes behind." But the best minds of this generation are awakening to the fact that prisoners are susceptible of improvement, and given a chance, will make good. The old saying, "Once a convict, always a convict; once a thief, always a thief," is not a rule but rather the exception. The idea of the men who hunted and persecuted him was that the imprisonment as a means of punishment and retribution for his wrong-doing, quite overlooking the fact that it should be the means of his reformation.

Under the former system of control the State tried to do nothing for an inmate of the prison but break his spirit, crush his manhood, destroy his nerve, wreck his health, and coin his labor into money.

The conclusion was forced upon every prisoner by the treatment that he received that the purpose of his imprisonment was only to punish and humiliate him, not to improve him.

The thinking men and women of our nation are awakening and realize that men and women can be arrested in their downward course and can be made over again into useful citizens. A wisely devised system of remittance for good conduct and parole tend to incite hopes and aspirations in his mind that urge him to better conduct, and the prospect of liberty is so alluring that he begins to fall in love with right, for the good it promises, and finally to realize that its rewards are far beyond anything possible to attain in his old career, and thus a new man is created, and society has restored to it a useful citizen, and there is one less law-breaker.

Are these men worth saving? Is it of importance to bring to them the Gospel that they may be **born again** and start anew?

Most men in prisons are eager and susceptible to a plain, practical message, bearing to them a new hope and speaking to them a vital truth. But they must be made to feel that they are not entirely forsaken nor lost to hope but that they have friends who desire their welfare and that they must work out their own salvation by being obedient to God's laws. No law, no prison, no discipline nor lash of punishment can make a bad man good or a weakling strong, the impure clean or the crooked straight, he must work out his own salvation. New desires and higher aspirations must be kindled in the prisoner's heart; then when he has arisen with a longing for better things and has willingly turned his back on his miserable past, we have a right to believe that a higher power will come to aid him, and that the same touch that came to the leper in old Jerusalem, will make him clean. "God helps those who help themselves" is an old adage, and the underlying truth of all reformation. Within prison walls there is talent, wit, nerve, and plenty of courage. It can be sent into the world to curse, blight, and damage, or turned into right channels and be used for good and be made a blessing to others as well as to themselves.

Perhaps no prison in America has made greater progress and improvements in reform lines than the Tennessee State Prison has in the last few years. Six years ago the prison management was in the hands of politicians. The warden and some of the guards were brutal and inhuman, cursing the men and brutally beating them on the slightest pretext. Talking was entirely forbidden and if one would say, "good morning" to a fellow prisoner, and was caught at it he would be cruelly beaten. But praise the Lord, a light came to the prison when Governor Hooper took charge of state affairs and appointed good men of honor and humanity to govern the prison affairs. A school was organized, a library established, and humanity was installed instead of brutality as a governing factor. May God speed the day when all our prisons will be stepping stones to higher things, a gateway to a new life of hope and promise, that law-breakers may be reformed, born anew and transformed into useful citizens.

Now what is the duty of a Christian? what his attitude to the prisoner? See what we can find in the 25th chapter of Matthew about the word prison.

"While the hungry souls are dying,  
And the prisoners feel like crying,  
For sympathy and love,  
Stand no longer idly by,  
You can help them if you try,  
With sympathy and love."



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

### AT THE CROSS-ROADS

An old man sat at the cross-roads  
On a stone by the village street.  
He was weary and worn and travel-stained  
And faint from the dust and heat,  
And his gray head drooped as he sat there  
With hunger and travel spent,  
While the noon-day throng went hurrying  
by  
On their homeward journey bent.  
And I passed by with the others  
In that heedless current caught  
That recks nor cares for the stranger poor,  
Nor the homeless wanderer's lot.

But the picture left its image;  
I could not drive it away,  
And I thought of One who would surely  
have paused  
Had He been in the crowd that day.  
How His eyes sought out the outcast,  
Who was barred from His fellow's door,  
How He gave His hand to the woman  
shamed,  
And bade her sin no more.  
I saw Him kneel by the leper,  
As he shuddered and cried, "Unclean!"  
And health and joy and manhood came  
At the touch of the Nazarene.

They are sitting there at the cross-roads,  
Weary and faint—alone,  
There are many bowed with a sinner's  
shame  
Or a shame that is not their own.  
It may be a friendless orphan,  
Or a slave in the thrall of drink—  
Your path may lead to a happy home,  
And his to the river's brink.  
The wretched, the weak, the burdened,  
The pilgrim with way-worn feet—  
They are sitting there as the old man sat  
At the place where the cross-roads meet.

Oh, linger a bit by the wayside,  
And let your heart be heard,  
As it bids you pause by your brother-man  
And give him a cheering word.  
For the life that loves is lovely  
And the soul that gives expands,  
And the heart that warms to a brother's  
need  
Is like to the Son of Man's.  
And the meed will be right royal,  
When He says to you and me,  
"Inasmuch as ye did for the least of these  
Ye have done it unto me."

—F. C. Wellman.

I'll bind myself to that which once  
being right, will not be less right  
when I shrink from it.—Kingsley.

"Measure thy life by loss and not  
by gain;

### TO FATHERS

By Susan Good.

For the Gospel Herald.

Much has been written for these pages in regard to the responsibility of mothers, especially in child training—which truly are weighty responsibilities, and which should be mutually borne by both parents. The father, as a rule, is held responsible for the conduct of children, and often bears credit for the children's doings, be they good or bad.

On their journey through the wilderness, to Israel it was said by the Lord, after having given the Ten Commandments, "Thou shalt teach them diligently to thy children, and talk of them," etc. In Prov. 19:18 we read, "Chasten thy son while there is hope," and in Eph. 6:4, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Many truths of like nature are given to the fathers, and among the last but not the least important, comes the question, "If a man know not how to rule his own house—" (I Tim. 3:5). In Heb. 12:9, we read, "We had fathers of our flesh which corrected us, and we gave them reverence."

Fathers should keep their place, at the head of the family. Sometimes we see a father's influence go only with his presence. His influence should reach over the family for good, whether he is present or not. Our busy fathers should remember speaking to children when they leave home, and give strict orders to obedience, and when the children start to school each morning they should be definitely reminded to obey the teacher.

Many other thoughts present themselves, especially now as the time for opening schools is here. Parents should keep free from telling faults of the teachers, or speaking in an upbraiding manner about the teacher in the presence of their children. Children should be taught to respect the teacher with reverence. This has more bearing on the welfare of the children at school than many parents have an idea. I heard a man say, after having sent four of his own children to school, "I was often tempted to do little tricks at school, which I did not do because of the admonition, "Be good," when I left home. This may be the case with many children, but should be the case with all children. Fathers should remember their own little ones and the crowded mother, when absent from home. Mothers who realize this have courage and a will to do their part.

Wolftrap, Va.

### HEAVEN OURS

I once heard a father tell that when he removed his family to a new residence, where the accommodation was much more ample, and the substance much more rich and varied than that to which they had previously been accustomed, his youngest son, yet a lisping infant, ran around every room, and scanned every article with ecstasy, calling out in childish wonder at every new sight, "Is this ours, father, and is this ours?" The child did not say "yours," and I observed that the father while he told the story was not offended with the freedom.

You could read in his glistening eye that the infant's confidence in appropriating as his own all that his father had was an important element in his satisfaction. Such—I suppose—will be the surprise and joy and appropriating confidence with which the child of our Father's family will count all his own when he is removed from the comparatively mean condition of things present, and enters the infinite of things to come.

When the glories of heaven burst upon our view, he does not stand at a distance, like a stranger, saying, "O God, these are Thine." He bounds forward to touch and taste every provision which these blessed mansions contain, exclaiming, as he looks in the Father's face, "Father, this and this is ours!" The dear child is glad of all the Father's riches, and the Father is gladder of His dear child.

How beautiful and blessed it is to believe in God as a little child.—Sel. by R. J. H.

### A PURITY APPEAL TO MOTHERS

Selected by G. S. E.

Mothers! If you had your suspicions aroused that your sons were tampering with the winecup, and thus making the first steps in the course which at last, "biteth like a serpent and stingeth like an adder," you would have cause to shudder; but it is the mission of this article to open unsuspecting eyes to even a more alarming danger than the drunkard's doom, by which your darling boy may be ensnared by Satan. Its danger lies in the subtle and secret character, as well as its fearful consequences to both body and soul.

Please read patiently, and with forbearance, the sad but true narrative of the writer's own early life, which you may well judge, is written from no other motive than a danger signal to other new crafts just launching out, and if he can thereby be the means of

(Continued on page 427.)



## Sunday School

For the Gospel Herald.

Lesson for Oct. 12, 1913—Num. 12:1-16

### JEALOUSY AND ENVY PUNISHED

**Golden Text.**—Charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly.—I Cor. 13:4, 5.

**Introductory.**—One of the uses made of leaders is to set them up as targets to shoot at. Such was the use made of Moses. People expected unreasonable things of him. When things did not go as they wished, he was one of the first to be blamed. Among the things which he suffered was the envy of others. Honored of the Lord, vested with authority, placed in a position of power, others looked upon him with an envious eye. Among them were his sister and his brother, Miriam and Aaron. Here was an illustration of the "woman's rights" idea. Let us see how it worked.

**Charges against Moses.**—Miriam and Aaron had two things against Moses: (1) He had married a woman of objectionable color. (2) They could not see why he should not pass his honors around, as the Lord had spoken by them as well as by Moses. Aaron seems to have been a passive tool in the hands of Miriam, thus showing his weakness as he did when the golden calf was made. He and Miriam felt the pang of envy, and chose a most contemptible way to humiliate him. But in this he showed his real greatness, refrained from taking up the quarrel, proving himself "very meek, above all men which were upon the face of the earth." In this he set a worthy example for all who are persecuted or reviled for any cause. "The servant of God must not strive."

**The Lord Takes Up the Quarrel.**—Aaron and Miriam quickly found out that they were not striving against Moses so much as they were against God. He called the three aside and informed Aaron and Miriam that whenever He is in need of a prophet He will reveal Himself to some one in the form of a vision and speak to him in a dream. Neither Aaron nor Miriam had received such vision; but He had frequently spoken "mouth to mouth" with Moses, recognizing him as leader and prophet. Their claim to equal authority with Moses was wholly unfounded, and in speaking against him they had committed a great sin. Many a person, withstanding and reviling against leaders whom the Holy Ghost appointed as overseers have been in the same position that Aaron and Miriam were when for envy they withstood Moses. Selfishness and ambi-

tion are severely rebuked and always bring upon the guilty ones the anger and punishment of the Lord. One of the great lessons which we should never forget is to respect and support every member of the Church in the position to which God has called him or her.

**Miriam's Leprosy.**—The cloud departed from the tabernacle, and Miriam became a leper. Aaron was now thoroughly humbled, and besought Moses to intercede for her. It is remarkable that they came for relief to the very one whom they had reviled. It was the greatest tribute that could have been paid to Moses. Reviled when they felt their independence of him, he was now besought to intercede for them when they saw themselves in need. The real estimate that others form of your character is evident from their attitude toward you when they are in sore need.

Miriam's leprosy did not affect her only, but the whole assembly was at a standstill until she was again restored. When we get out of line with God we do not suffer alone but hinder the cause of Christ as well. "When one member suffers, all the other members suffer with it." For the sake of the cause of Christ and the Church, as well as for our own sakes, let us see to it that our attitude toward God and man is such that heaven can approve.

**Moses' Generosity.**—Did Moses hold a grudge against his sister because of her uncharitable conduct? Not in the least. In this he was as faithful as in all other things committed to him. No sooner did he see evidences of penitence than he besought the Lord to restore her. Hear his fervent prayer, "Heal her now, O God, I beseech thee." God heard his prayer, but as a punishment to Miriam she was compelled to remain in her leprous condition for seven days without the camp. Miriam having been restored to health, the whole body moved on and pitched its tent in the wilderness of Paran.

**Human Nature.**—The good and the bad side of human nature is shown in this lesson. Were Miriam and Aaron essentially bad? We do not think so. But they allowed their minds to dwell upon a certain condition, and their hearts became filled with jealousy. When jealousy enters the heart charity finds its way out. That was what happened Aaron and Miriam, and their thrusts were more cruel and unjust. The practical point for us is that we do not allow a similar frame of mind to take possession of us for any cause. Let us pattern after the spirit manifested by Moses, and the grace of God will so completely take possession of our hearts that there will be no room for envy there.—K.

## Our Young People

A FAITHFUL SERVANT.—Gen. 24

Topic for October 19

MOTTO

"He shall send his angel before thee."

OUTLINE OF TOPIC

### I. The Servant.—

1. Whom he served.—V. 2.
2. His probable name.—Gen. 15:2.
3. His position.—V. 2.

### II. A Special Trust Given Him.—Vs. 3-9.

1. Instructed with reference to Isaac's marriage.
2. Charged with the task of finding Isaac's wife.
3. Assured of God's blessing.

### III. The Trust Faithfully Kept.—Vs. 10-67.

1. The journey to Mesopotamia.
2. Providential circumstances.
3. Prayerfulness.
4. Diligence.

### IV. Lessons for Us.—

1. Faithfulness brings largeness of trust.
2. Largeness of trust brings opportunity for great good.
3. Great tasks cannot be rightly performed without prayer.
4. Great blessings follow those who diligently follow the Lord's leading.

STUDY OF SPECIAL POINTS IN THE TEXT

Gen. 24

### V. 6. "Bring not my son thither again."—

Abraham had gone out at the special command of the Lord. All His promises had been received in connection with this going out. It was essential that his servant especially observe the conditions that made it possible for Abraham to be heir of the promises. As servants of God's house we need to observe like conditions in providing for the future of the household of faith.

### V. 21. "To wit whether the Lord had made his journey prosperous or not."—

The servant had been assured of Abraham. He had gone out in obedience. He had prayed for success. He had made a definite test for guidance. But while this test was being fulfilled he did not show a disposition for hasty conclusions but quietly watched the development of the Lord's plan and then acted as the way opened.

### V. 26. "Bowed down his head and worshiped the Lord."—

He proved his piety and faith by the thanksgiving he was ready to return at the full revelation that he was divinely led according to his prayer.

SUGGESTIVE ASSIGNMENTS

#### For Children.

1. Text word, Faithful.
2. Learn to do the Little Duties Faithfully.

#### For Young People.

1. Our Trust.
2. How Shall We Do Our Part?
3. Recognizing God's Providence.

#### For Older People.

1. Concern for the Welfare of the Young.
2. The Value of One Whom We Can Trust.



# Gospel Herald

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THURSDAY, OCT. 2, 1913

## Field Notes

**Bro. J. F. Swartzendruber** of Kalona, Iowa, worshiped with the congregation at Exeland, Wis., on Sunday, Sept. 7.

**J. E. Hartzler, Jr.**, of Goshen, Ind., accompanied by his mother, started for Logan Co., Ohio, Sept. 24, for a brief visit with relatives and friends.

**Change of Address.**—Bro. and Sister D. S. Brunk, from Canton, Kans., to Newton, Kans. Friends desiring to write them will please note the change.

**Change of Address.**—A letter from Bro. C. K. Brennenman of Washington, Ill., brings us the information that after Sept. 30 his address will be 3525 Colorado Ave., Chicago.

**The Brethren**, I. A. Wambold and M. R. Fretz of Mt. Joy, Ont., conducted the regular services at Altona, Ont., Sept. 21, while Bro. John G. Hoover went to the Almira Church.—B.

**Bro. J. D. Charles** of Hesston, Kans., arrived at New York City Aug. 19, where he expects to remain in school during the coming year. His address will be 2696 Lexington Ave., New York City.

**Bro. A. M. Eash** of Chicago writes under date of Sept. 23: "We had a really momentous day on Sunday. There were 19 confessions in the evening, making 35 for the meetings." Praise God for the ingathering.

**Bro. N. H. Mack** of New Holland, Pa., preached for the Bowmansville, Pa., congregation on Sunday evening, Sept. 21. The weather was inclement and the crowd small, yet all that came with hunger and thirst received a blessing.—G.

The annual Holmes county Mennonite Sunday school meeting is announced for Saturday, Oct. 11, 1913, to be held at Martins Creek Church near Millersburg, Ohio. A good program has been arranged, and a live meeting is in prospect.

**Bro. Elam Horst** of Calverton, Va., writes under date of Sept. 20: "A week's meetings were held at the St. Stephens school house. Good interest and attendance. No visible results." The seed was sown. Look for harvest by and by. I Cor. 15:58.

Good interest is reported from the meetings held at Bethel Church near Garden City, Mo., during the past few weeks. A letter dated Sept. 24, tells of two public confessions with prospects for more. Communion at that place was announced for Sunday, Sept. 28.

The Lancaster County Mission Meeting is announced for Wednesday, Oct. 15, 1913, to be held at Mt. Joy, Pa. These meetings are always well attended and a great spiritual feast is always enjoyed by all who attend hungering and thirsting after righteousness.

A program of the seventeenth annual Sunday school union of Logan and Champaign counties, Ohio, to be held at the Bethel Church, West Liberty, Ohio, Oct. 10 and 11, is before us. The program is laden with practical subjects and we hope to hear of a good, live meeting.

**Bishop Ordained.**—As noted in the correspondence item from Kalona, Iowa, Bro. S. C. Yoder was ordained a bishop at that place. May God grant our brother grace and wisdom that his bishopric may be profitable in the strengthening of the Church and the promotion of the cause of Christ wherever he may be called to labor.

**Bro. Eli E. Bontrager** of Topeka, Ind., spent several days at Exeland, Wis., recently, conducting the communion services there Sept. 23. At the same time ordination services were held and Bro. Rudolph S. Hochstetler was called to the ministry. The Lord bless him in his new and responsible position and make his ministry profitable in the strengthening of the cause.

**Rosa Friesen Called Home.**—As we go to press we receive word from India that little Rosa Friesen, daughter of Bro. and Sister P. A. Friesen, missionaries to India, fell asleep in Jesus Aug. 31, after an illness of nine days. Full particulars next week. May the God of grace be with our beloved brother and sister in their affliction and encourage them to press forward until they will meet little Rosa on the other shore.

## Correspondence

### Dundee, Ohio

Dear Herald Readers, Greeting in Jesus Name:—We as a small band of workers at this place have great reasons to thank God for His loving kindness towards us. On Sept. 20 preparatory services were held at the Kolb Church. Sunday following communion services were held by our beloved bishop, Bro. I. J. Buchwalter, who handed out the bread of life to this small band. Nearly every one partook of the sacred emblems. Communion is a day that makes us feel glad, because we can on that day commemorate the Savior's death, burial, and resurrection, but it is also a day of sadness when we think of what the Savior had to suffer for our sake. Bro. and Sister Buchwalter spent the night of Sept. 20 with Bro. E. M. Troyer's which surely every one of them enjoyed very much, asking them to be with us whenever they can and not forget us in their prayers.

Sister Lydia Kolb, who is having a siege of typhoid fever, is still very sick. We wish for her speedy recovery. We also miss her very much in our church and Sunday school work. Let us not forget her in our prayers.

Remember our small Sunday school and pray for the work and workers at this place, that we may ever keep near to the cross at all times especially when the enemy is near to draw us away. A Sister.

### Elmira, Oreg.

Beloved Readers of the Gospel Herald:—With much pleasure I wish to state that the writer and family, feeling almost forgotten by the brotherhood of the Mennonite faith, were most unexpectedly, but very pleasantly surprised by Bro. C. R. Widmer of Albany, Oreg., with his auto car, loaded with eight loved ones. Among them were Bro. J. P. Bontrager, their home minister, with his companion and two children. Bro. C. R. Widmer with his wife, also two children, came driving in the yard before recognition was possible. They were not fed like the prodigal son;



as supper was so near we had not time to kill the fatted calf, but we feel all were satisfied with the necessities of life. The day following being the Lord's day, Bro. Bontrager was called upon to preach at Elmira. The call was cheerfully and willingly heeded and we all had a spiritual feast of blessings showered upon us. After services the Albanyites all returned to the home of the writer, and again were fed. Gold and silver were not at hand, but such as we had were cheerfully given, and welcomely received. Dinner being ended, good-byes echoing in the air, "God bless you" from brother to brother and sister to sister, the auto with a "toot! toot!" was off for Albany, leaving the writer and his family standing almost where they found them, his little group of loved ones by his side with hearts filled with joy and grief—rejoicing for such a grand and glorious visit, grieving over the departure.

I here thank the dear Albany brothers and sisters for their kindness. God bless them, is the prayer of the writer and the entire Elmira audience that were privileged to hear the brother preach.

Brethren, Satan is here in giant form, and it requires, not only one, but many Davids that have proven their armor. Jesus commands you that have the call to GO. Listen!—Says one, "**Preach the Word.**"

Sept. 20, 1913. Moses D. Evers.

#### Roseland, Nebr.

Dear Herald Readers, Greeting:—Our Sunday school was reorganized yesterday for another year. The following officers being elected: Supts. E. A. Shank and C. U. Snyder; Sec.-Treas., D. E. Snyder; Chors., Sadie Lapp and Sarah Burkhard; Libr., Frances Lapp; Supt. of primary department, Jno. Schiffler. A committee was appointed to select teachers. Our council meeting was held yesterday P. M. and we expect if the Lord will, to hold our communion services Oct. 5. May the Lord bless these efforts to promote the Christian cause. Cor.

Sept. 22, 1913.

#### Wadsworth, Ohio

Dear Herald Readers, Greeting:—We feel that the Lord has been blessing the work at this place. We were glad to have with us Bro. J. E. Hartzler, of Goshen, Ind., who gave us a very helpful talk on "Mountain-top Experiences of Moses." Also on Aug. 31, Bro. J. F. Brunk, Marshallville, Ohio, preached at the Bethel Church, as Bro. Lind was away at this time assisting in conference work at Johnstown, Pa.

On Sept. 6, Bro. Ira J. Buchwalter conducted preparatory services at the Guilford Church, and the day following communion services were held.

The work of our Y. P. B. M. is still in progress at the Bethel Church. The subject on Oct. 5 will be "The Grace of Giving." Meeting will be conducted by Bro. Isaac Hunsberger. Sister Emma Rohrer will have an essay on "Blessings Derived from Giving." Bro. Henry Kreider will give a talk on "How We should Give." These meetings are held every two weeks and we would be glad to have visitors come in and help us in the work.

In His name,  
B. L. Neff.

Sept. 22, 1913.

#### Plainview, Tex.

A friendly Greeting in the Master's Name:—The work at this place is going on about as usual. We have had a very dry summer, and crops are not very good; yet we feel that we have much to be thankful for.

Bro. Eli Christophel, wife, and little son, of Cullom, Ill., visited in this community for nearly two weeks. Their visit among us was much enjoyed. On Sunday, Sept. 14, Bro. Christophel assisted Bro. J. M. Kreider in the regular services.

On Sept. 19, Sister Brennehan, two little girls, Esther and Ruth, and Sister Martha Near, left Plainview for an extended visit among relatives and friends in Ohio and Pennsylvania. We wish them a pleasant and profitable visit.

We expect to hold a Bible conference during holiday week.

Bro. J. M. Brunk, of Hesston, Kans., will be our instuctor. Pray for the work at this place.

Andrew Brennehan.

Sept. 22, 1913.

#### Kalona, Iowa

(East Union congregation.)

Greeting to all Herald Readers:—On Sunday, Sept. 21, we had communion services with good attendance. Three more members united with our congregation. Bro. J. K. Yoder of West Union assisted in the services. After communion Bro. Sanford Yoder was ordained to the office of bishop. May the Lord bless him and guide and direct him in the duties of his sacred charge is my prayer. J. A. Boller.

Sept. 23, 1913.

#### Flanagan, Ill.

Blessed be the Lord who daily loadeth us with His benefits, even the God of our salvation.

We are glad to say that the brethren, J. S. Hartzler of Goshen, Ind.,

and L. J. Miller of Garden City, Mo., were with us and taught us from God's Word in the capacity of a Bible conference; it remains with us to remember and live the good things taught us. At present we have six converts. Pray for the work at this place.

Lydia H. Smith.

Sept. 23, 1913.

#### Spring City, Pa.

(Vincent congregation.)

Greeting to all Herald Readers in Jesus' Name:—"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). This is the text from which a sermon was recently delivered on the second coming of the Lord by Bro. John W. Weaver of Union Grove, Pa. Also on Saturday evening, Sept. 20, our aged Bro. Jacob N. Brubacher of Mt. Joy, Pa., visited us on his way to Philadelphia Mission. He used for his text, "Remember Lot's wife" (Luke 17:32).

On the Sunday morning following we were blessed with the visit of the brethren, J. L. Stauffer of Altoona Mission, and John N. Durr of Martinsburg, Pa. Bro. Stauffer gave the opening address and Bro. Durr preached from John 12:32. We feel to thank the brethren for their good instruction, and say, Come again, because of the fact that we are only human and liable to err, and are greatly in need of a better knowledge of God's will concerning us. Wishing all God's richest blessings and asking an interest in your prayers for the work at this place, we are,

Yours for Christ,  
P. M. S.

Sept. 25, 1913.

#### Goshen, Ind.

Dear Readers:—The fall term at Goshen College opened this week with an increase of about a dozen over last year. The registration on last evening stood at 158. The gain was mostly in the Academy, yet it affects the College as many of these will complete their Academy work this year and enter the College next year. Everybody is enthusiastic and the work began with good interest. Bro. J. E. Hartzler conducted the first chapel, and Bro. Paul E. Whitmer gave the opening address on The Educational Factor in Personal Efficiency. More students will enter next week.

Rudy Senger.

Sept. 26, 1913.



## Miscellaneous

### WE KNOW NOT WHAT IS BEFORE US

Sel. by Matilda S. Schloneger.

I know not what shall befall me,  
God hangs a mist o'er my eyes,  
And each step in my onward path  
He makes new scenes to rise,  
And every joy He sends to me  
Comes as a sweet surprise.

I see not a step before me  
As I tread on another year,  
But the past is still in God's keeping  
The future His mercy shall clear.  
And what looks dark in the distance  
May brighten as I draw near.

For perhaps the dreadful future  
Has less bitter than I think;  
The Lord may sweeten the waters  
Before I stoop to drink:  
Or if Marah must be Marah,  
He will stand beside its brink.

It may be He has waiting  
For the coming of my feet  
Some gift of such rare value  
Some joy so strangely sweet  
That my lips can only tremble  
With thanks they cannot speak.

So I go on not knowing  
I would not if I might,  
Rather walking with God in the dark,  
Than going alone in the light  
Rather walking with Him by faith  
Than walking alone by sight.

My heart shrinks back from trials  
Which the future may disclose,  
Yet I never had a sorrow  
But what the dear Lord chose:  
So I send the coming tears back  
With the whispered word, "He knows."

Midland, Mich.

### HOW TO MAKE OUR SUNDAY SCHOOL A BLESSING TO THE COMMUNITY

By Lydia Oyer.

(Concluded)

For the Gospel Herald.

Third fact:—There will be a gradual bringing back to their normal condition of those faculties which have been dwarfed or warped through sin and selfishness. These results will be gradual, as all of God's processes are. Sometimes painfully gradual, and will be strictly in proportion as the man yields himself unreservedly to the control of the indwelling Spirit. The shallow minded man will have an intense desire to study God's wondrous classic (Bible) so as to learn His will. The man of hasty judgment will find himself stopping to consider what his Master would do. And the mere pause to think is a long step toward more accurate judgment. The self-willed, headstrong man will likely have the toughest time of any. To let his own plan utterly go, and instead fit into a radically different one, will shake him

up terrifically. But that mighty One within will lovingly woo and move him. And as he yields, and victory comes, he will be delighted to find that the highest act of the strongest will is in yielding to a higher will when found.

The fourth fact:—**All this growth and development will be strictly along the groove of man's natural endowment.** The natural mental bent will not be changed, though the moral crooks will be straightened out. Peter's rash, self-assertive twists are corrected, but he remains the same Peter mentally. John's intensity which would call down fire from heaven to burn up supposed foes, is not removed, but turned into another channel, and burns itself out in love. The growth produced by the Spirit's presence is strictly along the groove of the natural gift. But note that in this great variety of natural endowment there is one trait—a moral trait, not a mental—that marks all alike, namely, a pervading purpose, that comes to be a passion, to do God's will, and get men to know Him, and that everything is forced to bend to this dominant purpose. Is not this glorious unity in diversity?

Another result of the Holy Spirit's indwelling is service. "We will want to serve. Love must act. We must do something for our Master. We must do **something** for those around us. There will be a new spirit of service. It's peculiar characteristic and charm will be the **heart of love** in it. There will be a fine graciousness, a patience, a strong tenderness, an earnestness, an earnest faithfulness, a hopeful tirelessness which will despair of no man, and no situation."

We might have our Sunday school well organized, conducting it along the very best plans and methods, making it extremely interesting to those who attend, yet, without the Spirit's power back of it all, it would be mere formality and dead works. On the other hand, it would be gross ignorance on our part, or else bordering on fanaticism, to pretend to follow the leadings of the Spirit without giving special attention to organization, or neglecting to put into practice any plans or methods which might improve the spiritual condition of the Sunday school. In either case it would indicate a lack of spiritual life and power, consequently the school could not be the blessing that it should be.

We could enumerate many things, and mention certain conditions that would help to make our Sunday school a blessing to the community, such as harmony and unity between workers, a possession and development of the Christian graces, in the lives of Christian professors connected with the

school, but these are all elements of the Spirit-filled life, without which we could not expect to be a blessing. When we think of prayer as a necessary factor in making our Sunday school what it ought to be, we are reminded that this also is a natural result of being filled with the Spirit. When we look at the "business side" of the Sunday school work, we bear in mind Paul's injunction, "Let all things be done decently and in order." If we but open our Bibles and read the life-giving words of our Master, and the inspired messages of Paul and other apostles, we cannot fail to be a blessing unless we fail to mold and fashion our lives according to the pattern and example given.

Our God of love is not an aimless and a planless God. He "who hath chosen us (in Christ) before the foundation of the world," had this object in view, that our lives should be a blessing. He who planned our lives, and our life work, knows just what our Sunday school needs at this particular time, and at all times. He knows in what capacity we can serve best in our Sunday school and how we can help to make it a greater blessing to this community. It remains for us to do our part—yield ourselves wholly to God, and abide in Him in Him to "live, and move, and have our being," so that we could say with Paul, "I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ." That Sunday school would certainly be an ideal one, in which each member were in such a blessed frame of mind, but because some are not consecrated, is no reason why we should lay down our armor and give up the fight. It should rather spur us on to greater activities, to nobler efforts, and to a stronger determination to "do with our might what our hands find to do," "in all things showing (ourselves) a pattern of good works."

Low Point, Ill.

### HOLY LOVE

Holy love is the sweet, celestial cordial that completely cures the chafed spirit of all complaining, and murmurings, and corrosions of care, mollifying and composing all the powers to perfect tranquillity, serenity and rest. Better than all other possible therapeutics better than all restoratives, antidotes and remedies of the entire Materia Medica, better than all the far-famed healing fountains or health-laden breezes of any climes of earth, are the vivific, life-prolonging power of pure and perfect love.—The Vanguard.



(Continued from page 423.)

saving one such, it will make repair for the waste of so much of his life.

Why I address this to mothers is due, perhaps, to the remembrance of something that occurred when I could not have been more than six years old. I was playing with bad boys older than myself, who taught me my first lesson in vice; affirming that I would die if I did not learn. My child-like innocence may be seen in the fact that I went to my mother and told her what I had seen and heard. Instead of a few warning words being spoken then and there by the one I believed in above all others, I was only put off in silence. And so by a little further contact with the evil companions, the cords began to wind around its young and tender victim, and afterwards the chains of this fearful habit of vainly seeking to gratify carnal lusts by the improper use of the hands.

Then began an awful struggle which to be carried on unknown and unsympathized with for many weary years until the age of twenty one was reached, when, instead of being one of the "strong young men" spoken of in John's epistle, this unfortunate one cast himself helpless and forlorn into the arms of the Savior who "came to heal the broken-hearted and preach deliverance to the captives; to set at liberty them that are bruised." Did I not seek the help of Christ before? Yes, many times, and although the Divine Helper was faithful, I did not do my part in being firm, and so, like a shipwrecked mariner, trying to climb some wet and slippery rock, getting a little length above, would be caught and be dashed down again, until all his strength being spent again, he would sink beneath the dark waters, never to rise again.

I was truly converted when about fourteen years of age, and did well for a year or so, but this habit still got the mastery at times and finally was the means of my downfall from grace. Oh, those years of struggling which followed! How many, many resolves were made only to be broken, and to indulge still deeper in the practice that was draining the life blood of its votary! Loss of vitality created a craving for stimulants, and the tobacco habit was formed, and later on strong drink was added to the category of sin. My physical state being so run down, and my will power so weakened, I soon became a confirmed drunkard, disgraced my dear old parents and causing their gray hairs to increase with sorrow, who bore it all so patiently, never speaking more than gentle words to me through it all.

At the age of nineteen I was in-

trusted with a responsible position in business, and during six months continued, fairly steeping myself in liquor, being under the foolish delusion that by binding myself with this chain I would escape from the other. While thus debauching, of course, it must lead to the neglect of duty, and I was discharged for drunkenness.

Upon returning home from such a cause, the shame of it spurred me to a desperate and final resolve, and I then determined to renounce forever all bad habits and be a man. For two months I did nobly, taking long rambles in the country, and was gaining rapidly in body and began to cherish the thought that I had now thrown off the yoke. But alas! just when I thought I was strong, the crash came, and I was again nearly in despair from my old enemy.

I then turned to get away from home restraint where I would be free to plunge into the full indulgence of my passions. This opportunity was soon afforded me, and I took employment in the city, and there my feet at once commenced to go in that dark way, against the warning of the wise man who said in Proverbs: "Go not astray in her paths, for she has cast down many wounded; yea, many strong men have been slain by her. Her house is the way of hell, going down to the chambers of death." My reason for resorting to the house of the harlot was with the hope of finding a means of aid in breaking from my slavery.

\* \* \*

After running a short course in this way, I was taken hold of by the loathesome disease which attends such a course, and then I was indeed in trouble. Then, "This poor man cried, and the Lord heard him and saved him out of all his troubles." The one who said, "Him that cometh unto me, I will in no wise cast out" was faithful even to my desperate case, and from that moment commenced my restoration by the seal of the blessed Spirit being set upon me, witnessing that I was a child of God.

Was my struggling over now? Oh, no, I had to struggle on for years and gain my own victories, until I had finally conquered; my Savior being ready to supply help whenever I was at the point of falling. He would not suffer me to be tempted above that I was able, but with the temptation also make a way of escape. . . . I can now thankfully say, through the grace of God, that the viper surely has been slain and I am set free; but oh, to look at the ruin of years! While fighting with this enemy, what might I

have accomplished with the strength worse than wasted!

\* \* \*

What useful end is gained by the rehearsing of such a round of sin? In reply, let me remind my readers of the point of my mission which I desire to have burned into every mother's heart:—A mother's word at the proper time might have saved all the sin, sorrow, shame which have been recounted here. And the suggestion is, that parents will not fail to inform themselves with regard to this vice, and warn their sons while they are young and confidential. In this day of wickedness, boys can scarcely escape contact with evil companions, as will entice them into this vice, and being ignorant of the terrible danger may easily fall prey before its awful power.

Christian people should awake to the rescue with all energy that would be put forth, could these fiery serpents be openly seen doing their deadly work. Let the land be flooded with such literature as will meet the case on all sides—information to parents, and also to the boys themselves.

The light will banish darkness, and this private kingdom of the arch fiend will soon be torn down.

### EXPERIENCE

On our first setting out to follow the Lord, we know but little of the depths of evil and folly in our hearts. Indeed, we are superficial in every thing. It is as we get on in our practical career that we begin to prove the reality of things; we find out the depths of evil in ourselves, the utter hollowness and worthlessness of all that is in the world, and the urgent need of the most complete dependence upon the grace of God every moment. All this is very good; It makes us humble and self-distrusting; it delivers us from pride and self-sufficiency, and leads us to cling, in childlike simplicity, to the One who alone is able to keep us from falling.—Our Hope.

The Pharisees wanted not to serve God and man, but to gratify the petty pride of having done exactly what they had to do; a pardonable feeling in mere trifles, a mischievous feeling when it goes beyond trifles, and downright ruin when it takes possession of the whole life. Something of the same sort is very possible still. And the only way to avoid it is always to press the gaze of our consciences towards God and God's will, rather than towards ourselves.—Bishop Temple.



## REPORT

Of the 18th Annual Sunday School and  
Young People's Bible Meeting Confer-  
ence of Ohio, held at the Beech  
Church near Louisville, O.,  
Aug. 13-15, 1913

## For the Gospel Herald.

Bro. C. E. Brenneman conducted the devotional services, reading Psa. 119:1-16; after which the moderator (A. J. Steiner) delivered the opening address. Some of the things given to think about were:—Where would our church and Sunday school be were it not for this conference, which has been instrumental in sending out a number of missionaries?

This conference stands for conservatism in doctrine and progression in methods. While we have been growing, there is yet room for improvement.

We need to give special attention to our young people and send out workers to the neglected rural districts from our larger congregations.

Bro. J. C. Frey then spoke on "Hiding the Word." We can not begin too early. It should be hidden in the heart. To hide it there means power, makes us love Him and keeps us from sin.

## Thursday Morning

Bro. J. F. Brunk conducted a special prayer service at 8:30 after which Bro. I. J. Buchwalter led the regular devotional service, reading Prov. 4:1-13. After prayer Bro. S. E. Allgyer spoke on the subject, "The Sunday School a Factor in the Progress of the Church," stating that we would not want to see the picture of the church had she been without the Sunday school during all these years. The Sunday school helps to bridge over the critical period many a boy and girl; also develops workers for the Church. We need live workers in the Church and Sunday school. We also need a Teacher of teachers in the Sunday school.

Questionable Innovations were discussed by the brethren, E. E. Troyer and E. J. Zook, who brought out the fact that we need new things in every line of work (the Sunday school as well) but while we can not always use all the new things in Sunday school work, we ought to consider them fairly and squarely before saying no.

Bro. S. S. Yoder of Middlebury, Ind., very ably discussed at length and with care, **Organization of the Sunday School.**

## Thursday Afternoon

The session opened in the usual manner with songs and prayer by Bro. T. K. Hershey, after which Bro. S. S. Yoder resumed his work on the "Sunday School at Work" with special emphasis on the teacher and the teaching.

Secretaries' reports were next in order and brought out some interesting things for consideration as the general summary will show which is as follows:

There are 40 A. M. Sunday schools in the state of Ohio. Thirty of these sent in reports to the secretaries. These 30 schools have a total enrollment of 4688 with an average attendance of 3468, or about 74 per cent. They require 424 teachers and subs. and 337 classes. Eleven schools have Sunday school every Sunday, 17 have teachers' meetings, 3 have home departments, and 10 have organized primary departments. There were 29 accessions to the Church from the Sunday school. Still much room for improvement.

## Sectional meetings.

This was a special feature of the conference and proved very helpful, benefiting many. These were the—

Superintendents, by Simon Kanagy.

Teachers, by J. E. Hartzler.

Choristers, by Geo. M. Hostetler.

Young people, by T. K. Hershey.

Adults meeting led by J. S. Kanagy.

Bro. I. J. Buchwalter conducted a spirited round table at the opening of the evening session and was followed by Bro. J. F. Brunk who spoke on "Surrendering to the Enemy" in convincing terms and with such earnest and emphasis that none need doubt the truth of his statements.

## Friday Morning

8 o'clock, delegates' meeting:—

After the usual devotional services Bro. C. Z. Yoder gave a very interesting and edifying talk on **Our Young People; Expectations of and Plans for Them.** This was followed by a very carefully prepared paper by Sister Crissie Yoder on **What has been Done for Us and Our Expectations as Young People.**

**Essentials to a Successful Y. P. B. M.** was assigned to Bro. H. F. Reist who finding it impossible to be present prepared carefully, and we believe prayerfully, an instructive article at considerable length and sent it to Bro. I. W. Royer to dispose of it. It was dispatched very creditably.

The **Children's Meeting** at 1 P. M. was conducted by Sister P. R. Lantz and illustrated the Savior's parable of the "Lost sheep" so nicely that many of the children will not soon forget the Savior's love.

**Missions in Rural Districts** was Bro. John Warye's subject. He showed the need and gave helpful hints suggesting how much effective work may be done. Then Bro. J. E. Hartzler answered the question **What Constitutes a Call.** His outline embraced, (1) The need; (2) The talent; (3) The open door, and (4) Mature conviction.

## Friday Evening

The evening session opened with song service and prayer. Then Bro. N. A. Lind spoke of **Prayer, Men, and Money**, as being the most important needs to carry on the Lord's work.

The many interesting talks during these two days' conference were now brought to a fitting close when Bro. I. W. Royer addressed the conference from Paul's language, "For to me to live is Christ." One young man took a stand for Christ, while several volunteered for work.

The following resolutions were passed: 1st. Be it resolved, that we express our appreciation to our Church Conference for their considerate recognition of the resolutions passed by this conference and referred to them for approval.

2nd. Inasmuch as it has pleased our heavenly Father in His kind and unerring providence to remove from our present earthly fellowship, Bro. B. F. Umble, whose name appears on our Sunday school and Y. P. B. M. program, and who for many years was an active and a faithful worker in the Church and her various activities, Be it resolved that we in conference assembled humbly submit to God's dealing, and that we extend to our departed brother's bereaved family and church our heartfelt sympathy in the loss of their husband, parent, and fellow worker, and that we place on the minutes of this conference this statement of our appreciation of Bro. Umble's faithful service while with us.

3rd. Whereas, the future destiny of our nation depends upon the character of its citizens, and since we believe that the Bible embodies the principles requisite for the de-

velopment of true Christian citizenship, Therefore be it resolved, That we, The Ohio Mennonite Sunday School & Y. P. B. M. in Conference assembled at the Beech A. M. Church near Louisville, O., this 15th day of Aug., 1913, recommend the use of the Bible in our public schools, and that a copy of this resolution be sent to our state legislature.

4th. Inasmuch as our state and local Sunday school work is not so well organized and defined as it might be, therefore be it resolved, that a committee be appointed to draft a constitution defining the work of the Sunday school conference in session and out of session, also defining the duties of its officers, said constitution to be referred to our Church and Sunday school conferences next year for approval.

5th. Inasmuch as the Sunday school is a department of the Church of Christ in which the Word of Christ is taught for the purpose of bringing souls to Christ, and building up souls in Christ, and thereby training workers for Christian service, and whereas we keenly feel that our Sunday schools have not met the demands in this respect in a satisfactory way, Therefore be it resolved:—

(a) That we pray more earnestly and put forth more consecrated effort to develop this department of church work.

(b) That we properly organize our schools so as to give the various grades the instruction suited to their ages.

(c) That we install a record-system in each school to keep the local conditions before the school, thus enabling the superintendents to more properly direct the work.

(d) That we organize Teachers' Training Classes wherever possible.

(e) That we organize Home Departments and thereby teach the Word to the shut-ins and labor to bring the indifferent to Sunday school.

(f) That we work systematically and unitedly to establish family altars in every home.

(g) That we recommend the establishing of a teacher's library in every Sunday school.

## Other Business

I. W. Royer, A. I. Yoder and P. R. Lantz were appointed on the committee to draft the constitution with A. J. Steiner and J. M. Shenk as advisory members.

D. S. Yoder and E. S. Hostetler were re-appointed on the Executive Committee.

I. W. Royer was appointed delegate to the Ind. S. S. Conference.

N. A. Lind to the Pennsylvania Sunday School Conference.

P. R. Lantz was elected secretary for one year.

Meals being furnished gratis the collection amounting to \$175.40 after deducting \$31.30 for sundry conference expenses was divided between Canton and Youngstown Missions, giving the former \$48.10 and the latter \$96.00.

Respectfully submitted,  
P. R. Lantz, Sec.  
J. A. Liechty, Asst. Secy.

"The mission to the Navajo Indians in Arizona, which has been carried on by an independent board since 1896, has now been placed under the management of the Home Mission Board of the Presbyterian Church. The work has been built up by W. R. Johnston and F. G. Mitchell, who will continue under the new management. Their hope is that the work may now be extended to reach a number of other tribes."



## FINANCIAL REPORT

## Mennonite Board of Missions and Charities

For the Gospel Herald.

August, 1913

General Fund		South America Pledges	
Clinton A. M. Cong., Ind.	\$ 31.00	F. B. Harshbarger	\$ 2.00
A Sister	10.00	J. C. Hershberger	50.00
Middlebury Cong., Ind.	9.28	J. H. Eigsti	50.00
Forks Cong., Ind.	14.57	D. A. Bontrager	50.00
North Lima S. S., O.	8.68	Edwin D. Miller	50.00
Lower Deer Creek S. S., Ia.	26.50	M. P. Miller	25.00
A. M. S. S., Albany, Oreg.	7.10	D. D. Miller	50.00
Wood River S. S., Nebr.	7.77	Joseph C. Byler	100.00
Union S. S., Ill.	15.16	Jacob Z. King	100.00
East Union Cong., Ia.	15.44	J. W. Headings & Wife	50.00
West Union Cong., Ia.	30.00	S. E. Warye	50.00
Total	175.50	J. B. Hartzler	25.00
India Missions		C. P. Krabill	25.00
Scottdale Cong., Pa.	\$ 50.25	D. S. Yoder	50.00
Belleville A. M. S. S., Pa.	11.00	S. J. Litwiller	50.00
Mennonite Mission Church, Ohio	16.96	J. H. McGowen	50.00
Alexandria Cong., Va.	4.00	A. R. Kurtz	25.00
Mr. and Mrs. D. Kornhaus	6.00	A. M. Garber	50.00
Zion Cong., Oreg.	8.00	Upper District, Va.	
Sugar Creek S. S., Ia.	20.37	S. J. Showalter	100.00
Skippack Cong., Pa.	30.00	J. A. Grove	25.00
Providence Cong., Pa.	27.00	Amos H. Showalter	20.00
Waldo Cong., Ill.	47.00	Fred Driver	25.00
Freeport Cong., Ill.	31.50	D. R. Martin	25.00
Salem S. S., Elida, O.	74.14	Fannie L. Driver	75.00
Fentress Cong., Va.	23.00	Lydia A. Groves	75.00
Perkasie S. S. Meeting, Pa.	10.00	J. D. Andrews	25.00
S. S. Class No. 3, Concord, Tenn.	9.00	Mary Heatwole	5.00
Martin Overholt	10.00	A. E. Craig	5.00
Reuben C. Clymer	30.00	E. C. Shank	100.00
From Souderton, Pa.	29.91	Mrs. Margaret S. Martin	5.00
Salem S. S., Wooster, O.	.75	Middle District, Va.	
Vincent Cong., Pa.	110.00	J. F. Sharpes	25.00
Total	\$548.88	D. A. Blosser	25.00
Native Workers' Support		J. D. Showalter	25.00
Zion Sewing Society, O.	\$ 12.00	J. P. Wenger	20.00
Sewing Circle, Logan Co., Ohio	4.00	David Brunk	5.00
Salem S. S., Wooster, O.	2.00	Charles N. Burkholder	10.00
Clinton A. M. S. S., Ind.	2.00	C. H. Brunk	25.00
Total	\$ 20.00	Samuel Brunk	25.00
Missionary Special Support		P. S. Hartman	25.00
Walnut Grove & South Union Y. P. M., O.	\$ 45.00	Jacob W. Showalter	40.00
Sewing Circle, Logan Co., Ohio	4.30	D. P. Wenger	10.00
Total	\$ 49.30	E. E. Heatwole	5.00
Chicago Missions		Walter J. Heatwole	2.50
Howard & Miami Co.'s Cong., Ind.	\$ 8.35	Melvin J. Heatwole	10.00
Omar J. Stauffer	5.00	S. D. Heatwole	5.00
Willow Springs Cong., Ill.	16.76	Mary Wenger	25.00
Sterling Cong., Ill.	16.50	Annie L. Harlin	.25
Total	\$ 46.61	Two Sisters	1.50
Chicago 26th St. Building		John H. Barnhart	25.00
C. S. Schertz	\$200.00	Abraham Swartz	25.00
Lima Mission		J. W. Shank	25.00
Scottdale Cong., Pa.	\$ 10.00	S. M. Burkholder	30.00
South America		Wm. Heatwole	100.00
Interest	\$ 1.20	Mrs. Annie Good	10.00
		I. H. Kulp & Wife	5.00
		Lower District, Va.	
		J. H. Brunk	10.00
		John W. Brunk	5.00
		Oscar E. Wenger	10.00
		J. J. & Isa Wenger	250.00
		D. D. Shank	2.00
		Howard Showalter	5.00
		Lewis Shank	3.00
		Friends, Belleville, Pa., per E. H. Kanagy	448.00
		Total	\$2574.25
		Kansas City Building	
		Roanoke Cong., Ill.	\$ 11.00
		Orphan's Home	
		Scottdale Cong., Pa.	\$ 6.00
		CANADIAN TREASURER	
		India	
		N. Woolwich Cong.	\$ 29.00
		A Sister, Vineland	1.00
		Israel Cressman	20.00

Herbert Bergey's S. S. Class

Total \$ 53.86

## Toronto Mission

Waterloo Cong. \$ 50.00  
 Latschar Cong. 8.90  
 Wanner Cong. 9.78

Total \$ 68.68

## South American Pledges

Abram Hunsberger \$ 50.00  
 Mary Ann Snider 5.00  
 Hannah Martin 3.00  
 Three Friends of Missions 100.00  
 Jerry Good 26.00  
 J. I. Knechtel 1.00  
 Israel Weber 10.00  
 Joseph Koch 5.00  
 Ervin R. Martin 5.00  
 John Holsworth 5.00  
 Ephraim Brubacher 50.00  
 Aaron Shantz 100.00  
 Solomon Shantz 25.00  
 Daniel Weber 50.00  
 Rudy N. Roth 5.00  
 Ezra Weber 10.00  
 I. C. Shantz 10.00  
 Peter S. Bauman 1.00  
 Abbie Detweiler 5.00  
 Simon Cressman 50.00

Total \$516.00

## EASTERN TREASURER

India  
 Y. B. Y. M., Millersville \$ 25.00  
 Paradise S. S. 49.35  
 Ephrata Sewing Circle 5.00  
 Weaverland Meeting 78.25  
 Maple Grove B. M. 35.00  
 D. H. Mosemann 25.00  
 A Bro., Rohrerstown 15.00  
 Mechanics Grove S. S. Meeting 8.56  
 Groffsdale Cong. 73.25  
 Kinzer S. S. 8.74  
 In His Name 20.00  
 Mellinger & Stumptown S. S. Meeting 118.35

Total \$461.50

## General Fund

Clear Spring Cong. \$ 6.75  
 Brethren in Maryland 11.25

Total \$ 18.00

## Altoona Mission

Y. P. B. M., Mt. Joy \$ 10.65  
 South America Pledges  
 Abram & Lydia Huber \$ 10.00  
 Christian Metzler 5.00  
 John K. Ranck 25.00  
 Sem Eby 25.00  
 A. B. Eschleman 25.00  
 John S. Herr 15.00  
 Landis B. Herr 15.00  
 A. N. Wolf 15.00  
 Fannie D. Gamber 15.00  
 B. S. Stauffer 10.00  
 R. M. Kauffman 25.00

Total \$180.00

## KANS.-NEBR. MISSION BOARD

India Missions  
 Spring Valley S. S. \$ 35.06  
 West Liberty S. S. .30  
 Pleasant Valley S. S. 11.55  
 La Junta S. S. 14.05

Total \$ 60.96

## India Missionary Support

India Missionary Support Band, West Liberty S. S. \$ 20.00

## Miscellaneous

Hesston Cong. \$ 4.50

## Kansas City Missions

Spring Valley S. S. \$ 12.15

## Native Worker, India Mission

Catlin S. S. \$ 15.00

## LOCAL INSTITUTIONS

## Lima Mission

## B. B. Stoltzfus, Supt.

(July)  
 J. Y. Smucker \$ 3.00  
 (August)  
 E. S. Hallman \$ 1.00  
 Mrs. E. B. Snyder .50  
 Otha Shenk .25  
 Friends 11.02

Total \$ 12.77

## Canton Mission

## Geo. M. Hostetler, Supt.

J. Y. Smucker \$ 3.00  
 Sister Hunsberger 1.00  
 Sister Tschantz .60  
 Martin's Y. P. B. M. 3.30  
 Ohio S. S. Conference 47.10  
 J. F. Miller 1.00  
 J. A. Liechty .25

Total \$ 56.25

## India Missions

## M. C. Lapp, Supt.

(May)  
 Isaac B. Becker \$ 25.00  
 Doylestown Mennonite S. S., Pa. 28.00

Total \$ 53.00

(June)

J. A. Wall \$ 17.15

## Orphans' Home

## A. Metzler, Supt.

Ami Messinger \$ 1.00  
 Old Sisters' S. S. Class, Bethel Cong., Mo. 5.00  
 Israel T. Yoder 1.00  
 J. D. Zook 1.00  
 J. C. Troyer 1.00  
 Special Support 238.80

Total \$247.80

## Old People's Home

## J. F. Brunk, Supt.

Special Support \$ 50.00  
 Lizzie Wenger 5.00  
 Sister in Maryland 2.00  
 Columbiana Cong. 42.14  
 A Bro. 10.00  
 D. C. Amstutz for Sister Raw 30.00  
 Sister Raw 2.13  
 Sycamore Grove Cong., Mo. 15.26

Total \$156.53

## Sanitarium

## J. M. Hershey, Supt.

J. Marquett \$ 5.00  
 David B. Fry .25  
 J. L. Leaman 1.00  
 First State Bank of Swink 5.00  
 Beaty Reynolds Trading Co. 5.00  
 Hanagan Bros. 5.00



J. D. Kroboth	2.50
John Brennon	2.50
Swink Merc. Co.	2.50
S. W. Sunshimer	5.00
R. W. English Co.	5.00
Oliver Adcock	2.50
J. W. Powers	1.00
H. Ritthales	.50
R. Harr	2.00
Mrs. E. H. Bergey	7.00

For New Farm Buildings	
Charles Caldwell	10.00
Ella Rohrer	10.00
Sue D. Denlinger	5.00
Ellen Nissley	1.00
Chris R. Herr	3.00
Anna Brackbill	1.00
Cash	1.00
Cash	1.00
T. T. Woodruff	25.00
Hospital Fees	293.00

Total \$401.75

#### Toronto Mission

J. I. Byler, Supt.

A Friend	\$ 2.00
Mrs. Solomon Burkholder	1.00
Markham S. S.	19.75
Local collections	10.11

Total \$ 32.86

#### Nampa Mission

Donations	\$ 4.25
Rent	7.50

Total \$ 11.75

Chicago 26th St. Mission	
Diller Mennonite S. S.	\$ 17.33
Visitors	3.00
Total	\$ 20.33

#### Kansas City Mission

J. D. Mininger, Supt.  
(July and August)

Minnie Campbell	\$ 1.80
Tuleta, Tex., Cong.	4.00
For Special Meetings, per	
D. G. Lapp	156.66
Mission Friends, Noble, Ia.	15.00
Fannie Eiman	.50
Katie Alliman	.50
Rent	20.00
D. S. Weaver	100.00
Kenmare, N. D., Cong.	22.17
C. E. Johnson	5.00
Otho Downs	5.00
Dan Hershberger	1.00
M. Zook	1.50
Mt. Zion Cong.	11.00
Mrs. Harry Miller	1.00
West Union Cong., Ia.	20.75
Pearl Hershberger	.50
J. P. Berkey	2.00
Mo. Ia. Conference, per	
J. P. Cook	23.69
Sugar Creek Cong.	22.00
Noah Oyer	2.00
Found	.10
Ed. Zook	1.00
J. L. Zook	1.00
A Sister, Harrisonville, Mo.	1.00

B. F. Buckwalter	5.00
A Bro. & Sister, Goltry, Okla.	3.00
Luzon Koppenhaver	2.00
A. B. Miller	.65
Lizzie M. Wenger	5.00
E. C. Bowman	10.00
Adam Kauffman	5.00
Mrs. Craig	1.00
Bethel Cong.	4.25
Anna Edelmann	1.00
James Kauffman	5.00
Total	\$766.23

#### IND.-MICH. MISSION

##### BOARD

##### India

Holdeman Cong.	\$ 10.95
Yellow Creek Cong.	15.83
Salem S. S.	35.27
Total	\$ 62.05

##### Native Workers' Support

Ft. Wayne Cong.	\$ 5.00
C. A. Shantz & Wife	5.00
Sisters' S. S. Class, Elkhart	1.50
Total	\$ 11.50

##### General Fund

East Bowne Cong.	\$ 14.60
Holdeman Cong.	14.49
Total	\$ 29.09

##### Chicago Mission

Adult Classes, Nappanee S. S.	\$ 6.52
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Holdeman Cong.	3.10
A. R. Miller	1.00
Total	\$ 10.62

##### Ministerial Supply Fund

Barker Street Cong.	\$ 9.25
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##### Ft. Wayne Mission

Holdeman Cong.	\$ 4.25
A. R. Miller	1.00

Total \$ 5.25

##### Youngstown Mission

Adult Classes, Nappanee S. S.	\$ 5.74
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##### SPECIAL BUDGET

By B. J. Schertz & Emma Schertz, his wife, and C. S. Schertz, in memory of Ruth Irene Schertz, who died Nov. 26, 1912, aged 8 yrs., 11 mo.	
Furnishing one room in India Hospital	\$250.00
By C. S. Schertz:—	
Support of Colporteur in India	200.00
Chicago 26th St. Bldg.	200.00
South America	100.00
Goshen College	100.00
Chicago Missions	200.00
Total	\$1050.00
Total receipts for Aug. \$8225.96	
Gratefully acknowledged, G. L. Bender, Gen. Treas., Elkhart, Ind.	

## REPORT

### Of the Annual Harvest and Mission Meeting Held at Canton, Ohio, Sept. 13, 14, 1913

#### For the Gospel Herald

Moderators, D. D. Hartzler, D. H. Horst; Chor., Geo. M. Hostetler.

Devotional exercises, Henry Horst, Psalms 1:45.

Harvest sermon, I. W. Royer. John 4:32. Which way do your inclinations tend, to faithful service, grateful praise, or for selfish gratification? Thank God for the privilege to eat the meat that the world knows nothing about.

Praise and testimony service.

#### Afternoon Session

Devotional exercises, John D. Miller. John 15.

The Object of the Teachers' Meeting, I. W. Royer. Depends largely on the place of meeting, the time of meeting and the persons who attend. Social fellowship has an important place in the teachers' meeting. The unifying of the lesson teachings and how to present them to the different classes.

The subject was further discussed by Harvey Sommers.

Examination for Promotion, Jesse Smucker. Questions: (1) Is it right? (2) Is it expedient or practical? Objection, those failing in the tests are likely to become discouraged. Examinations on the part of the teacher test the teaching and on the part of the pupil are an incentive to study. There is a difference between simply tacking the lesson on the mind and

heart which is let go after the recitation, and nailing it on to remember it for some future use.

I. J. Buchwalter spoke on II Tim. 2:15. The Church at work: (1) Ability. (2) Activity. (3) Finished product.

Many fail because of inability. Others who have ability get little accomplished because of inactivity. And yet you can not judge the amount of work done by the amount of fuss and flurry that counts for nothing.

Sermon, S. H. Miller. Text, Matt. 7:16.

#### Evening Session

We are in the service of God to please our Master; whenever an opportunity presents itself we hand out a fig or grape.

#### Sunday, Sept. 14

9:00 A. M., Sunday school.  
10 A. M., Services opened by I. J. Buchwalter. Psalm 96.

Missionary Message, M. C. Lehman. Greetings from our Indian brethren. An instructive sermon was given from Acts 11:18. The people of India are looking to America and hoping that the time is not far off when the Church in India will send one of their native members to our General Conference.

At one o'clock P. M. a meeting of the children of both schools was held. Mary S. Hostetler had charge. The service was composed of songs, recitations and an object lesson by the leader.

At 2 P. M. Sister M. C. Lehman conducted a missionary service in which the following brethren took part: S. H. Miller, on What peculiar message does the Church have for the rural field in America? Geo. M. Hostetler on the peculiar message for

the city. The same subject was further treated by I. W. Royer. The greatest thing that our city missions have done was to awaken our people from sleep to activity. Clifford Lehman discussed: What peculiar message does our church have for the foreign field? The time is coming when our simple message will be more popular. We should not preach the doctrine from the viewpoint of reformation but from the point of regeneration.

At 6:30 a workers' meeting was conducted by Arthur Duncan.

The work of the day was resumed and Golda Wiles read an essay on The Lost Sheep. The meeting was concluded by a sermon by M. V. B. Shoup.

Rebecca Shenk, Sec.

## REPORT

### Of Twenty-Sixth Quarterly Sunday School Meeting, Held at Union M. H., near Washington, Ill., Sept. 21, 1913

#### For the Gospel Herald.

Mod., A. H. Leaman; Chor., Chris Camp; Sec., Lydia Oyer.

Devotional, P. D. Schertz.

The Power of Habit, and its Influence upon Young People. Discussion opened by P. D. Sommer.

Habits, good or bad, leave their influence upon young people. It is hard to break habits formed in youth; comparatively young people confess inability to do so. Bad habits often formed because of a mistaken idea of manliness. Parents should instruct, teach and sympathize with children. Teachers, learn to know constitution



and make-up of pupils. Set good examples. Certain "church habits" detrimental to schools and communities.

**The Missionary of Tomorrow from the Sunday School of Today.** A. H. Leaman.

The Church may be likened unto a stockholding company; its directors—superintendent, teachers, minister, parents. Should be hearty co-operation between the four. Co-operate so closely that no trouble may arise between "directors." Consecration in superintendent as necessary as in minister. Should spend much time preparing and planning. Be pleasant, cheerful, plan for happiness and spiritual welfare of pupils. Teachers, realize responsibility. Study Bible, need of children, missionary field. Use tact in teaching. Pray.

Minister must be a Sunday school man; should be acquainted with best methods of Sunday school work; co-operate with superintendent and teachers; be concerned for every pupil. Should come to teachers' meeting; encourage teacher training class. Manifold and important duties of parents strongly emphasized. Future prospect of mission work depends largely upon impressions made upon pupils. Atmosphere of Sunday school should be to inspire devotion and create interest. Make pupils feel they are on sacred ground.

**The Primary Class—Its Needs and Importance.** Martha Nofsinger, J. D. Smith.

Most important class in Sunday school. A help to form good habits in youth. Catholicism doubles its numbers through persistent teaching of its children. Primary class needs good teacher, home co-operation, good organization, equipment, and methods.

**Modern Means of Transportation, and Its Effect Upon the Sunday School.** C. K. Brenneman.

Some advantages and opportunities—increased attendance; possibility of gathering in those who do not attend; of carrying the Gospel farther and faster; conducting mission Sunday schools. Visiting neighboring congregations. Home Sunday school should not be neglected because of opportunities afforded to visit other schools. Joy-riding, speeding, etc., may be classed with other "bad habits;" avoid them.

A children's meeting was held in the evening, followed by a sermon by Bro. A. H. Leaman.

Secretary.

## Married

**Boller—Miller.**—Jason G. Boller and Emma Miller, both of Kalona, Iowa, were married at the bride's home, Sept. 3, 1913, Bro. J. K. Yoder officiating.

## Obituary

**Ream.**—Laura Ream, granddaughter of George and Frances Ream, Gordonville, Pa., died Aug. 15, 1913; aged 12 y. 4 m. 27 d. She had been afflicted with epilepsy for seven years. Her mother preceded her in death seven years. We miss her vacant chair, but hope to meet her in heaven.

Frances K. Ream.

**Lind.**—Zenas Ira, son of N. A. and Sarah Lind, was born near Wadsworth, Ohio, July 28, 1912. During all his stay on earth no food could be found that did him much good; hence he was small, never weighing more than 12 pounds. Pneumonia finally claimed him Sept. 17, 1913, at the age of 1 y. 1 m. 20 d. He was cheerful and patient

and a large place in the home is vacant. Funeral Sept. 19, at the Bethel Church, I. J. Buchwalter officiating.

**Newell.**—Harry Floyd, only child of Fr. G. and — Newell died of cholera infantum Sept. 19, 1913. He was a bright, beautiful child, and a real household joy; but the Lord took him into the great fold above and the parents' hearts are sad, but when we meet our loved in the bright world beyond there will be gladness such as we never knew before. Let us comfort our bleeding hearts, remembering that whatsoever God doeth is well done. Funeral services were held at the home, in Elkhart, Ind., on Sunday afternoon, Sept. 21, by John F. Funk, from Jno. 16:1-3.

**Harnish.**—Elizabeth Herr Harnish was born in Lancaster Co., Pa., March 4, 1848; peacefully passed to her long home, which she often longed for, during her long illness, on Aug. 20, 1913; aged 65 y. 5 m. 16 d. She leaves to mourn their loss, Ella V., wife of B. E. Lefever, Cora K. and Annie E. Harnish, also one brother, David F. Harnish, and one sister, Mrs. Harry F. Eshbach. The funeral was held at the Old Mennonite Church, near New Danville, Pa., Aug. 23. Services were held by Bish. Abram B. Herr and Jacob Thomas. Text, I Pet. 3:1-9. "We are going down the valley now by one." By her sister, E. H. E.

**Good.**—Lydia Ann, wife of Jacob Good was born Jan. 21, 1875, near Bowmansville, Pa., died Sept. 16, 1913. She was the mother of three children one died in infancy. She was a member of the Mennonite Church and remained faithful to the end. Her exemplary life is worthy of imitation and is a loud call to the young people to lead a life devoted to the Lord. She is missed in church and in Sunday school where she had charge of a class, and mostly in the home.

She is survived by her husband, two boys aged 12 and 8, her parents, 4 sisters, 5 brothers, and a large number of friends to mourn her early departure. Funeral was held Sept. 21. Services at the house by Moses Gehman and at the church by I. B. Good in English and Benj. Weaver in German. Text, Rev. 14:13. Interment in adjoining cemetery. A large concourse of friends and relatives gathered to pay the last tribute of respect to the departed one. Rest to her soul. Aged 38-7-25.

**Cressman.**—Aaron Cressman was born in Wilmot Twp., Ont., April 8, 1854; died at his home in Strasburg, Ont., Sept. 13, 1913; aged 59 y. 5 m. 5 d. The funeral was held at the Weber Church near his home on Wednesday, the 17th. The services were conducted by Bro. Isaiah Wismer (Text, Jas. 4:14) and Bishop Jonas Snider (Text, Matt. 24:40).

Bro. Cressman leaves to mourn a sorrowing widow, 2 sons and 6 daughters (3 of whom are married, two living in Saskatchewan, Can., and one at Vineland, Ont.), 4 brothers and 3 sisters. He will be greatly missed in the community and in the church, where he had been a member for over 20 years. The call came very suddenly. He was in the field at work and while unhitching at noon one of the horses kicked him. He soon became unconscious and his right side was paralyzed. He lay in that condition from Wednesday noon till Saturday morning, when he passed peacefully away.

**Gross.**—William Gross was born Mar. 2, 1839; died July 8, 1913. In mature years he was married to Anna Godshalk, daughter of Prè, Samuel Godshalk. This union was

blessed with 9 children, three of whom survive. His wife died Nov. 19, 1892. In his younger years he united with the Mennonite Church. He passed through many dark hours. We however believe that he is at rest. His greatest joy was visiting the sick and those in great sorrow or deep ways. Having passed through many of these ways himself he could by experience hold out a helping hand to others. His funeral was largely attended. He was buried July 12, 1913. He was laid to rest in the Doylestown Mennonite burying grounds. At the house the services were held by Jacob Rush in English and John F. Funk in German. A. O. Hestand led in prayer. At the meeting house Jacob Moyer spoke in the German from the text found in Isa. 3:10, followed in English by Warren Bean on the same text only enlarging and including the eleventh verse also. Followed in prayer by Jonas Mininger.

One of the family.

## OUR NEW MENNONITE YEAR BOOK AND DIRECTORY

gives a vast amount of information in a nutshell.

The **Church Directory** gives the name and location of each place of meeting throughout the Mennonite Church; also the time of meeting, the number of members, and names of ministers, bishops and deacons serving each church. Each conference district is listed separately including the times such conference meets during each year and the time of such meeting.

The **Church Institutions** are carefully listed giving the different institutions under the control of the Church or individuals representing the interests of the Church; the names and addresses of the officers and members of the Mission Board together with the institutions under their control; name and place of such missions and institutions, workers, number of members, and names and addresses of the local boards for each institution appear in tabular form. Other institutions not under the control of the Mission Board are treated in the same manner.

The **Names and Addresses of Bishops, Ministers and Deacons** are given in alphabetical order for each state, carefully revised to date.

The **Perpetual Calendar** feature which has been used by permission of the author, L. J. Heatwole, will be of interest to all as the changing of our present calendar arrangement is having world-wide attention and numerous perpetual calendar ideas are being promulgated that would greatly interfere with our present Christian arrangement for the placing of the Sunday in its regular order. Hence the value of Bro. Heatwole's arrangement in which these objectionable features are eliminated.

The **General Reading Matter** of the book is such as pertains to the activities of the Church and the general information that it gives is well worth the price of the book.

Note the following prices:

Single copies, postpaid,	\$ .06
Dozen copies, postpaid,	.50
100 copies, not prepaid,	2.50

**MENNONITE PUBLISHING HOUSE,**  
Scottsdale, Pa.



## Items and Comments

"The railroads of the United States use about 150,000,000 wooden ties each year."

An official estimate of the flood losses in the Ohio Valley last spring puts the total at \$163,000,000. Of the total losses, more than 70 per cent was sustained by Indiana and Ohio.

The western forestry and conservation association will hold its annual conference about December 15. This year it will meet at Vancouver, B. C., and will give its main consideration to the problem of forest fire prevention and control.—Forest Notes.

At a meeting of the board of bishops of the M. E. Church, South, at St. Louis, Mo., the acceptance of a million dollar endowment of the Nashville University by Andrew Carnegie was vetoed because the endowment was offered on condition that the university be free from sectarian control. Right. No church can afford to sell its right to control its own institution for one million dollars or any other sum.

On the question of the longevity of ministers an exchange has the following to say: "The record of United Presbyterian ministers is of special interest to us. We copy from the necrology in the Minutes of the General Assembly for 1912: Number of ministers deceased during the year, 17; per cent. of the number of ministers reported in 1911, 1.48; longest life, 86 years and 14 days; shortest life, 37 years, 6 months and 21 days; average life 73 years and 6 days; longest ministry, 60 years, 7 months and 26 days; shortest ministry, 12 years, 5 months and 7 days; average ministry 42 years, 10 months and 14 days. Only 2 died under 60; 2 between 60 and 70; 6 between 70 and 80, and 5 over 80."

## CONFERENCE ANNOUNCEMENTS

### Western District A. M.

The Lord willing, the Western District A. M. Conference will meet with the Sycamore Grove congregation near Garden City, Mo., Oct. 7-10, 1913. A cordial invitation is extended to all. Following will be the order of the meetings:

Oct. 7.—Ministers' meeting in the evening to arrange for the work of the conference.

Oct. 8, 9.—Church conference.

Oct. 10.—Sunday school conference.

Those coming to East Lynne via M. K. & T. and Frisco railroads, correspond with D. J. Miller, Latour, Mo. Those coming to Garden City, write to J. J. Hartzler or L. J. Miller, Garden City, Mo.

I. G. Hartzler.

### Kansas-Nebraska

The Kansas-Nebraska Conference will meet at the Milan Valley Church, near Jet, Okla. The Lord permitting, the following arrangement will be carried out:

Tuesday, Oct. 14.—Meeting of Mission Board; also a missionary program in connection with same.

Tuesday eve and Wednesday, Oct. 15.—Sunday School Conference.

Thursday, Friday, and Saturday A. M., Oct. 16-18.—Church Conference.

Jet, Okla., is situated on a branch line of the Santa Fe R.R. running from Kiowa to Enid, Okla. Connections can be made at Kiowa on one of the main lines of the

Santa Fe and at Enid, Okla., with the Rock Island R. R. Visitors coming should notify P. J. Zimmerman, Jet, Okla., of the time of their arrival. All expecting to attend should seek to get there Monday eve or Tuesday morning.

The brotherhood throughout the greater part of the district will have keenly felt the effects of the past droughty summer. It will keep some away from conference. Since we need not gather a harvest of corn why not assemble and garner some of the everlasting fruit which the Father holds in store for us; also spend some time laboring in His vineyard ere His harvest time is past?

L. O. King, Secy.,  
Peabody, Kan.

### Indiana—Michigan

The Lord willing the Indiana-Michigan Conference (Mennonite) will meet at the Bowne Church near Elmdale, Mich., on Thursday, Oct. 9, at 9 o'clock A. M. Those desiring to be met at Elmdale should correspond with Josiah Blough of that place or with Jacob P. Miller of Clarksville, Mich. The District Mission Board will meet the day before. Come and enjoy a feast of spiritual things with us.

J. S. Hartzler, Sec.

### Virginia

The Annual Conference of Virginia will be held, Providence permitting, at the Bank Church, Middle District, beginning on the second Friday in October (Oct. 10), 1913, to which meeting all are cordially invited who are interested in the welfare of the Church.

For further information write to Elias Brunk, Harrisonburg, Rockingham Co., Va.  
C. H. Brunk, Sec.

### Pacific Coast

The Lord willing the Pacific Coast Conference District of the Mennonite Church will hold their Church and Sunday School Conference with the congregation in Albany, Oreg., Oct. 15 to 18, 1913.

A hearty invitation is extended to all to be with us.

Fraternally,  
J. P. Bontrager,  
1038 W 12th st., Albany, Oreg.

### Washington Co., Md., and Franklin Co., Pa.

The Washington Co. and Franklin Co. Conference will be held Oct. 10 in Washington Co., Md., this fall at Reiff's Church near Maugansville, Md., along the Cumberland Valley Railroad. A cordial invitation is extended to brethren and sisters of our sister conferences to meet with us. Any one desiring to be met at either Maugansville or Mason and Dixon will please write to

G. S. Keener,  
Hagerstown, Md.

## MENNONITE GENERAL CONFERENCE

The Mennonite General Conference will be held, D. V., at the East Union Church, three miles north of Kalona, Iowa, beginning Oct. 29, 1913. All delegates are urged to be present, and a cordial invitation is extended to all to attend. Those coming may notify D. J. Fisher, J. B. Yoder, or J. A. Boller, all of Kalona, Iowa. Kalona is located on the Rock Island R. R. Those coming from the East take the Rock Island at Chicago and change at Muscatine; from the South or Southwest via Kansas City, change at Muscatine; from the West via Omaha, take the Rock Island and change at Iowa City; from the North via Cedar

Rapids, take the Rock Island to Kalona via Iowa City. An interurban line also connects Cedar Rapids with Iowa City. Telephone service from Iowa City to the church. Any other information regarding the General Conference can be received by writing to D. J. Fisher, Kalona, Iowa.

S. E. Allgyer,  
S. G. Lapp,  
Christian Good,  
Committee.

## PUBLICATION BOARD MEETING

The regular meeting of the Mennonite Publication Board will be held, D. V., at the Liberty Church near South English, Ia., Sept. 25 and 27, 1913. Committee meetings, 9-12, A. M.; Board meeting, 1-4, P. M.; general meeting in the evening. All interested will please take note and try and be on hand on Saturday, Sept. 25, for first session.

J. S. Shoemaker, President.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Chappell, Nebr., Oct. 6-8, 1913. Instructors, S. H. Miller, Fred Gingerich.

Wood River, Nebr., Oct. 9-11, 1913. Instructors, S. H. Miller, Fred Gingerich.

Shickley, Nebr., Oct. 12-15, 1913. Instructors, S. H. Miller, Fred Gingerich.

West Fairview Church, near Beaver Crossing, Nebr., Oct. 16-18, 1913. Instructors, S. H. Miller, Fred Gingerich.

East Fairview Church, near Milford, Nebr., Oct. 19-22, 1913. Instructors, S. H. Miller, Fred Gingerich.

Manson, Iowa, Oct. 19-23, 1913. Instructors, D. H. Bender, Daniel Kanffman.

Glade Church near Bittinger, Md., Nov. 14-18, 1913. Instructors, Abram Metzler, N. H. Mack.

Springs, Pa., Nov. 24-29, 1913. Instructors, N. H. Mack, J. S. Hartzler.

Pleasant Grove and Thomas Churches near Johnstown, Pa., Dec. 5-14, 1913. Instructors, J. S. Shoemaker, Abram Metzler.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, OCTOBER 9, 1913

No. 28

## EDITORIAL

"Behold, God is my salvation; I will not be afraid; for the Lord Jehovah is my strength and my song."

The strength of Jehovah is imparted to all who have the courage of their convictions, and their convictions formed by the Word of God.

There are two kinds of fear. One is the fear of the Lord which we are told is the beginning of wisdom, the other is the fear of the world which is just as surely the beginning of folly.

With religion as our chief concern, and the religion of Jesus Christ as our only religion, the "good success" promised to and won by Joshua may be enjoyed by all. The only success worth striving for is the kind which ends in glory beyond the pearly gates.

A brother writes: "Ability never amounts to very much until it acquires two more letters: st—ability." Correct. Many whom God has endowed with more than ordinary intelligence and who, under the providence of God, might have done much for the cause of Christ, made a failure of life because they lacked these two letters in their moral and spiritual makeup.

In writing to friends in India, don't forget to put five cents' postage on letters and two cents on post cards. That may seem rather trifling, but when it is remembered that our missionaries there receive many letters from friends in America (a privilege which they enjoy and appreciate) and that a small deficit on each letter means a considerable sum during the course of a year the matter does not appear so small after all.

**Our Missionary Message.** — For over three months we have published a weekly message bearing on some phase of the Church's duty in obeying the Master's great command to preach the Gospel in all the world. The last of these messages appears on another page of this issue. In behalf of our readers we desire to thank our brethren for favoring us with these inspiring messages and we trust they may have been serviceable in awakening a greater interest in the cause of salvation.

**Obey God.**—The only recorded command of the Virgin Mary is found in Jno. 2:5: "Whatsoever he saith unto you, do it." This is an appropriate motto for every child of God. We were impressed recently by the testimony of a writer from San Juan, Puerto Rico, who among other things said: "I heard a United States preacher talk for an hour about studying the Bible, but not a word about obeying it." Possibly it was an oversight. But the fact is that Bible study is important only as the Bible is read to be obeyed, without a twist of evasion. The disobedient are without promise. The blessings of the Gospel are for "whosoever heareth these sayings of mine, and doeth them." But our obedience to God should not be founded upon a selfish desire to reap the blessings. We should obey God because we owe it to Him, because it is right, because His wisdom is unerring and we know that we make no mistake when we obey Him.

**Loyalty.**—The Mennonite Church has lost much because of the influence of members who, while submissive enough to retain membership, were not at heart in sympathy with the principles and ideals for which the Church stands. Yielding to the mandatory regulations of the Church,

they submitted as a matter of policy rather than because they endorsed with their whole heart the doctrines and rules of life to which they professed to be loyal. Such a frame of mind not only barred them from the positive influence for good which they otherwise would have had if they had embraced with their hearts what they professed with their lips, but whatever influence they possessed went to weaken their fellow members in the same way. Results: weak members, back-slidings, desertions, lack of power in winning others to the standard of the Gospel and the Church.

\* \* \*

You want to know what should be your attitude in order to be of the highest and most effective service to God and the Church? We answer, **LOYALTY**—in heart, in doctrine, in service.

\* \* \*

Loyalty in heart means to be devoted to the cause of Christ and the Church. You have given your all to God and made religion the first business of your life. You hate evil and love righteousness. You love to glorify God with lips and life, and want to see everybody else do the same. You have forsaken the world and look upon its vanities and follies as abominations. You are particularly in love with the church of your choice, believing it to stand for a full-Gospel religion. You love to see sinners converted to God, especially delighted when they unite with the church of which you are a member. If that is your attitude, then you are truly loyal in heart.

\* \* \*

Loyalty in doctrine consists in standing nobly for the doctrines of Christ and the Church. You embrace these teachings with your whole heart, being obedient yourself, improving every opportunity to cause others to



see the same truths and accept and obey them. You defend the faith, not simply because it is the doctrine of the Church, but especially because it is the teaching of God's Word. The Church may depend upon you to promulgate these doctrines, because you are loyal to the core.

\* \* \*

Loyalty in life means to have the courage of your convictions and to live what you believe and teach. The Bible is your daily companion. You take special delight in reading the literature of your own church. You take a keen interest in the work of our conferences, and consistently put into practice what the Church teaches. Whether at home or abroad, attending your own or some other people's church, in city or country, in business or social or religious life, you are the same consistent, faithful, loyal child of God, letting your light shine wherever you go. You are fervent in prayer, eager to know and to do the will of God and the Church, faithful in promoting the work and welfare of the Church, diligent in every good work. Whenever possible, you are always found where there is a congregation of your people, and always ready to do your full share of the work and to bear more than your share of the burden. You stand for obedience to the whole Gospel whether others do or not, whether your stand brings you blessings or persecutions, wealth or poverty. Such is the attitude of those who are truly loyal in life.

\* \* \*

It is this attitude of thorough loyalty which gives you a commanding influence and makes your power felt wherever you go. It helps you settle a great many questions over which broad-gauged or indifferent members stumble. It gives your influence a weight which grows with years. It calls forth the talent and power which in an indifferent member lie dormant and waste with age. It conserves all your energies and talents for definite use, devoted to definite purposes. Never be satisfied without this wholehearted, clean-cut, from-center-to-circumference loyalty which lifts you above the snares which entrap the feet of so many doubtful professors and gives you clear footing upon the highway of holiness, upon the mountain top of effective, gladsome service.

A dark home makes bad boys and bad girls, in preparation for bad men and bad women.—Talmage.

He who cannot forgive others breaks the bridge over which he must pass himself.—Geo. Herbert.

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE MINISTRY

(Continued)

By D. H. Bender.

For the Gospel Herald.

c. **Holiness.**—The cleansed, purified life, the life against which God will not impute sin, cannot be too clearly held up before a congregation. Some preachers are afraid of the subject; others are fanatic on it. The Bible teaches the subject of holiness in the simplest and most conclusive manner. "Without which no man shall see the Lord," says the sacred Book. The life free from sin is strongly advocated in the Johannine epistles and other parts of the New Testament. It is only reasonable and entirely consistent that children of a holy Father and members of a holy family should themselves be holy. The correct teaching of the subject of holiness as obtained through a full submission to Christ and His Gospel is very essential in Gospel preaching.

4. **Preach Obedience.**—"To obey is better than sacrifice." Although a preacher may hold up the highest standard of moral living, insist that self-denial, sacrifice of time, money, gifts and life be made for the cause, and yet does not teach absolute obedience to the Word of God and the order of the Church, he will have come far short of his duty. Passing lightly over the commandments of God, the ordinances and requirements of the Church and the laws of the land, insofar as they do not conflict with the higher law of heaven, is one of the sins of modern preaching. Obedience to the whole law of God and right is absolutely essential. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). The following lines of obedience have a place in the Gospel sermon:

a. **The Moral Law.**—The law of honesty, integrity, uprightness, love to neighbor, purity of character, truthfulness and kindred points in a moral life must not be overlooked in the Gospel sermon.

b. **The Civil Law.**—Obedience to the law of the land; submission to those in civil authority, and a general support of those who govern the state and nation should be granted at all times, provided such laws and requirements do not do violence to the

higher law of the Gospel. See I Pet. 2:13-17.

c. **The Ordinances of God's House.**—To baptize and to be baptized are as much commanded as to love or to refrain from doing violence to fellow-man. The Great Commission and kindred declarations of the Word substantiate this point. See Matt. 28:19, 20; Acts 2:38. What is true regarding the ordinance of baptism is equally true of the communion, footwashing, the wearing of the devotional covering, anointing with oil, etc. It is the duty of the minister to teach these facts from the pulpit.

d. **Gospel Restrictions.**—Separation from the world, nonresistance, nonswearing of oaths, refraining from the use of the law, holding membership in oath-bound societies, life insurance, plainness of attire and other restrictions have a place in the Word. They are part of the message God has left His servants to proclaim. Humanity needs the teaching. Withhold it not. Strengthen your teaching by a living example.

e. **Church Authority.**—Jesus established the Church. He vested it with peculiar authority; it is the final court of appeals in all things ecclesiastical, and to the Christian it is the highest court of authority on earth. When personal attempts of adjustment fail, then "tell it unto the church" is the divine order (Matt. 18:17). The Church is given the final authority of settlement. Jesus dismisses the matter with this sweeping statement: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18). "Obey them that have the rule over you," is the teaching of the divine writer in speaking of the obligations members owe to the heads of the Church (Heb. 13:17). In the light of these and other scriptures, the minister cannot do otherwise than teach obedience to church authority in his messages to the masses.

Other fundamentals for Gospel preaching could be cited, but space forbids. Brother minister, ours is a sacred calling, and nowhere is the responsibility greater than in the pulpit. We must give account for the influence we wield. May we be faithful to our trust.

#### Administering the Rites of the Church

The work of baptizing penitent believers, officiating at the communion, anointing the sick, solemnizing marriages, conducting funeral services, and serving in the administration of all the rites of the Church belongs to the ministry. This position is sustained by the Scriptures. See Matt. 28:19, 20; Jas. 5:14. There is no clear case in the Scriptures where other



than the ministry officiated in these rites; neither has it become a common practice in the Christian Church of today for laymen to do this work.

### The Care of the Flock

Pastoral work falls to the ministry. The ministers are the shepherds of the flock. They see that the members are supplied with wholesome food and drink, spiritually. They are also under obligations to see that the needy are cared for, the sick visited and the flock shepherded in a general way. In the care of the flock the deacons have a prominent place. See Acts 6:1-6.

### Church Discipline

The ministers are the executives of the visible body of Christ. Every wise ruler seeks to govern the people over whom he is set by the consent and help of the governed. So will the wise church executive strive to do. The form of church government that has proved the most satisfactory and the most successful is that in which the congregation has a prominent place. The fact that the ministry have the authority to rule and the responsibility to oversee the flock is clearly taught in the Word. "Let the elders that rule well be counted worthy of double honor" (I Tim. 5:17). "The ability to rule must be a qualification already proven before a man may be considered for the office of bishop. 'For if a man know not how to rule his own house, how shall he take care of the church of God' (I Tim. 3:5). The ministers and deacons help the bishop, the chief executive, in keeping the Church in Gospel order.

It is the duty of the ministry, by authority of the Word of God and the Church, to excommunicate the disobedient, to preside at official meetings of the body, and in a general way have the oversight of the Church, ruling "not as lords over God's heritage, but being ensamples to the flock" (I Pet. 5:2, 3).

Hesston, Kans.

(To be continued.)

### SIN CONDEMNED

By A. K. Kurtz.

For the Gospel Herald.

The first part of the 8th chapter of Romans contains in a nutshell the great work of Christ in freeing the human race from sin, something the old law could not do. But Christ coming in the form of sinful flesh condemned sin in the flesh so that the requirements of the law might be fulfilled in us. To condemn here means to be forfeited, alienated, lost, taken away.

Law is a rule of action established by authority. The law of the Spirit of life in Christ Jesus having made us

free from the law of sin and death, we are therefore no more under its authority, but are made free from its power and dominion by supreme authority of high heaven.

Through the vicarious offering of the dear Savior this blessed state of freedom from sin and its power, and dominion is made possible by repentance and faith in Him who has brought about this blessed consummation. "Without faith it is impossible to please God." And whosoever expects to enjoy these blessings that God has through His Son made possible for us to enjoy, without repentance and faith in Jesus Christ is laboring under an error that will mean ruin and destruction in the end.

Salvation is as free as the air we breathe to all that comply with the conditions, which include implicit faith in the Lord Jesus Christ. That faith will bring about a state of mind that will make it easy to comply with all the conditions of the Gospel, such as confession of wrong, restitution, a complete turning about from the works of the flesh to those of the Spirit. Gal. 5:19, 24.

We are to reckon ourselves dead indeed unto sin" (Rom. 6:11). That is, we are to consider ourselves under no obligations to sin, or to serve sin in any way or form, or that we are any longer under its authority, but contrariwise are governed by another law and show to the world that where sin once abounded grace does now much more abound. God expects better things from His children than to dishonor Him by living careless lives after making such rich provision for our benefit, and His honor and praise.

The liability to sin may remain in the converted life, but the desire to follow the vanities and pleasures of the sinful world, in any form, find no place in a truly converted soul.

The scripture standard of conversion ought not to be lowered. A change from death unto life, from the power of Satan unto God, and from darkness to light, is not all done, without some one having some knowledge of what is being done.

Smithville, Ohio.

### SERMON EXTRACT

(Extracts from a sermon by Bro. Jacob Hahn at the Warwick River Church, Denbigh, Va., Aug. 17, 1913. Reported by E. H. Brunk.)

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.—Rom. 8:9.

Here we have the true evidence of who has the Spirit of God, and of those who have not. Paul thought he

had the Spirit of God, but he was blind-folded, and went persecuting the Christians like a hero. Afterwards he was led by the true Spirit of God. So we have people in our age who think they are working in the true Spirit of God, but they have not been born again and renewed by the Spirit. So long as we walk after the flesh we do not have the Spirit of God. The devil tried to overcome Jesus, but he could not do that, so he was subject to Jesus also. Satan is now trying to overcome the people and many are overcome by his craftiness.

When Adam and Eve fell by sin, God promised His Son to redeem His people. Isaac was the child of promise to Abraham. Ishmael was not a child of promise, so he was cast out. This represents the sinner, but as soon as he comes to Christ and confesses his sins and is renewed in the Spirit he comes under the promise.

There are many people who belong to the church, but not so many that have the true Spirit of God. The Mohammedans believe in Abraham, but there is no promise that they will be saved through this faith. Menno Simons was a Roman Catholic priest and felt that he was not doing that which was right, so he went out to preach that which he thought was right.

If we are led by the Spirit we belong to God, then He will guide and rule us aright. There is no other true Spirit than that of God.

On the day of Pentecost there was big stir among the people. The Spirit of God was working among them with power.

"If we live in the Spirit, let us also walk in the Spirit." This gives us something to do. We have so many examples of people that were spiritual and have become worldly. After Samson married his wife she drew him from his usefulness. Satan locks many up in the prison house of sin. Jesus came to release the sin-bound and rescued one while on the cross. Many of our young people are led away by false spirits. If we can not keep our young people in the church how will our church be kept up? It is not enough that we call ourselves Christians, but we must obey the Gospel. The Spirit will lead us to be faithful and obedient.

The men who succeed best in public life are those who take the risk standing by their convictions.—Garfield.

Human words, remember, do more than convey bare facts; they convey the **tone** of the mind from which they come.—Knox Little.



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### WHO WILL GO?

By S. E. Roth.

For the Gospel Herald.

In our Sunday school at Christmas, when we told our class of boys  
How the Christ-child once was born to bring us real Christmas joys,  
How the angels came from heaven, to the shepherds they did tell  
That Christ our Lord was born.

Chorus:—

||Angels came from heaven to tell them:||  
That Christ our Lord was born.

Then we told them that in heathen lands so many girls and boys  
Never heard of Christ our Savior, never had such Christmas joys.  
Then a little boy said right away, "Somebody ought to go  
And tell them that Christ born."

Chorus:—

||Somebody ought to go and tell them:||  
That Christ our Lord was born.

Oh the many thousand wanderers in sin and shame today  
Who have never heard that Jesus is "the Life, the Truth, the Way."  
Many of them gladly would believe and would His Word obey  
If some one would go and tell.—Cho.

Many suffer awful misery in body, soul and mind,  
Others never heard a sermon, and it would be very kind  
If we sent to them the Gospel that salvation they might find,  
But WHO will go and tell?—Cho.

Oh, dear brother, sister, friend and all, who know that Jesus saves,  
Can we close our eyes and ears, or will we tell to Satan's slaves  
That the Savior came to save them? How if we were in their place  
And nobody came to tell?—Cho.

SOMEBODY OUGHT TO. Say is, that SOMEBODY YOU?

Hear the Great Commission, "Go." The promise, "Lo, I am with you."  
Will the Savior be with us if we His bidding don't obey?  
Oh, what will your answer be?

Chorus:—

||Lord I will gladly go and tell them:||  
That Jesus Christ can save.

Woodburn, Oreg.

Where is your home? in God? or are you roaming the barren wilds of this sinful, degraded world seeking rest and finding none?—Gospel Herald and Saturday Evening Call.

Genuine devotion to our blessed Lord gives us tender, loving respect for one another, and especially for those over us in the Lord.—Sel.

## OUR MISSIONARY MESSAGE

By C. Z. Yoder.

For the Gospel Herald.

### XV. The Gospel Field as Seen by Our Mission Board

#### I. As we see it through the Gospel.

As the Christian engages in any department of the Church work, whether it be in preaching the Gospel, Sunday school work, Bible meetings, active mission work, publishing religious literature, etc., as we exercise our talents in either or all of these various departments of Christian work our vision of the field, its magnitude and importance increases more and more. So as we in our feeble efforts endeavor to heed the great and last commandment of our dear Lord and Master, "Go ye into all the world and preach the Gospel to every creature," we see it to be the great burden of Jesus Christ in obedience to our heavenly Father that all should be saved. We see the high value that God places upon a soul, more than this whole world is worth. He has no "pleasure in the death of the wicked," yet He alone can save the soul that believes on His Son Jesus, and people can only believe as they hear the Word. Rom. 10:13-17. Paul the great missionary declares that this Word is committed unto us, and that we (His Church) are now "ambassadors for Christ" to bring the glad tidings to all mankind in cities as well as in the country, in the foreign field as well as in our home land (Acts 1:8), so that man may have the opportunity of hearing and believing on Jesus Christ to be the Savior of his soul. There is no other way of being saved and remaining saved than through faith in Christ and obedience through His Word (II Thes. 1:7-9.) We feel impressed more and more that we are not yet doing near as much as we should. Yet many will not believe and we are constrained to say, "Lord, how long?"

#### II. As we see it through missionaries.

We associate with our city missionaries who are devoting their time and talent to win souls for God without any earthly compensation outside of their living. They tell us of their experience with souls who are steeped in sin because they know not God nor the Gospel. We go with them to visit the homes of such as are living in gross sin and misery, in filth and in darkness, because of their ignorance of God and His Word, yet God says, "all souls are mine." We attend the Sunday schools of our city missions, we remember that on an average there are about 1000 children collected together every Sunday where the plain

Gospel is being taught as we believe it, and yet we learn that there are multiplied thousands of such children in the cities of our home land who do not have the opportunity of hearing the Gospel and our vision of the field becomes enlarged. We visit rural districts where there are yet so many large neglected fields, where the simple Gospel is not being taught, many places where once churches were organized and are now abandoned by the popular churches, where the door is now open for our people to come and preach and teach the Word. In some districts the poor can not get a minister to give their dead a Christian burial.

While we have a few faithful laborers in some of these districts, the cry comes for more workers not only to preach but to live out the Gospel principles. "Pray ye the Lord of the harvest," "the harvest truly is plentiful, but the labourers are few." As we hear our foreign missionaries speak of the hundreds of millions of heathens who know nothing of our Savior and that many are more eager to hear the blessed story than are the people of our own land, our vision of the field enlarges. Would to God that all brethren and sisters would heed the words of the Master when He says, "Lift up your eyes, and look upon the fields; for they are white already to harvest."

#### III. As we see it through the Church.

God has brought us to a land of religious freedom, in a time of prosperity, we have had Christian training, and the Lord has said "to whomsoever much is given of him shall be much required." We see the tendency there is in drifting into worldliness in its various forms on the one hand, and on the other into formality because of the liberty we have and the unappreciated blessings bestowed upon us.

We see in many of our large congregations scores of promising young members who have been blessed with health and strength and noble talents who could be a power in the hands of God and a blessing to the Church if they would go into these needy fields seeking to rescue the lost and dying for whom our Lord did die. Should not the Church answer her own prayers, when she prays, "Lord of the harvest, send forth laborers? We see in the hands of the Church hundreds of thousands of dollars, much of it being spent in adorning the body, or the home, or in self-indulgence, or wasted in luxuries, or spent in pleasure-seeking, or in hoarding up treasures in the world—all of which is forbidden by the Word of God, all of



which leads to eternal destruction. If all of these God-given means, so wrongfully used, were consecrated to the Lord and spent in spreading the Gospel of Jesus Christ according to His command, thousands of souls might be saved with an everlasting salvation whereas they are now on their road to everlasting destruction.

IV. As we now see it from these various angles.

As we behold the field in the light of God's Word, we are made to feel our responsibilities to God and the Church. The many problems which confront us, our own inabilities and shortcomings, the many calls which we are not able to fill, and other things are such that were it not for the many and blessed promises of God we might be made to give up in despair. Our missionaries see the great field and its needs. They feel that the Mission Board is not reaching out fast enough and far enough. The call comes constantly for more money, for more efficient workers. We call, but the response is not sufficient to supply the needs. Some efficient workers are called up higher before they enter the mission field. Others on the field, because the work is heavy, become weary and sick and ought to have rest. So we draw closer to God and trust Him to supply the things wherein we lack. Paul said, "My God shall supply all your needs according to his riches in glory by Christ Jesus." The call comes for more money to extend the work, but the Church, whose servants we are, often fails to see what are considered adequate results, because many are not in close enough touch with the work to see what is being done, and perhaps there may be a lack of teaching on this important commandment. Thus we need to cultivate patience, continue to pray and to teach the Word, and thank the Lord for what He has accomplished through His beloved Church.

In all of our city missions we find some precious souls who have been saved. Some of those rescued have gone to their eternal reward. Others of those who once made the start have failed to stand the test; but when we remember that among our own people, with all their favorable environments, some do not stand the test, we are not surprised at a few cases of back-slidings at our mission stations. The same is true with reference to both the home and foreign field.

But as we review the past and see the progress that has been made during the past twenty years in the way of sending out workers and means into the great harvest field, we praise God for it and hope for still greater

results in the future. We earnestly desire the prayers of God's people, that He may impart wisdom to the Mission Board that they may be enabled to station faithful and efficient workers in all the needy places coming under our observation, and that the means entrusted to their care may be so placed that it may bring the greatest possible returns in the salvation of souls and the strengthening of the Church; that Christ's kingdom may be extended and our heavenly Father glorified.

Wooster, Ohio.

#### ROSA FRIESEN CALLED HOME

It is with heavy hearts that we send you the sad news of the death of little Rosa Friesen. She was born Nov. 16, 1910, and died Aug. 31, 1913, at 4 A. M., having been ill 9 days. Her ailment was measles and quinsy.

Her little body was laid away by the side of her sister Mary in its long resting place Sunday, Aug. 31, at 3 P. M. The funeral service was attended by a large number of Hindus and the Christians who live at the station of Sankra.

Dr. Esch and myself were the only missionaries who were able to attend this service on account of the high water.

Word came to Balodgahan Saturday 7 P. M. that Rosa was very ill, requesting the doctor to come if possible. I joined him on the way. The night was very dark, and the 14 miles seemed so long, the rain was pouring, the wind blowing, and the 2 streams rising so fast that we were not sure as to whether we could get across the two which we were obliged to cross.

Although the water was quite deep and the current so swift, nevertheless our faithful horses took us through and we arrived at the home of Bro. Friesens at just 12 o'clock midnight. All that the human mind could think of was done to save the life of little Rosa, but at 4 A. M. she closed her eyes in death. In the evening Rosa had made a request which her parents could not understand at first, but after several efforts she said plainly, "Prarthn karun," meaning in English "Let me pray." So they began to pray, but she put up her hands and said, "I want to pray." She then offered up a short prayer. Her sweet face and her kind disposition won for her many friends among the Hindus and Christians.

The lesson was read at the house in English by Bro. Esch from Rev. 22: 1-5, and after a few remarks prayer was offered. The sermon was preached in Hindi by the writer. Text taken from Mark 5:39: "The damsel is not dead but sleepeth." After this service

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.  
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

A Christian mother in delicate health has a sincere desire to live in accordance with the teachings of the Bible. Her husband is an unbeliever and not only persecutes his wife for her religion's sake in the home, but speaks evil against her falsely in the neighborhood, making her unwelcome as a visitor at other homes in the community. What is the duty of this woman toward her husband? Should she try to correct the false impressions, or bear the injustice?—A. R. J.

The sphere of duty and opportunity for that woman is held forth in I Pet. 3:1-5. That calls for sacrifice and self-denial and self conquest, but the promise is on the side of the one that does it. That does not mean that she is in duty bound to obey her husband contrary to the commandments of God, for "we ought to obey God rather than men." But it does mean that that woman, though her lot be hard, has a clear duty of saving her husband if she can. To this end let the attitude before referred to be maintained with religious scruples, and let her be true to the teachings of the Bible at all hazards or cost, even if it does mean that she will be persecuted and perhaps driven from home. It also means that the promise of God will be with her, and that sooner or later the fruit of her righteousness will be made manifest.

When it comes to correcting erroneous impressions under such circumstances, as a rule the best way is to prove their falsity is to live such a life of obedience to God and friendship toward fellow men that the very falsehoods themselves will roll back on the man who told them. "Cast thy burden upon the Lord, and he will sustain thee." Unless there are some confidential friends to counsel with, the one persecuted will likely fare better by making no direct effort to publicly correct the wrong impressions.

Denbigh, Va.

the body was conveyed to the place of burial, in the corner of the compound where Bro. and Sister Friesen live.

Pray that God may strengthen and comfort the hearts of the bereft ones. Yours for the extension of the Kingdom of Christ,

M. C. Lapp.

Dhamtari, C. P., India,  
Sept. 3, 1913.



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### PROBLEMS

By Lina Z. Ressler.

For the Gospel Herald.

"Mrs. A calls and calls for her children," said a little girl the other day. "I don't see why they don't go when they hear her."

Perhaps some of the rest of us might have answered the girl's question. The matter of obedience brings many a problem to the conscientious parent heart. Just how much and how strictly should obedience be enforced? You all know the wide variety of plans and rules in regard to such matters. Each parent seems to have his own code of strictness and each one feels that his own is about right. That is the problem.

What is obedience? God gave some examples in His early dealings with the human race that seem to apply very well in dealing with childhood. I do not remember now that God called Adam more than once in the garden of Eden. In these days of vast differences of opinion in regard to child training, and much associating together of children from different homes, the question of ways and means becomes complicated. No wonder that the conscientious mother with several small children to care for finds herself very busy.

"We are trying to arrange more room and more amusement for our children at home," recently said a fond father, adding by way of explanation, "Of course we do not object to our children playing with other children who have good training at home," and taking it for granted, according to what he said, that the whole matter rested with what was good for his children. I have been wondering since how far that rule would work and how many might have some interest in connection with it.

One, two, three, four, five, six, I see from our window now. Well, perhaps it is better so than if there were ten. But I cannot feel that community life is good for children. Constant play with others, even though they are good, has its evil influences on child nature. Laxness in regard to obedi-

ence is sure to follow the constant associating of little ones from different homes. They are ours, yours and mine, these precious little ones. I can not feel that it is right for me to give mine away for hours and days.

It is easier to teach obedience in early childhood than later. Children do not need to be very large to understand whether "Come," means "now," or in ten minutes, or not at all. But it takes grace and patience to teach the lessons, and how many times we find ourselves humbly and penitently coming back to the Father to learn again for ourselves the lessons we thought we had learned long ago.

I remember a year or so ago, stopping for a call with a dear old friend of mine. We had associated together much in girlhood, but I had never been to her home before. There was something beautiful in the meeting. She came eagerly forward with a baby on her arm. Clustering back of her and around her were nine bright, bonny boys and girls. I shall never forget the picture. I think she read a question in my eyes, and, turning merrily to them she said smiling brightly, "Yes, these are all mine," and then proceeded to name them one by one. Hands full, of course. But who could covet a sweeter task than to lovingly, faithfully train a group like this?

Some people think that Katie's life is narrow. Some might even feel that public life would be more influential. Do you think so, if love and faith and obedience are taught to a circle like this?

Scottdale, Pa.

### THE GROCER OR THE DOCTOR

Many housekeepers would be surprised to be confronted with the statement that they cheat the grocer to pay the doctor, and would probably indignantly deny the statement, but it is true nevertheless. They pride themselves on their economy, but in the end their savings go for medicines, so it is only a case of very bad management. It is a known fact that many diseases can be fed out of the human system, so it is well to patronize a good grocer and buy only pure products as far as possible.

In a certain prosperous little city a man set up a sort of old fashioned general store with everything in it from shoes to provisions, and people predicted a speedy downfall for him. It was known that he bought up his goods by taking in little stores and grocery establishments that failed, so his goods were shop worn and poor. Besides he employed cheap help and had no system in his big ramshackling store, so failure seemed certain. But

after ten years of business with dirty handed clerks to wait upon the people and indifferent service, he is still in business and is getting rich. By cheapening his goods, he has built up an enormous trade, and his patrons are not all the poor people of the town by any means. Carriages drive to his door and wealthy ladies buy his doubtful goods. It is the fashion to say apologetically, "One can buy soap and such things so much cheaper at the 'Net Store,' and things in wrappers can not be hurt by being in the store."

It isn't always necessary to spend a lot of money for food in order to keep well and cheat the doctor out of his dues. Some mothers dose their little ones and themselves with drugs for constipation, when they might avoid all trouble by simply studying the food question and buying such articles as would correct the tendency to need cathartics. Prunes, onions, figs, apples, oranges, and many other fruits and vegetables are excellent for this purpose, but some housekeepers are so very economical that they force their families to dislike the curative food. If prunes are purchased the very poorest ones are chosen, and in the end have to be thrown out. One woman who said her children "just hated prunes" was surprised to find them eagerly eating them at the table of a friend. "These are good prunes," they said, and the provoked mother had to admit that they were not like the ones she served. The price of the cathartics she kept on hand constantly, would have bought a good quality of prunes, to say nothing of the damage done to the health of the children by the drugs.

### Why She was Pale

A pale, delicate mother with two little children was forced by circumstances to board with her husband's aunt for several months, and during that time she learned more about foods and their value than ever before. Her bottles of tonic were thrown away forever, and she was taught how to tone up the system and put on solid, healthy flesh by carefully providing good, nourishing food. Everything was simple, but the good cocoa, the fresh eggs, the cream and milk, the home baked bread, the broths, the fruit and vegetables were all of the very best. There were no hot house strawberries in February nor high priced cuts of meat, but plenty of baked apples with cream, good poultry, cheap cuts of beef cooked long and well and all the other wholesome things within the reach of the moderate purse. The board bill for the three was just one-third what the doc-

(Continued on page 445.)



## Sunday School

For the Gospel Herald.

Lesson for Oct. 19, 1913.—Num. 13:1-33

### REPORT OF THE SPIES

**Golden Text.**—If God be for us, who can be against us?—Rom. 8:31.

**Introductory.**—Last lesson recorded an incident of the march from Sinai to and through the wilderness of Paran. In ordinary travel, the distance from Sinai to Kadesh-barnea is eleven days' journey. The Israelites took much longer time to the trip, however, since they had with them children, old people, and flocks and herds; and these could not travel rapidly. Kadesh-barnea stands as a type of the supreme test in the spiritual life of an individual. God had told the Israelites of the good land to which they were to go. He sent men to confirm the faith of the people. The spies brought back a report that showed clearly that all that God had said about the wealth of the land and its good qualities was true. Faith pointed the way into the goodly land. Unbelief stood in the way and said "Giants," and unbelief seemed to win the day. But the two sturdy men of faith, Caleb and Joshua, looked beyond the giants to the God who had told them of the land, and they urged the people to go up at once to possess it. In every life there comes a time when the great decision must be made between faith in the Almighty God who bids us go on in His name and unbelief. There are "giants" in every life that would frighten us and keep us from obeying God. But in the faith of Jehovah the weakest child of God may safely go on in the way God has appointed him.—J. A. R.

**The Spies Sent Out.**—Had all the people been possessed with the faith which Joshua and Caleb had, the text of our lesson would never have been written. The land of promise was before them. All that they now needed to do was to march forward by faith and possess it. But timorous Israel was too closely tied to the things of this world to muster up faith to take God at His Word. They were afraid. So God gave way to their demand that an investigation be made before they undertake to enter the land. One man from each tribe was sent to Canaan and after fully satisfying themselves as to the lay of the land and the difficulties before them they returned to give a report of their investigations.

**The Report.**—It was indeed a most delightful and prosperous country. It was, as God had said, a land "flowing with milk and honey." The grapes

were there in abundance, and pomegranates and figs in quantities and quality that they had scarcely ever dreamed of, but—

As men of this world they probably brought in a wise report. It is well to be cautious, never rushing madly into any kind of danger. There were giants in the land, and these entrenched in their own country might easily have overcome the poorly equipped army of Israel. As men of faith they were a complete failure. God had definitely promised them this land, and had shown them over and over again that He could and would make His Word good. But they refused to believe; they advised against trying to enter the land. Thus did the lack of faith make rebels of them, and consequently of the rest.

**Minority Report.**—But they were not all that way. There were two of the spies who were perfectly willing to believe God and who had courage enough to advise that Israel march at once to Canaan to possess the land. Caleb and Joshua were the two men who said that there was nothing to fear, since God had promised them the land. "We are well able to overcome it," said they. As man sees things, their report was a minority report, for not only the ten spies but by far the greater part of Israel decided not to undertake the conquest at that time. Through the eye of faith it was a majority report, for God was on their side. "One with God is a majority."

**Israel Turned Back.**—It was a sad day for Israel. Moses and Aaron humbled themselves before God, and Caleb and Joshua rent their clothes; but faithless and rebellious Israel had made the choice, and there was nothing to do but to let the people learn the lesson of their own folly. According to their own unbelief Israel received the new command, "Tomorrow turn you, and get you into the wilderness by way of the Red Sea." It was a bitter pill, but they had made it for themselves. Murmuring against Moses and against God, refusing to be subject to the commandments of the Lord, they were doomed to a wilderness life for forty years; and of the six hundred able-bodied men who left Egypt only two—the faithful spies—were permitted to enter Canaan. Learning the fearful judgment of the Lord against them, rebellious Israel professed repentance, confessed their sin, and attempted, contrary to God's command, to do what they had refused to do at the command of the Lord. They were met by the Amalekites and ingloriously defeated. Seeing their helplessness without the aid of the Almighty, they again acknowledged submission and the journey by way of the sea was begun.—K.

## Our Young People

O TASTE AND SEE.—Psa. 34:8.

Topic for October 26.

MOTTO

"We have known and believed."

OUTLINE OF TOPIC

### I. Testimonies of Others.—Psa. 34.

1. He gives deliverance.
2. He gives enlightenment.
3. He supplies the need of His children.
4. He hears the cry of the righteous.
5. He is near the broken hearted.
6. He saves the penitent.
7. He redeems the soul of his servants.

### II. Do You Believe the Testimony? Taste and See!

1. The Lord permits honest investigation.—Matt. 11:28-30; Jno. 1:46; 1:12; 4:29, 39-42; 17:8; 4:14.

STUDY OF THE TEXT

Psa. 34:8

**"Taste."**—The natural equipment to judge the quality of what we eat. Spiritually the means by which we discern good or evil experiences.

**"See."**—Naturally the means by which we are fully aware of the objects about us. Spiritually the means by which we know the nature of our spiritual experiences.

**"The Lord is good."**—Whatever can be said of the Lord in word or deed it may always be said that He is good.

PERSONAL THOUGHT

Am I constantly purposing to put my life in the way of experiencing every blessing that the Lord has planned for my life? Am I constantly increasing in the knowledge of His goodness?

SUGGESTIVE ASSIGNMENTS

#### For Children.

1. Text word, **See**.
2. Good Things to Taste.

#### For Young People.

1. Can I Testify for the Good I Taste in the Lord?
2. The Taste of Sin Compared with Tasting the Goodness of God.
3. Honest Investigation.—
  - a. What Is It?
  - b. Its Results.

#### For Older People.

1. Our Responsibility in Imparting the Good News to Others.

SEED THOUGHTS

If our religion is not true we are bound to change it; if it is true we are bound to propagate it.—Whately.

When I was young I was sure of many things; now there are only two things of which I am sure: one is, that I am a miserable sinner; and the other, that Christ is an all-sufficient Savior.—He is well taught who learns these two lessons.—John Newton.

The real difficulty with thousands in the present day is not that Christianity has been found wanting, but that it has never been seriously tried.—H. P. Liddon.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, OCT. 9, 1913

## Field Notes

Communion services were held at the Oak Grove Church near Smithville, Ohio, on Sunday, Sept. 28.

An enjoyable communion service was held at the Scottdale Mennonite Church last Sunday.

A communion service was held at Springs, Pa., last Sunday. Bro. Elmer Hess of Masontown, Pa., was present and assisted in the services.

Communion services are announced for the Mennonite Church at Masontown, Pa., to be held on Sunday, Oct. 12, also at Rockton, Pa., on the same date.

The brotherhood of Juniata Co., Pa., expect to hold a Bible meeting at the Cross Roads Church, Richfield, Nov. 11-14. See announcement on last page.

Improvements are being made on the Argentine, Kans., mission building. Bro. and Sister Allan Good are busy working amidst the debris getting ready for housekeeping and real work at their new place of labor.—M.

**A Correction.**—In giving the present address of Bro. J. D. Charles last week the type made us say "2696 Lexington Ave., N. Y. It should have been "2096"—just one figure wrong, but enough to make some mail go wrong.

Arrangements have been made for a series of meetings in the Liberty Church near South English, Iowa, during the middle and latter part of this month. Bro. S. G. Shetler of Hollsopple, Pa., is expected to assist the brotherhood at that place and take charge of the meetings.

A card from Kansas City, dated Oct. 2, says: "Bro. C. Z. Yoder came here Monday to spend a week with us, after which it is his aim to attend the Western District Conference at Garden City, Mo. Bro. C. A. Hartzler and family arrived here today to remain with us over Sunday; also on their way to Conference."

The following from Bro. J. L. Stauffer of Altoona, Pa., written Sept. 30, brings the sad message of the death of Esther, daughter of Bro. and Sister H. B. Ramer of that place: "Bro. Ramer's daughter, Esther, died today at 11 A. M. Funeral at Martinsburg Thursday at 9:30 A. M. Service in town here tomorrow evening." The Lord comfort the bereaved family in their affliction.

Our aged bishop, Bro. Jacob N. Brubacher of Mt. Joy, Pa., has lately been confined to his bed and because of this was not permitted to attend the Lancaster Conference held at Mellinger's Church near Lancaster, Pa., last week. He has for many years stood at the head of this Conference, and his absence was keenly felt. Our prayers are for his speedy recovery and that his counsels and service may be enjoyed by the Church for years to come.

**Lancaster Conference.**—A very interesting and we trust profitable conference was held at Mellinger's Church, Lancaster Co., Pa., last week. Bro. J. S. Shoemaker of Freeport, Ill., who had the privilege of attending, has this to say of the work: "The spirit of love and unity prevailed, both in the bishops' council and in the conference. A unanimous sentiment was expressed in favor of unity of effort, and adherence to simplicity and separation from the world along other lines."

**Minister Called Home.**—From Wadsworth, Ohio, we receive the following message: "Edwin Koppes, minister in the Wissler branch of the Mennonite Church in Medina county near Wadsworth, Ohio, was called to his eternal reward Sept. 29, 1913, at the early age of 44 y. 4 m. 9 d. Death was due to nervous affections, and he suffered very much. Bishop Isaac Good is left without a helper, which makes Bro. Koppes' departure specially sad for him in the declining days of his life. Obituary later."

**An Aged Bishop Called Home.**—Bro. Gideon Stoltzfus, an aged soldier of the cross, passed to his eternal reward Sept. 29 after several days of serious illness. He was in his 78th year, having labored in the ministry over half a century, and 25 years as a bishop in the Millwood and Conestoga congregations, Lancaster Co., Pa. Only two weeks prior to his death he was in usual health, giving an impressive discourse at the baptismal services held in the Conestoga Church and directed his hearers to be faithful and loyal to their profession.—M.

## Correspondence

Concord, Tenn.

Dear Herald Readers:—We feel to thank the Lord for showering His blessings upon the little flock at this place. Bro. Abner G. Yoder of Iowa came into our midst Sept. 11 and conducted a series of meetings continuing almost two weeks. Much interest was shown and as a result of the meetings a number of precious souls were saved. Bro. Yoder made many friends while here and we all feel thankful for his visit and trust he may come again; wishing him God's richest blessings.

Bro. Anthony Heatwole of Waynesboro, Va., is expected to visit the brotherhood here in the near future. Pray for the work at this place.

Cor.

Sept. 27, 1913.



**Garden City, Mo.**

(Bethel congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—Bro. C. Z. Yoder closed a two weeks' meeting here Sept. 27 with four confessions as a visible result. We hope much good was done. Bro. Yoder intends to leave for Kansas City on the 29th. May God bless the brother as he goes on his journey.

On Sept. 28 communion was observed.

Health is good at present here.

Wishing God's richest blessings to you all, and asking an interest in your prayers, we remain,

Yours in Christian service,  
Henry Eberly.

Sept. 29, 1913.

**Lancaster, Pa.**

(Mellinger's congregation.)

Greeting to all Herald Readers:—It has been a good while since you heard from this part of the Lord's vineyard. Our aged brother, John Landis, who had been sorely afflicted, had an operation and had been at the hospital for four weeks, was with us on Sunday in our church service. We had the privilege to listen to his voice and comforting words once more. We may well say "Praise the Lord for his wonderful works to the children of men." We believe many prayers were offered in his behalf during his affliction, that have been answered.

Bro. J. S. Shoemaker of Freeport, Ill., was with us Sept. 15 and gave us a very impressive sermon, using Col. 1:10 for his text.

We had our examination meeting on Sunday, and, the Lord willing, we expect to hold our communion services Oct. 26. We have a class of applicants, six in number, that will be taken into the Church by water baptism the day before with the preparatory services. Oh, that many more could see the all important work to take that step.

During the summer months we had our Sunday school every Sunday. From now on during the winter we will have it every two weeks in the morning before church services. May God help us all that we do not become discouraged, but that we may press onward toward the mark of the prize of the high calling.

Yours in His name,  
Hettie B. Buckwalter.

Sept. 29, 1913.

**Ephrata, Pa.**

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—Praise God for His protecting care. Since my last writing the following brethren

rei preached at this place: D. H. Mosemann of Lancaster, Benjamin Wenger, Elmer J. Blough of Clearfield Co., Pa., Benjamin Weaver, John B. Bucher, J. S. Shoemaker of Freeport, Ill., and John Lefever.

Bro. Shoemaker gave a talk on his observations in India. May we all be willing to do our duty toward the multitudes who are struggling for the peace they know not, nor are able of themselves to get it. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Read also Rom. 10:10-15).

We held our semi-annual council meeting Sept. 14. Bro. Benjamin Weaver preached at this service. All expressed peace and a desire to commune.

Remember us at this place in your prayers for the strengthening of the Church.

Minnie E. Schload.

Sept. 30, 1913.

**Pond Bank, Pa.**

Dear Herald Readers, Greeting in Jesus' Name:—Bro. C. R. Strite of Maugansville, Md., was with us on Sunday, Sept. 28, and preached an interesting sermon from Heb. 3:11-14. Many other brothers and sisters were with us at the time, for which fact we are thankful. We thank God for the nice rain we are having. Water had been very low, but now our wells are filling again.

As the time is approaching for communion, we held our inquiry meeting, and were glad to hear each one express peace. "Peace I leave with you; my peace I give unto you." Pray for the work at this place. We extend an invitation to whosoever will to be with us in our meetings. Preaching on Sunday, Oct. 12, 7:30 P. M., also Oct. 26 at 2:30 P. M. We wish God's blessings to all.

James G. Brumbaugh.

Oct. 1, 1913.

**Hanover, Pa.**

Dear Herald Readers, Greeting:—We feel to praise God for the many blessings we are permitted to enjoy from time to time.

Among the visiting brethren that were with us during the past few months are the following: J. E. Hartzler, Abraham Clemmer, William Seiber, and J. S. Shoemaker. We thank the brethren for the visits, as it encourages us to be more earnest in the work of the Lord. May the Lord bless the dear brethren as they go about from place to place preaching the Word. Pray for us and the work at this place.

M. S. S.

Oct. 1, 1913.

**Albany, Oreg.**

Greeting in the Name of Him who died for us:—We praise Him for the showers of blessing, the strengthening of believers and the enlargement of His kingdom.

On Sunday, Sept. 7 and 28, four souls sealed their covenant with God by water baptism. May the Lord increase their faith, lead and overshadow by His Spirit that they may be useful in His service.

Bro. M. B. Weaver and family and Bro. J. E. Glick and family have recently located thirteen miles northwest of Albany. The Lord prosper and bless them in their new homes.

Among the visiting brethren that have recently been with us are Bro. Brenneman and Bro. and Sister Eichler of Iowa, Bro. S. B. Zook of Belleville, Pa., and Bro. and Sister Kanagy of Bellefontaine, O. The Lord bless them all for the admonitions and words of encouragement given.

On Sunday, Oct. 5, preparatory services will be held and communion services Oct. 19, following the church and Sunday school conference. May we indeed enjoy a season of spiritual refreshing together and may the Church in general be strengthened and built up in the most holy faith and souls be brought to accept Christ.

Unitedly pray that the conference work here and elsewhere may be unto His praise and glory.

Cor.

Oct. 1, 1913.

**Kokomo, Ind.**

A friendly Greeting to all Herald Readers in Jesus' Name:—On Oct. 2 we had our council meeting. Peace and harmony expressed by all members present. There was no definite time set for communion services, but will be in the near future.

The attendance at our Sunday school and Y. P. B. Meeting has been very good during this summer so far. We pray that the attendance may still increase during the winter season.

G. W. North.

Oct. 3, 1913.

**Benzonia, Mich.**

Dear Christian Friends:—The Homestead Mennonite Church petitioned for a permanent organization Sept. 28, and accepted Bro. John M. Yoder as our pastor.

The brethren, Lewis Morningstar and Daniel S. Oyer, were elected trustees, the former being elected for 2 years and the latter for 1 year, beginning Jan. 1, 1914.

Bro. Walter Zook was elected member of the Mission Board and Sister

(Continued on page 445.)



## Miscellaneous

### LAUNCH OUT

Launch out into the deep,  
The awful depths of a world's despair;  
Hearts that are breaking and eyes that  
weep,  
Sorrow and ruin and death are there.  
And the sea is wide, and the pitiless tide  
Bears on his bosom away—away,  
Beauty and youth in relentless ruth  
To its dark abyss for aye—for aye.  
But the Master's voice comes over the  
sea,  
"Let down your nets for a draught" for  
me;  
He stands in our midst on our wreck-  
strewn strand,  
And sweet and royal is His command.  
His pleading call  
Is teach—to all!  
And wherever the royal call is heard,  
There hang the nets of the royal word,  
Trust to the nets and not to your skill,  
Let down your nets each day, each hour,  
For the word of a king is a word of  
power,  
And the King's own voice comes over the  
sea,  
"Let down your nets for a draught" for  
me!

—Selected.

### THE GENERAL CONFERENCE

By S. B. Wenger.

For the Gospel Herald.

All organized bodies and institutions need a general head or governing power, some source to which they may look for authority. This is true of the laws of nature, of the political world, and of the spiritual kingdom. God the Ruler of the universe, the Preserver of nations and King of kings, has in His great handiwork and providence so arranged that in almost any line of work there is a recognized authority and source of power. Christ left the Church in the hands of human beings and has set us as watchmen over His visible kingdom on earth. He told His disciples to be one as He and the Father are one. The Church is the recognized visible body of Christ and should stand together as one organized body of believers on the great fundamental principles and purposes of the Christian religion. In order to do this it is necessary to be fully organized with a recognized general head. Otherwise it is impossible to maintain unity throughout the Church.

The Church ought to be the same Church wherever found. The disciples were instructed by the Master to go into all the world and teach all things, whatsoever He had commanded them, and lo, He would be with them always, even unto the end of the world. If the whole Gospel is preached and the "all things" taught the Church ought to be a unified body of believers. In or-

der to maintain this unity it is necessary to have a general system of work throughout the Church, with methods and means for the various lines of work. These methods, in order to serve the best interests of the cause of Christ, should be devised by the general representative body of Christ's followers. It is necessary to meet occasionally in the "upper room" of the representative body of Christ to study and compare methods, and learn of each other the needs and demands and the best ways of meeting them. If we meet in His name, Christ has promised to be with us and His Holy Spirit will guide us into all truth.

Our General Conference ought to stand for more than it does under present conditions. It ought to be recognized as the hub of the wheel that turns all the outside machinery of the Church. All the working institutions of the Church should be subject to the General Conference. The Boards and committees representing the mission, evangelistic, educational, and publication interests of the Church should arrange to have their annual meetings at the time and place of the General Conference, then the General Conference ought to be annual. Their Boards meet annually at separate times and places and incur a great expense. The same parties are usually delegates, or are so interested in some way that it is their duty to attend General Conference. Why not so arrange matters that one meeting will answer all these lines of work, which are of general interest to the Church, and then submit their work for approval or ratification by the general representative body of the Church?

The extra expenses which are incurred by the separate Board meetings under present conditions, if put into the Lord's treasury, would go far in sending the Gospel to the unsaved.

The Church needs more systematic organization, a general revision of conferences and of conference districts after the plan of the diagram used a few years ago to represent a General Mission Board. It needs a system in which each congregation is represented in its nearest conference district and each conference district represented in the General Conference, that conference districts do not overlap each other. By such a system the Church would be unified, would be greatly strengthened for service, and her expenses would be greatly reduced.

Under present conditions we give thousands of dollars of unnecessary expense and then fail to meet the demands of the cause of Christ.

Why not appoint at our coming General Conference a committee composed of a number of members to study the matter of better organization and sub-

mit their plans to the next General Conference?

Give the Church systematic organization and put the unnecessary expenditures into the Lord's treasury and the Church will grow in membership, in power and spirituality.

The Church of this generation is largely responsible for the Church of coming generations. It is as important that we lay good foundation and safe-guards as it is for coming generations to build well. Our fathers paved the way for this generation and very soon we must turn the work over to those who follow us. Proper organization and safe-guards in this generation will mean better work in the churches of the future. We are in an age when these are needed perhaps more than in any other age of the Church.

South English, Iowa.

### THE HEART

By Anna Lapp.

For the Gospel Herald.

"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. 4:23.

"The heart is deceitful above all things, and desperately wicked," are the words of the prophet Jeremiah to the children of Israel, the chosen people of God, who had turned aside into forbidden paths, following the course of this world and worshiping idols set up in their own hearts, thereby leaving the commandments of God to be trodden under foot. Isaiah said, "All we like sheep have gone astray . . . the Lord hath laid on him the iniquity of us all."

Jesus our great Burden-bearer came to set us free from the law of sin and death by giving Himself a ransom for our sins that our hearts might be purged from the old leaven and be made anew in Christ Jesus. "Old things have passed away, and all things became new" in the spiritual realm, having passed from death unto life," not by works of righteousness which we have done, but according to his mercy hath he saved us by the washing of regeneration, and the renewing of the Holy Ghost" (Tit. 3:5).

A certain writer has said the command to watch may be said to be one of the key words of Christ to His disciples. Our hearts like gardens need careful attention that the obnoxious weeds of the self-life may be continually destroyed through the death of self and life in God. There must be activity to keep the soil in growing order by permitting the Holy Spirit to have free course in our hearts to germinate, to cause to come forth, to bear fruit of the precious seed of the Word of God. "So shall my word be



that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 65:11).

"Out of the heart are the issues of life." Heretofore it has been said the mere restraint upon outward conduct without the homage of the heart would avail us nought or be anything else than offensive hypocrisy in the eyes of the heart searcher who knoweth our thoughts from afar off. Blessed are the pure in heart, for they shall see God." Christ says, "The words which I speak, they are Spirit, and they are life." The life of Christ embodied in the heart counteracts self-life and brings it into subjection and makes manifest the Christ-life within our hearts, the seat of our affections, inclining our hearts to set our affections on things above, thereby leading us from victory unto victory through the abundant life given through Jesus Christ our Lord and Savior.

Dakota, Ill.

### THE VICTORIOUS LIFE

By Ella Yordy.

For the Gospel Herald.

"Victory consists of final and complete triumph over all that opposes the spiritual life of the soul."

There is only one way to gain perfect victory, and that is through Christ. We all know this in a way, but do we believe it and act upon our belief?

The sin of unbelief seems to be one of the greatest hindrances to the one who is yearning for victory. Christ never asks us to wait any length of time to enter into the life of complete victory.

We need only to accept at once and the victorious life is ours. We sometimes only postpone this victory, when we keep praying for it. We need only to believe with a child-like faith which asks for no feeling or evidence of any sort.

Some one has said, in gaining the victory that "Christ is the way and the only way." It is in Christ, and through Christ, and by Christ, and of Christ, and from Christ that we can triumph over every sin.

"Thanks be to God, who giveth us the victory through Jesus Christ our Lord." He was "delivered for our offences," "He was raised for our justification." We are justified before God that we have complete pardon for every sin.

The sinner who accepts Christ as his Savior is free, because Christ has borne the penalty. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the

lusts thereof" (Rom. 13:14). "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: But yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." It is by the grace of God that we are saved and not of any efforts we put forth (Rom. 6:11-14).

How many of us have turned to some certain practice in eager hope that this was just what we need, to bring us in complete victory over sin, and then were disappointed to find the old sins and defeats to return?

Then too how some long to have Christ in full possession and to be more absolutely surrendered to Him with a perfect faith.

Temptations will come to us who have gained the victory, as well as to those who are yet in sin. Satan is always ready to tempt us as he tempted Jesus. The Lord "was tempted in all points the same as we are, yet without sin." Temptation is not sin as long as we do not cherish it, or are enticed. We must ever guard against it. "The tempted have joys others can not experience. There can be no victory without struggles, and the joy of victory is in proportion to the intensity of the struggle."

Now what are the secrets of victory over sin? The blood of Jesus Christ cleanseth from all sin. He forgiveth, healeth, redeemeth, crowneth, satisfieth, executeth judgment. We need only come to Him hour by hour for this cleansing. We need also to walk in the Spirit, heed the slightest prompting of the Spirit. "The Holy Spirit is in the heart of every believer." Our conscience tells us when we have grieved Him and after we have discovered the cause put it away.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:57, 58).

Eureka, Ill.

When God purposes us to die to ourselves He touches the spot where there is the most life, the sore spot perhaps, if there is any, hence the allotment of crosses.—Sel.

"Blessed are the pure in heart: for they shall see God."

### CHRISTIAN PERSEVERANCE

By Agnes Landis.

For the Gospel Herald.

In every Christian's life there needs be a persevering power, a steadfast hope, a continual working until our life's work is done.

Some one has said, "Continual dropping wears a stone." So persevering labor gains our objects. Perseverance in our Christian life is the virtue wanted, it is a lion-hearted purpose of victory. It is steadfastness that builds, constructs, accomplishes whatever is great, good, and valuable.

Some people think that to be steadfast means not only to hold fast to right principles, but also to hold to forms and customs and methods of Christian work, and when the Church takes up any change, such as Sunday school work or mission work, etc., they call it "not steadfast." This is a mistaken idea. We should ever be steadfast in holding to the faith in Him, and to the truth and right, yet ever trying to improve our Christian life and work, ever abounding in the work, ever forgetting those things which are behind, and reaching forth and continuing in those things which are before, pressing toward the prize, as Paul says he did, meaning simply that he was ever trying to improve, to be more steadfast, striving to reach perfection in life and Christian work.

Paul says, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house, by the which he condemned the world; and became heir of righteousness which is by faith." He told the people about their sins, only that they might turn from their evil way and do good, for God would destroy them. All the one hundred and twenty years that Noah was building the ark, he warned the people. Oh, that we might have the perseverance that Noah had, he continued working and warning the people that he might be ready for that great flood.

Perseverance built the pyramids on Egypt's plains, erected the gorgeous temple at Jerusalem. By being steadfast these great things were accomplished.

Nature, which is the voice of God, is teaching us thousands of lessons of perseverance. The lofty mountains are wearing down by slow degrees. The ocean is gradually, but slowly, filling up. So should we as well in our Christian life and work, slowly and gradually gain in perseverance.

There are two ways of bringing one's self toward steadfastness of mind. One is by exercise of pure will-



power, and the other by letting one's self be thoroughly convinced of the truth of a matter. In the former way are elements of weakness, because the will acts naturally only according to the likes and dislikes. When steadfast beliefs are part of the mental and spiritual makeup, the life goes along the line of belief naturally; the will acts without struggle. So let us be steadfast in mind so as to make our spiritual life strong ever helping those in need, ever aiming at those things to come.

"Up then, with speed and work;  
Be steadfast all along the way  
There is no time for thee to sleep,  
Up, watch, and work, and pray."

Sterling, Ill.

## POWER OF A TEMPERATE LIFE

By Agnes A. Gunden.

For the Gospel Herald.

When we speak of temperance many people think of strong drink as being the only thing that we are to be temperate in; but temperance implies that we abstain from all evil and use moderately such things as are necessary for our comfort here, which includes eating, drinking, thinking, talking, acting, dressing, etc. The other day I read a story of some boys who were intemperate in their actions toward a lonely woman in their neighborhood and did as much mischief as they could, making her life miserable and causing her to be mean and cross to them. Their teacher influenced them to do kind acts for this lady and before long they were the best of friends, just because the boys turned their intemperate deeds to kindness.

A captain on a certain ship never used wine at the table, always politely refusing when urged to use it. This caused some to laugh at him for a while, but soon they wondered why he lived thus. He told them the story of how, when he was a boy, he promised his mother he would never use it and that long his mother's prayers and the promise had helped him and would as long as he lived. This confession, backed by his temperate life caused another man to remember a similar promise he had made and said from then his life would be changed.

Have you ever noticed how much more power there is in the teaching of one who is temperate in his life? Especially do we find this true of ministers and Sunday school teachers. Not only is this true in teaching, it is also true in conversation whether preacher, teacher or pupil.

The power of a temperate life is also shown at church services, those who are temperate in their behavior

during services and in their conversation in God's house are a power for good. That possibly is something few of us have thought of but I think if you will stop to consider you will agree with me. Oh, that we would be more reverent in the house of God.

Proverbs 23 shows us the lack of power in an intemperate life, proving the power of the temperate life.

Paul in I Cor. 9 and 10 and Peter in I Peter 3 tells us that the temperate life has power to win others to Christ. When the inspired Word speaks so well of a life isn't it worth living?

Temperance is included in the fruit of the Spirit, against which "there is no law."

Listen to what Peter gives us in II Pet. 1:5-11: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

None of us want to miss these blessings. Let us each one ask ourselves whether we are living temperate lives in all things. Is our life a power for Christ? If not, why not? Christ is ever ready to show His power through temperate lives and never refuses to help us to that end if we are only willing to let Him.

Flanagan, Ill.

## GEMS

By Elam Horst.

For the Gospel Herald.

In the old Dispensation, they saw the type, but not the antitype. When Jesus was on earth, they saw the antitype, and not the type. We see neither, yet believe in both.—Heb. 9.

Psa. 73:23, 24: "Hast holden me," past; "Continually with thee," present; "Thou shalt guide," future earthly; "Aftward receive me," future heavenly.

Man gives sparingly, God gives bountifully. Read Jno. 6:7, 11.

If we wrongfully judge others, we condemn ourselves, placing ourselves in the wrong.

Calverton, Va.

## WHICH DO YOU CHOOSE, THE WORD OR THE WORLD

By John Shrock.

For the Gospel Herald.

Obeys the Lord in all things. Christ taught us the way we must go to have eternal life. "If any man preach any other Gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

There are many temptations we meet by the way, but "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust until the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness and despise government, presumptuous are they. Self-willed, they are not afraid to speak evil of dignities" (II Pet. 2:9, 10).

Pride is one of the greatest hindrances, to the prospering of the Church of God. A proud person will hardly ever confess it, especially if he be a church member. People want to be recognized before the world as somebody, therefore they forsake God and some of His commands. "If the world hate you, ye know that it hated me before it hated you." "If ye were of the world, the world would love his own; but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:18, 19). He says we are a peculiar people, separate from the world and He wants us to see our nothingness and humble ourselves before Him. In all things we can see the power of God and the frailty of man. Even the great drouth we had in the West is for some good purpose. So are all afflictions that come upon us, if we humble ourselves and accept them for what they were intended. They will give us more zeal for good. But if we do not accept them as God meant them, they work the opposite way. It will be a curse to us. The Lord laid me on my back a few weeks, with a broken leg, my face towards heaven. It brought me to thinking as never before about the heathen, who have not the Gospel nor the opportunity to hear of our loving Savior who gave His life for them, as well as for us.

"Trust the Savior every day,  
Though afflictions pass our way;  
They are for a heavenly bliss,  
They show to us our nothingness.  
Then let us take them as they be,  
The Lord He cares for you and me."

"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of



life, is not of the Father, but is of the world" (I Jno. 2:15, 16). Christ told His disciples to teach the people to observe "all things" that He taught them, so it gives no room to leave undone anything that He taught, no matter what people say of us.

The time will come when the Lord will cut off all flattering lips. The Word says, "God resisteth the proud." Pride sows itself on the outside, the outside shows that which is in the heart. A separation takes place when the heart becomes right. When we are born of God there is a difference between us and the world, a different nature, a different disposition, different desire, and we have no use for every new fashion in dress that the world makes. Some dress so that they are not fit to go where decent people are, and those hankering after those things are not what God wants them to be. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array" (I Tim. 2:8, 9).

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself" (I Tim. 6:3-5). Let us humble ourselves low enough that we can reach down to those who are in the mire, to lift them up to Christ. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

Protection, Kans.

### THE THREE STEPS

Something to hope—in God's great field,  
Lie things beyond man's thought or  
guess;

To hope in faith, and not to yield,  
Is the first step to happiness.

Something to do—in God's great plan  
Are myriad tasks and high success,  
In every lot, for every man,  
Lies this next step to happiness.

Something to love—in God's great grace  
No soul need miss this chance to bless,  
Dear as the home, wide as the race,  
The last sure step to happiness.

—Priscilla Leonard.

"Spend much time in the presence of God. Separate yourself in spirit from all that would distract or draw away your attention from Him."

## CORRESPONDENCE

(Continued from page 441.)

Nannie Yoder as corresponding secretary.

The Union Sunday school at this place is progressing nicely and has an average attendance of about 40. We have Sunday school every Sunday at 9:30 and young people's meeting in the evening, preaching following each service.

The brethren, Harshbarger and Kaiser, of the Brethren Church, and Bro. J. M. Yoder preach on alternate Sundays.

The Sunday school officers at present are as follows: Supts., C. H. Kaiser, Walter Zook; Chor., Sallie B. Zook.

Pray for the unsaved.

Bertha L. Zook.

Oct. 3, 1913.

### Wolftap, Va.

Dear Readers:—We are glad to tell you that Bro. Jessie Barbe and family have come back home after spending nearly a year with relatives and friends in West Virginia and Rockingham Co., Va.

Bro. Howard Delp of Pennsylvania spent a few days visiting here. He encouraged us because he seemed so Spirit-filled and urged us on the King's highway.

Bro. Levi Good expects to leave the 7th to go to Rockingham to attend the Mennonite Aid Plan and the Conference. Sister Maggie Shank is also going, and will spend the winter with her mother.

Lydia Harman.

Oct. 4, 1913.

### "MR. FACING-BOTH-WAYS"

This typical figure in "The Pilgrim's Progress" has his counterpart in the theological and ecclesiastical life of our day. Extreme dogmatism and extreme agnosticism have at least the virtue of candor in common. The Unitarian honestly avows his views. But there has arisen in the modern school of so-called advanced Higher Criticism a set of theologians and preachers who blow cold and hot in their doctrinal declarations. They loudly assert their loyalty to the evangelical faith, and yet undermine the confidence of their pupils in the essential articles of Christianity. They use a style of expression so vague and indefinite that it deludes the average hearer into the opinion that the utterances are sound and scriptural. Yet a shrewd and intelligent listener detects the absence of any clear, positive acceptance of the cardinal doctrines.—Christian Observer.

(Continued from page 438.)

tors bill and the living expenses had been for the same period of time just previous to their coming so the young housekeeper was shocked to think that she had been wasting money recklessly.

### Beware of Cheap Foods

There will always be enough demand for the services of the family doctor, without increasing that demand by using poor food. To save a few cents on the price of canned goods or to buy inferior fruits that may have started to decay is poor economy. It is better to provide simple, wholesome food and have it well cooked, remembering that the art of housekeeping requires as much study as that of music or painting. The woman who skimps on the allowance for food only to pay for medicines for sickness that might have been avoided, is extremely foolish, and should know that the health of her family should be the first consideration. Always be suspicious of food products that are too cheap to be good, unless there is a very good reason for the low price. There is one thing certain, and that is the doctors would have much more leisure time than they have now, if every housewife would turn her attention to providing good food for her family and see that the grocer supplied her with only pure foods.—National Food Magazine.

### THE POWER OF INFLUENCE

By E. J. Berkey.

For the Gospel Herald.

If it takes such vigorous and long effort to stamp out the evil example and influence of Noah to his children—the one stain in his otherwise faithful life, getting drunk—let us carefully watch our lives. In our carelessness or indifference or loose Christian walk we may leave an influence or example as a curse to our posterity that may never be erased, and stand against us in the judgment. It may not be "getting drunk," but some evil the Bible forbids—bad language (vulgarity), pride, sowing discord, lying, boasting, disobedience to parents (and the church) and others. Read II Tim. 3:1-8, also Gal. 5:18-26, and compare your life with the Word now THINK of yourself and influence, your children, your neighbors' children who watch you and justify themselves by you, the next generation and others following, and what may be the future church—the future boys and girls—by one act of your unfaithfulness.

Warrenton, Va.



## LAYING THE FOUNDATION OF A TRUE CHRISTIAN CHARACTER

By Barbara Widmer.

For the Gospel Herald

Character is a personal treasure and can not be acquired in a moment, according to Prov. 22:6: "Train up a child in the way he should go: and when he is old he will not depart from it." This is a fact of nature as well as a truth of the Word. Father and mother should and must train their children, in that which is required of them of a true Christian character and bring them face to face with the problems of the world in the present day and age. Precept must be upon precept, line upon line, here a little and there a little. We must grow in grace as well as train little ones, and develop them along these lines, little by little.

The Supreme Architect has a beautiful as well as useful plan for every life in all sublimity. God is the Architect and He offers splendid plans for us to work by. Were they followed by all it would make this world a heaven. The parents or guardians are the sub-contractors who undertake the job of building character, assisted by the Sunday school teacher and other Christian workers. As the child's mind develops in judgment and reaches out for material with which to build, we should be very careful in nourishing its mind, more so than in supplying the needs in food and raiment.

Peter gives us a true and most satisfactory answer of the attributes found in an ideal Christian character: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time wherein ye greatly rejoice, though now for a season if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being so much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." In Gal. 5:22, 23 we have in regular order the nine graces or composite elements, constituting a Christian character; namely, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Albany, Oreg.

If a man has nothing to reproach himself with, he can bear anything.—Phillips Brooks.

"Be not too busy to pray, nor yet too prayerful to be busy."

## REPORT

Of an all-day Sunday Sunday Conference  
Held at the Hagey Church near  
Preston, Ont., Sept. 1, 1913

For the Gospel Herald.

Organization: Mod., Benj. Shantz, Herbert Groh; Sec., M. C. Cressman; Chors., Nelson Bechtel, Leslie Witmer.

The conference was well attended. There were members present from nearly every district in the county. With the exception of two, the speakers to whom topics were assigned all responded to the call. The talks given were helpful and inspiring. We rejoiced to have had with us our outgoing missionaries, Bro. Geo. J. Lapp and Sister Esther Lapp. Their help was very much appreciated. We were also glad for the presence and help of Bro. J. B. Smith from Hesston, Kans.

The following topics were discussed:

**Can We Do More than Our Duty?** Jesse Witmer, Gideon Bachert.

**How and to What Extent should Church Doctrine be Taught in the Sunday School?** Manasseh Hallman.

**Careless Familiarity with Divine Things.** Moses Brubacher, Geo. J. Lapp.

**The Teacher's Ideal.** Anson Groh.

**Prospect and Retrospect.** Mabel Groh.

**Does the Sunday School Lessen the Responsibility of the Parents?** Oscar Burkholder.

**The Sunday School as a Factor in Imparting Missionary Knowledge.** Isaiah Wismer, Adam Cressman.

**Missionary Sermon.** Geo. J. Lapp.

Following are some of the thoughts given:

Christian duty means obligation to our fellowmen. God expects us to perform these duties. In Eccl. 12:13 Solomon says, "Fear God and keep his commandments, for this is the whole duty of man." Zaccheus did no more than his duty when he returned four-fold. After doing all we can we are still unprofitable servants, having but done our duty.

Church doctrine should first be taught in the home. Sound doctrine is for the protection of Christians. Take review Sunday for special teaching on our Church doctrines. Doctrines are commanded and it is our privilege to enjoy and obey them.

Familiarity not the dangerous part of divine things but the carelessness of it. The more knowledge we have of divine things the more reverent we will become. A close walk with God is needed. Some of the divine things: The marriage vow, the baptismal vow, the communion vow, the devotional covering. The "don't care" spirit leads us into the careless familiarity. Study to show ourselves approved unto God, become familiar and then we will not be careless in divine things.

An ideal is only a mental picture. The first and foremost should be Jesus Christ. The teacher should help scholars to form ideals. We need not search the world over, they may be found at home. Have ideals that are practical.

Twenty years ago there were no missions in our church. The first mission was opened under difficulties. Now some twenty missions are being supported. Some of the aged brethren gave reports of pioneers. The first Sunday school was held about the year 1844.

No institution lessens a parent's responsibility. Parents are responsible for lost sons and daughters. The world would soon be evangelized if each parent would win his own.

The first missionary was our Savior. The Sunday school is a missionary institution. Sunday school worker must become inter-

ested in mission work before they can impart missionary knowledge. The primitive Church became an example in mission work, they went about everywhere preaching the Word. All consecrated Christians are missionaries.

An interesting talk was given by Bro. J. B. Smith on the relation of education to the redemption of man. Education will not redeem fallen man. Education helps man intellectually, physically, and spiritually. An educated Church is invincible.

Sister Esther Lapp gave an earnest talk on woman's place in God's plan. To give woman her proper place is to teach the love of Christ. The rise and fall of women has been the rise and fall of nations. In heathen lands woman receives the lowest place. The condition of woman without Christ is pitiable. Woman was equal to man before the fall. Curse placed upon her after, but restored again when Christ came on an equality with man. Women down in sin and those assuming to take the place of men to be pitied.

Sermon in the evening by Bro. Geo. J. Lapp. Text, Isa. 43:5-7. The need of giving our sons and daughters for mission work was emphasized.

Secretaries.

## OUR TRACT WORK

By Levi Mumaw.

It is but fitting that we give a general report of the work done along this line in response to the hearty support it is enjoying from many of our readers. Who can estimate the power of these silent messengers when they are handed out in discretion and with a prayer that the Lord will bless the message? We have many letters in our possession sent in by regular tract distributors in which they thank us heartily for our assistance to their work in sending the tracts to them free of charge. Personal workers realize the advantage of having some timely tracts on varied subjects at hand to give to those with whom they are working. The silent message speaks to them as they are alone and the Spirit can do His work more effectively. A great field is open to us by way of counteracting erroneous teachings, such as Russellism, Spiritualism, Secretism, etc. We especially refer to the call for literature to counteract the so-called Russellism doctrine.

Our tract "Russell & Russellism," written by Bro. J. E. Hartzler, is filling a distinctive field of usefulness. We are having calls for this tract nearly every day. The calls come to us in a way that we feel that we have not been able to supply the demand satisfactorily. "Send us all that the Lord will direct you to send;" "Send as many as possible;" "Send us 5000," "What will be the cost of 10,000?" etc., is the way the inquiries come to us. Invariably the argument stating the need is given as follows: "Russell's agents are canvassing our town," or "Russell or one of his agents has appointed a meeting at a certain date," "Some of our people are being influenced by his erroneous teachings. Send us something to counteract it," etc.

Our people in the city of Lancaster have set a noble example. About a year ago they ordered 10,000 copies, and sent us a contribution to bear the expense of printing, through which they made an effort to distribute a copy to each home. We have supplied many similar calls from pastors of smaller towns. The calls continue to come to us. Up to the present time, we have distributed nearly 80,000 copies. It will be necessary to print another edition



very soon. We are glad to note that we have sufficient funds on hand to pay for the printing. We would therefore urge our supporters in this work to keep on sending in their contributions as we will be able to use more funds in keeping up our stock. Several other tracts are temporarily out of print and any contributions sent in will be applied to such work. New tracts are also in readiness for the press which will bring a special message to the public.

Bro. John H. Mosemann, Lancaster, Pa., has been appointed as tract editor during the past two years and has been giving valuable assistance in the work. Any one having a burning message that he wishes to give for this department of Christian activity will please correspond with him and we assure you courteous treatment. Send all requests for tracts, and any contribution that you may have to give, to the Mennonite Publishing House, and your wants will be supplied according as the Lord has prospered us. Eternity alone will reveal the good that has been done in this great work. May your prayers ascend in behalf of the work.

Scottdale, Pa.

## Married

**Snyder—Stoltzfus.**—On Sept. 21, 1913, at the home of the bride's parents in Logan Co., Ohio, Bro. Oliver R. Snyder of Champaign Co., Ohio, and Sister Rosie Stoltzfus were united in holy matrimony, Bro. B. B. Stoltzfus officiating.

**Metzler—Hansaker.**—On Sept. 18, 1913, at the home of the bride's mother, Bro. Clarence Metzler and Sister Margaret Hansaker, both of Martinsburg, Pa., were united in holy matrimony, Bro. Abram Metzler, father of the groom, officiating. We wish them God's choicest blessings in new relation.

**Ernst—Wadel.**—On Sept. 16, 1913, at the home of the bride's parents, Bro. and Sister Joseph Wadel, near Chambersburg, Pa., Bro. Fred G. Ernst, son of preacher Geo. W. Ernst, and Sister Nancy N. Wadel, were united in holy matrimony, Bro. John S. Burkholder officiating. May their life be a life of peace and service.

## Obituary

**Zehr.**—Joseph S. Zehr was born in Oxford Co., Ont., July 22, 1864; died of dropsy at his home near Cassel, Ont., Sept. 6, 1913; aged 49 y. 1 m. 14 d. He was married to — Roth. This union was blessed with 3 sons and 3 daughters. He leaves to mourn his loss his bereaved wife, 3 sons, 3 daughters, his aged mother, 2 brothers, 4 sisters. He was a member of the A. M. Church. Funeral services were conducted at the Zorra Church, Sept. 9, by C. S. Zehr, D. H. Steinman, and J. M. Bender. Interment in cemetery beside church.

**Brenneman.**—Sept. 18, on his way home from Otto's Inn where he had been employed as cook and general helper for 15 years, Henry Brenneman, son of Bish. Geo. Brenneman, was struck and instantly killed by a fast freight train on the C. H. and D. R. R. in Lima, Ohio; aged 62 y. 5 m. 11 d. Buried on the 21st in the Salem Cemetery in the presence of a large concourse of relatives and friends. Deceased leaves 3 sons and 3 daughters, 2 brothers, 2 sisters and many others to mourn his sad and unexpected death. "So

teach us to number our days, that we may apply our hearts unto wisdom."

**Sumy.**—Christian Sumy was born in Somerset Co., Pa., Mar. 20, 1849; died of cancer of bowels in McPherson Co., Kans., Sept. 20, 1913; aged 64 y. 6 m. He came to McPherson Co., Kans., about 30 years ago and settled on the place where he died. He united with the Mennonite Church in early manhood and was a consistent and faithful member to the end. He was never married. He is survived by 3 brothers and 2 sisters. Funeral services were held at the West Liberty Church, Sept. 22, by D. H. Bender and Matthias Coopridge. Text, II Cor. 5:1.

**Landis.**—Bro. Jacob L. Landis of East Lampeter Twp., Lancaster Co., Pa., entered into rest Sept. 24, 1913; aged 71 y. 1 m. 2 d. He is survived by his wife, who was Annie D. Rohrer, 2 children, Mrs. B. K. Witmer and Amos R., 7 grandchildren, and also one brother. He was a loving father and grandfather. May God bless the bereaved.

Bro. Landis was a faithful member of the Mennonite Church. Funeral services were held Sept. 27 by Bro. John Landis at the home and at Mellinger's Mennonite Church by Bros. David Landis and Abram Herr. Text, II Tim. 4:7, 8.

"Some sweet day when life is o'er,  
We shall meet above,  
We shall greet those gone before,  
In that land of love."

**Schwartzendruber.** — Veronica (Erb) Schwartzendruber was born near New Hamburg, Waterloo Co., Ont., April 4, 1830; died of infirmities of old age at her home at Petersburg, Ont., Sept. 19, 1913; aged 83 y. 5 m. 15 d. On Dec. 6, 1851, she was married to Christian Schwartzendruber and lived in matrimony 23 years and one day. This union was blessed with 12 children, 3 preceding her to the spirit world in infancy. Her husband died Dec. 7, 1874. She leaves 5 sons, 4 daughters, a foster son, 32 grandchildren, and 12 great-grandchildren to mourn her departure. Funeral services were conducted Sept. 22, 1913, by Christian Gascho at the house and at the St. Agatha A. M. Church by M. K. Jantz and J. M. Bender. Interment in cemetery nearby. She was a member of the A. M. Church.

**Zook.**—Catharine (Saltzman) Zook was born in Butler Co., Ohio, July 27, 1842; died near Larned, Kans., Sept. 16, 1913; aged 71 y. 1 m. 20 d. She was married to John Zook in Tazewell Co., Ill., and lived with him in happy companionship for nearly a half century. To this union were born 7 sons and 3 daughters. All survive her and all were present at the funeral together with 27 out of the 28 grandchildren who survive her. She also has 2 sisters living in Ohio. Bro. and Sister Zook moved from their home in Illinois to Pawnee Co., Kans., in 1886, and settled down on the open prairies where they lived the remainder of their days, her husband having preceded her to the spirit world a little over a year ago. She united with the Mennonite Church in early life and remained a faithful member to the end. She was ready and anxious to leave the earth and enter the heavenly home. She suffered for a number of years from diabetes, which disease caused her death. Funeral services were held Sept. 17 by D. H. Bender, assisted by M. Kellar of the Church of the Brethren. Text, Job 5:26.

**Rhodes.**—William E. Rhodes was born near Hinton, Va., Mar. 25, 1873; died from lead-poisoning Aug. 27, 1913; aged 40 y. 5 m. 2 d. Bro. Rhodes united with the Mennonite Church when a young man and remained a faithful worker until he was called home. At the time of his death he was superintendent of the Bank Sunday school. The Church has lost a zealous worker, the home a devoted father and companion, and the community a good citizen. He was married to Vesta Spitzer who survives him. To this union were born 2 sons and 1 daughter, all living. He also leaves one brother in Ohio, one sister in Maryland and one sister near Dayton, Va. Bro. Rhodes has been a great sufferer in years past from spinal trouble and because of this he was not a stout man. He chose painting for a livelihood, which he followed until he was overcome by lead poison.

The funeral was held on the 26th at Mt. Horeb U. B. Church where a large assembly of people had gathered. The service was conducted by the writer and A. D. Heatwole from II Tim. 4: 6-8. Interment in the cemetery adjoining the church. Peace to his ashes.

J. S. Martin.

## OUR NEW MENNONITE YEAR BOOK AND DIRECTORY

gives a vast amount of information in a nutshell.

The **Church Directory** gives the name and location of each place of meeting throughout the Mennonite Church; also the time of meeting, the number of members, and names of ministers, bishops and deacons serving each church. Each conference district is listed separately including the times such conference meets during each year and the time of such meeting.

The **Church Institutions** are carefully listed giving the different institutions under the control of the Church or individuals representing the interests of the Church; the names and addresses of the officers and members of the Mission Board together with the institutions under their control; name and place of such missions and institutions, workers, number of members, and names and addresses of the local boards for each institution appear in tabular form. Other institutions not under the control of the Mission Board are treated in the same manner.

The **Names and Addresses** of Bishops, Ministers and Deacons are given in alphabetical order for each state, carefully revised to date.

The **Perpetual Calendar** feature which has been used by permission of the author, L. J. Heatwole, will be of interest to all as the changing of our present calendar arrangement is having world-wide attention and numerous perpetual calendar ideas are being promulgated that would greatly interfere with our present Christian arrangement for the placing of the Sunday in its regular order. Hence the value of Bro. Heatwole's arrangement in which these objectionable features are eliminated.

The **General Reading Matter** of the book is such as pertains to the activities of the Church and the general information that it gives is well worth the price of the book.

Note the following prices:

Single copies, postpaid,	\$ .06
Dozen copies, postpaid,	.50
100 copies, not prepaid,	2.50

**MENNONITE PUBLISHING HOUSE,**  
Scottdale, Pa.



## Items and Comments

The tariff bill which has been before the American Congress for nearly six months was finally passed by Congress and signed by President Wilson Oct. 3.

It is said that "accidents never come singly." Neither do crimes. Just now jail breaking seems to be a rage, and from a number of jails and penitentiaries there come reports of convicts escaping.

A severe earthquake shock was felt in the Panama Canal zone, Oct. 1, which caused great excitement for the time being. At midnight people were out on the streets, afraid to return to their homes. It is reported that the Canal suffered no injury. The same Power who can shake the earth with ease will, "in such an hour as ye think not," shake the entire universe and time will be no more.

A stormy meeting was held in one of the leading Methodist churches of Pittsburg, Pa., where a pastor resigned because the congregation refused to sanction his preaching on Socialism. The incident would be unimportant were it not that the resignation of this pastor may mean the starting of another church to be known as the "Christian Socialist Church." About 200 members asked him to lead such a movement, and as similar conditions prevail at other places the movement has some promise of becoming nation wide. It is a loud commentary on the folly of the Church becoming mixed up with politics.

Governor Hooper of Tennessee is one of the men in public office who believes that laws should be made to be obeyed. For several years the state has had statutory prohibition, but the whiskey element showed its usual colors by defying the laws. Several law-enforcement bills were brought before the state legislature and failed to pass. A special session of the legislature was called to enact these bills into laws, but after a violent wrangle the legislature adjourned without passing the desired legislation. But the governor was not dismayed, and promptly called another extra session. It is a favorite scheme of the saloon element to defy the laws and then complain that "prohibition won't prohibit." It remains to be seen which side will win in the struggle in Tennessee.

A notable gathering of Disciples of Christ, better known as "Christians," or "Campbellites," took place at Toronto, Canada, last week. A number of important questions were discussed, the one causing the most intense feeling being the question of the delegate system. As is very often the case in general conferences of this kind there were a great many side organizations to attract the attention of the most active workers and to divide the interest of the crowds. Charles Clayton Morrison, editor of "The Christian Century," had this to say about this feature: "I am convinced that our conventions are too crowded, that there are too many meetings, that deliberation is sacrificed to intensity, and that, after all, more substantial progress could be made if our programs were greatly simplified."

## CONFERENCE ANNOUNCEMENTS

### Kansas-Nebraska

The Kansas-Nebraska Conference will meet at the Milan Valley Church, near Jet,

Okla. The Lord permitting, the following arrangement will be carried out:

**Tuesday, Oct. 14.**—Meeting of Mission Board; also a missionary program in connection with same.

**Tuesday eve and Wednesday, Oct. 15.**—Sunday School Conference.

**Thursday, Friday, and Saturday A. M., Oct. 16-18.**—Church Conference.

Jet, Okla., is situated on a branch line of the Santa Fe R.R. running from Kiowa to Enid, Okla. Connections can be made at Kiowa on one of the main lines of the Santa Fe and at Enid, Okla., with the Rock Island R. R. Visitors coming should notify P. J. Zimmerman, Jet, Okla., of the time of their arrival. All expecting to attend should seek to get there Monday eve or Tuesday morning.

The brotherhood throughout the greater part of the district will have keenly felt the effects of the past droughty summer. It will keep some away from conference. Since we need not gather a harvest of corn why not assemble and garner some of the everlasting fruit which the Father holds in store for us; also spend some time laboring in His vineyard ere His harvest time is past?

L. O. King, Secy.,  
Peabody, Kan.

### Virginia

The Annual Conference of Virginia will be held, Providence permitting, at the Bank Church, Middle District, beginning on the second Friday in October (Oct. 10), 1913, to which meeting all are cordially invited who are interested in the welfare of the Church.

For further information write to Elias Brunk, Harrisonburg, Rockingham Co., Va.  
C. H. Brunk, Sec.

### Pacific Coast

The Lord willing the Pacific Coast Conference District of the Mennonite Church will hold their Church and Sunday School Conference with the congregation in Albany, Oreg., Oct. 15 to 18, 1913.

A hearty invitation is extended to all to be with us.

J. P. Bontrager,  
1038 W 12th st., Albany, Oreg.

### Washington Co., Md., and Franklin Co., Pa.

The Washington Co. and Franklin Co. Conference will be held Oct. 10 in Washington Co., Md., this fall at Reiff's Church near Maugansville, Md., along the Cumberland Valley Railroad. A cordial invitation is extended to brethren and sisters of our sister conferences to meet with us. Any one desiring to be met at either Maugansville or Mason and Dixon will please write to

G. S. Keener,  
Hagerstown, Md.

## MENNONITE GENERAL CONFERENCE

The Mennonite General Conference will be held, D. V., at the East Union Church, three miles north of Kalona, Iowa, beginning Oct. 29, 1913. All delegates are urged to be present, and a cordial invitation is extended to all to attend. Those coming may notify D. J. Fisher, J. B. Yoder, or J. A. Boller, all of Kalona, Iowa. Kalona is located on the Rock Island R. R. Those coming from the East take the Rock Island at Chicago and change at Muscatine; from the South or Southwest via Kansas City, change at Muscatine; from the West via Omaha, take the Rock Island and change at Iowa City; from the North via Cedar Rapids, take the Rock Island to Kalona via Iowa City. An interurban line also connects Cedar Rapids with Iowa City. Telephone service from Iowa City to the

church. Any other information regarding the General Conference can be received by writing to D. J. Fisher, Kalona, Iowa.

S. E. Allgyer,  
S. G. Lapp,  
Christian Good,  
Committee.

## PUBLICATION BOARD MEETING

The regular meeting of the Mennonite Publication Board will be held, D. V., at the Liberty Church near South English, Ia., Oct. 25 and 27, 1913. Committee meetings, 9-12, A. M.; Board meeting, 1-4, P. M.; general meeting in the evening. All interested will please take note and try and be on hand Saturday, Oct. 25, for first session.

J. S. Shoemaker, President.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

**Shickley, Nebr., Oct. 12-15, 1913.** Instructors, S. H. Miller, Fred Gingerich.

**West Fairview Church, near Beaver Crossing, Nebr., Oct. 16-18, 1913.** Instructors, S. H. Miller, Fred Gingerich.

**East Fairview Church, near Milford, Nebr., Oct. 19-22, 1913.** Instructors, S. H. Miller, Fred Gingerich.

**Manson, Iowa, Oct. 19-23, 1913.** Instructors, D. H. Bender, Daniel Kanffman.

**Glade Church near Bittinger, Md., Nov. 14-18, 1913.** Instructors, Abram Metzler, N. H. Mack.

**Springs, Pa., Nov. 24-29, 1913.** Instructors, N. H. Mack, J. S. Hartzler.

**Pleasant Grove and Thomas Churches near Johnstown, Pa., Dec. 5-14, 1913.** Instructors, J. S. Shoemaker, Abram Metzler.

**Cross Roads Church, near Richfield, Pa., Nov. 11-14.** Instructors, I. B. Good, I. W. Royer.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, OCTOBER 16, 1913

No. 29

## EDITORIAL

The spies we read of in next Sunday's lesson are typical of the two classes of church members. Now, as then, the great majority prefer to follow the path of least resistance rather than to rely upon the promises of God and move forward by faith.

**Sunday School Libraries.**—This subject received extended notice at the Indiana Sunday School Conference, a report of which will be found elsewhere in this issue. It is an important question, and should receive consideration by all Sunday schools. Another live question is how to get the greatest possible good out of a Sunday school library. We would be glad to publish an article on this subject, written by some one of extended experience along this line.

**Rates to General Conference.**—We had hoped to be able to give something definite on this subject by this time. Bro. J. S. Hartzler, secretary of the General Conference, has been in correspondence with the railroad companies, but the latest we received from him was to the effect that he had secured no reductions thus far. In all probability there will be no reductions, but the recent supreme court decisions will reduce the cost of traveling materially in some sections. A little figuring and planning may save a few dollars. The indications are for a well attended and profitable meeting. Let us continue our prayers to this end.

**Franconia Conference.**—We are in possession of a leaflet containing the "Ordinances passed by the Franconia Conference." The tenets of faith held by the Mennonite Church are expressed in clear and concise form, and a number of practical suggestions offered, among them the following:

"Such as have charge of Sunday schools should exercise great care in selecting teachers that are good examples and teach the pure Gospel as understood by our Church."

"Questions may be asked while Conference is in session, but if such questions are of great importance they will be held over until next Conference."

"The Sunday school shall be under the supervision of Conference."

Most of our readers probably know that this is the oldest Mennonite Conference in America, the first session having been held in 1727.

**Bishop Jacob N. Brubacher Called Home.**—It is with sadness that we chronicle the death of Bro. Jacob N. Brubacher of Mt. Joy, Pa., who passed to his eternal reward early Thursday morning, Oct. 9. For many years he stood at the head of the Lancaster Conference, having been called to the ministry June 6, 1865, and to the bishop's office Dec. 25, 1867. He was recognized at a man of power wherever he went and his services were greatly in demand. As a disciplinarian he was at times criticised by some but he held the confidence and the esteem of the Church to a remarkable degree. As a zealous defender of the faith he did perhaps more than any one man in his day to keep the Church in the simplicity of the Gospel. He was an ardent and able defender of the faith, and his influence was felt throughout the Church. Fortunately another bishop has been ordained in his district, and the work will therefore go on with an experienced brother at the head of the congregations under his charge. He lays down his work with the good will of the Church, his work is by the Lord and the Church committed to other hands, while his soul goes on to join that of his beloved companion who

was called beyond the river but a few months before. May God comfort the bereaved, strengthen the cause, and prosper the work of those who remain.

**Conservatism.**—We frequently hear the question, "Why do men grow more conservative as they grow older? There are two principal reasons: one constitutional, the other rational.

Full of life and energy in youth, people become more steady and deliberate as they grow older. Whether it is in matters physical, or financial, or moral, or spiritual, the same tendency is noticeable. As men grow, they become more established, deliberate, thoughtful, cautious, less venturesome. Their physical, mental, moral, and spiritual cartilage turns to bone and the result is they slow up. There are exceptions, of course. Some who became intoxicated in strong drink, in strange pleasures, in money matters, in ambition, in strange religious faith, or in other matters, become more foolish, giddy, radical, or something else, as age advances; but they are the exception, not the rule.

Another thing that makes men more conservative as they grow older is that they learn the lessons of experience, which teach them that many of the dreams of youth are impractical. Hence they act upon the lessons that they have learned and naturally take the safer and better course.

If the splendid energies and power of youth could be saved from the waste brought on by lack of experience and discretion it would mean much for the cause of Christ and the Church. Once in awhile you find a young man who profits by the experiences of those who have traveled the road before him and relies upon the judgment of older and maturer minds. He throws the energies of youth into channels proved safe and sound by the experiences and obser-



vations of others, and early becomes a safe leader among men. The advantage is that from early youth he stays upon safe and useful ground and all his God-given powers are at the service of God and the Church.

That conservatism is best which conserves the forces of young and old for effective service in the cause of Christ and the Church.

#### Building up Country Churches.—

This seems to be a live question at the present time. All churches are discussing it, and many suggestions are offered. The popular theory is that in order to win we must grant more liberty (license), provide for more entertainment, have less "rules." And while churches are thus preaching the gospel of worldliness they are confessedly losing their grip on the country church. The fact is, every proposition to worldlyize the Church is an invitation to failure. The Church, as a spiritual body, must have spiritual food and exercise, must live in a spiritual atmosphere, or it will die a spiritual death. In this line the Gospel Messenger, discussing this question, strikes at the root of the matter when it says:

"It occurs to us that the very best way to save and build up country churches is to provide them with godly ministers, who understand the Gospel and know how to preach it. Let us have more of the real religious songs, more earnest prayers, and a more devout, working membership."

This is not a new theory. God gave voice to the same truth when He said to Joshua:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then shalt thou have good success."

The history of the Church proves that whenever the people of God were faithful in life and service and the Word of God had full sway in their worship and work the blessings of God crowned their efforts with success. It is when men turn aside from the life-giving Word and substitute the "many inventions" of the world and proclaim them as essentials to success that the cause suffers. Give us more workers, in pulpit and out, whose souls are aflame with the fire from heaven, whose burden is to bring the life-giving Word to a lost and dying world, and the results will be far more pleasing to God and strengthening to the Church than any artificial stimulant can bring. Not only should we pray for more spiritual power, but also that there might be more people willing to be subject to the power of the Spirit.

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE MINISTRY

(Continued)

By D. H. Bender.

For the Gospel Herald.

"The workman is worthy of his meat."—Matt. 10:10.

In approaching this subject I am aware of the fact that it is one on which the religious world holds divided opinion; one that has suffered abuse on both sides. There are two extremes to be avoided in the consideration of ministerial support: (1) That since the Gospel is free, it would be a breach of the Scriptures to offer a minister any tangible support. (2) That a minister should receive and live upon a stipulated salary as any other professional man would. There is a golden mean between these two extremes that has the full sanction of the Word and the support of sound reason. The space allotted to an article of this nature forbids any exhaustive discussion of the subject. What is said is in the form of brief statements. The reader may develop the subject further in the light of God's Word.

It is clear from such passages as are cited below that the support of a Christian worker is

#### Scriptural .

"The workman is worthy of his meat" (Matt. 10:10). "The labourer is worth yof his hire" (Luke 10:7). "Thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward" (I Tim. 5:18). "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (I Cor. 9:14). Other passages might be cited, but these are sufficient that it is Scriptural that those who labor in the Gospel receive support. What the nature of that support should be is answered in the points following.

1. **Prayer.**—Paul never asked for a salary by which he might the better dispense the Gospel, but he repeatedly called for the prayers of God's people (Col. 4:2; I Thes. 5:25; II Thes. 3:1; Heb. 13:18). It was the prayers of the Church that helped an early minister out of a serious difficulty (Acts 12:5). The prayers of the laity are recognized means in helping the ministry to successful labor (II Cor.

1:11). When a congregation prays in the true spirit of her minister, he will not lack any other good thing from their hands.

2. **Obedience.**—The Word enjoins the congregation to "obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief" (Heb. 13:17). Support your ministers by yielding a ready and willing obedience to them in all things Scriptural, and you will put heart into them and give them courage and strength to rightly perform the arduous duties devolving upon them.

3. **Words of Encouragement.**—Do not flatter. Flattery is deception. It can do no one any good, and has been the hurt of many. But a word of encouragement by way of approval for faithful service rendered, spoken at the proper time and in the right spirit, goes a long way in helping ministers over hard places. A workman who hears the occasional word of encouragement and sees manifest the spirit of approval on the part of those whom he serves, will render better service, carry a lighter heart and enjoy his work, thus lightening the burden and so "fulfil the law of Christ."

4. **Assist in the Work.**—Some people seem to think that the minister is called upon to do all the work connected with running a church, while the laity stand idly by, or hang on the brake lever. There is much that the laity can do in supporting the ministry in the work—visiting the sick, talking to the careless and unconcerned, speaking a word of encouragement to the despondent, urging the unsaved to accept Christ, admonishing the unruly, etc. Do not attempt to take the minister's place, but be helpful to him.

5. **Assist in Physical Labor.**—The minister is trying to make a living for his family while performing the duties of his office. His ministerial duties require time, money, energy, and absence from home and his secular work. See to it that he does not suffer along this line. Plow his field, reap his grain, take his place in the shop; divide up the loss of time and energy with him. Here the mutual "burden-bearing" law is in full force.

6. **Provide the Necessities of Life.**—The minister and his family need to eat, just as other people do. He is handicapped in providing a living because much of his time is spent in the evangelistic field and away from his secular work. This has a depressing effect on the family larder. You are aware of this, and you happen to know that he needs potatoes. Send him over a bushel or so. Or it may be



apples, a sack of flour, a basket of berries, or some other article for the table. You will not miss it and it helps the preacher and the cause. You will have several results from your gift. The minister's wants will be supplied; and you will have won the lasting esteem and gratitude of the minister and his family. It will make his preaching better. You will realize the joy of giving and the blessing of the Lord will rest upon your head. Read I Cor. 9:11.

7. **Money.**—Your minister may have financial obligations to meet that are burdening his life. He has had sickness in the family and doctor's bills to pay. There is probably a mortgage on his property and the interest eats up his earnings. Neither his financial standing nor his ability to accumulate wealth may be of the best. Help him pay his debts. Let the congregation take the matter in hand and make it a church-wide matter, if need be. At any rate, do not let the work suffer because your minister needs financial help that the congregation is withholding from him.

However, let it be clearly understood, whatever you do for the minister by way of financial help, that you are not paying him for preaching the Gospel. You cannot do that. You would be out of place if you did it, even though you could. That is the Lord's part. He will reward His servants in His own good way, and according to their deserts. You are helping him because he needs the help. Because he will be in better position to serve the Lord in the ministry, because it is your Christian duty to do so. (To be continued.)

## THE WAY OF SALVATION

Extracts from a sermon by A. D. Wenger, preached at the Warwick River Church, Denbigh, Va., Sept. 21, 1913, and reported by E. H. Brunk.

And he said, How can I except some man should guide me.—Acts 3:31.

This eunuch of Ethiopia was returning home from Jerusalem where he had been to worship, and on the way was reading in Esaias the prophet. Philip had been in Samaria preaching, and the angel had directed him to the eunuch's chariot. He heard him read, and asked him if he understood what he was reading. He said, "How can I except some man guide me." He had not yet heard about Christ. He was willing to learn, and was hungering after righteousness. It is an easy matter to teach those who are hungering after righteousness. After the truth had been shown to the eunuch he believed and went on his way rejoicing.

We need each other's help. We

have no time to idle. We are not here to be asleep. God helps by His Holy Spirit, helps when no one else can help, helps sometimes when others guide wrong.

We need the help of Christian parents. Children do not realize what they have when they have good parents. There is perhaps not one child out of a thousand that would amount to anything without Christian training. We owe our parents more than tongue can tell. **Young man, young woman, obey father and mother.** Those who go against their parents' will, will reap a harvest of sorrow. Those that will do any good for themselves or anyone else will stand strong for the Lord. What else can we expect of a young man than to plunge into sin when he goes away from Christian influences, when he can barely stand faithful at home.

God has made our way plain for all of us. Let no one come to the judgment day and say, "I did not know, I was not helped. Almost all things that we look at point the way to God. Jesus used the green and the dead tree to show us the way. A good man is like a tree planted by the rivers of water. The vine was used to illustrate the way. Jesus is represented as the stock on which we grow. Tares and wheat, light and darkness, the ground, the parable of the talents, the ear and the eye, walking, the soldier, servants, house and children, all these were the natural and familiar things that Jesus used to show and illustrate the way. The undressed stone represents the sinner. The man that is not taken from the quarry of the world, and dressed, is not fit for the spiritual temple of God.

Almost everything that we look at points the way to heaven. "The heavens declare the glory of God, and the firmament sheweth his handiwork." How can we neglect the way of salvation? It would be an awful thing for one soul to be lost in the light of this community. We fear there will be souls lost in all communities, because there are some that neglect their salvation.

Denbigh, Va.

## CONSECRATION

By M. R. L.

For the Gospel Herald.

"The marks of a true Christian are not perfection, but consecration."

These words from a dear friend have had much meaning to me because they are so far-reaching, implying that even the most imperfect may find the true place in the eyes of the Master.

In so far as we yield ourselves to the Moulder of lives can we be used

of Him to His glory. S. D. Gordon gives this plan for all who desire to fit into and fill out Jesus' plan for their life:

"Make a list of the habits which characterize your life, such as eating, drinking, use and care of your body, reading, conversation, use of time and money, etc., and for each ask the searching question, 'What motive controls me in this?' By so doing, you will be able, in a measure, to find out the extent of your yieldedness to Christ. In the habits where you know your aim is to please Him you are glorifying Him in the doing."

But one must not stop here for self congratulation, for life is a conflict, a daily striving to overcome wrong and sin and to gain nearer access to the glories of a better world.

In those habits where your aim has been, the pleasing of self, or another than your Master, you are not wholly yielded to Him.

Here is where you must "starve self." If you would obey the words of Jesus: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Notice Gordon's translation: "If any man **will** come after me, let him say 'no' to self, and follow me."

One truly consecrated will have a cross to bear. Yet in-so-much as we yield ourselves to the influence of a higher power, are we strengthened. He who said, "Why reason ye because ye have no bread," before performing the miracle of feeding five thousand, knows not only our temporal needs, but our spiritual needs as well; and being tempted in all points like as we are, knoweth how to succor them that are tempted.

Yielding ourselves to Christ meant obedience to His witness, the Holy Spirit, which is imperative, if we would have power to overcome.

How many of us draw back at the taking up of the cross, as Peter did; yet herein will we be glorified with Christ. Taking up His cross meant giving up everything pleasing to the flesh, to our Master. Will we follow too, in this?

By striving to lead a consecrated life we enter into the soul conflict, as our Savior did, moved with a like love as He was, which enables us to endure all things in order that we may win others to the truth.

Dear brother and sister, aiming to be truly consecrated, let us take up our cross in the spirit of the Master, keeping ever in mind the comforting words, "Be of good cheer, I have overcome," abiding in the promise, "Lo I am with you always, even unto the end of the world."

Millersville, Pa.



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### THE CALL FOR VOLUNTEERS

By R. J. Heatwole.

For the Gospel Herald.

In reading the frequent references to the death of Bro. J. S. Musselman on the eve of his departure for India and the appeals made to others to take his place, and knowing the recent happy results attending the mission workers at Kansas City, I wish that I too might give an encouraging thought to such as are almost persuaded to enter the work. While meditating on this subject the following lines came to my mind:

Dare to do right; dare to be true;  
Yours is a work none other can do.  
Heaven is calling you to enter the work,  
Respond to the call, ne'er falter nor shirk.  
Be willing to stand, to stand all alone,  
Though others have tried, have failed and  
are gone,  
Be earnest, be faithful, your purpose  
make known,  
Press on in the battle till vict'ry is won.

There's no time to be lost, not a moment  
to waste,  
Eternity's approaching, is coming in haste;  
Then go ye, brave soldiers, into all the  
world,  
The bugle call sounding and love's banner  
unfurled;  
Go tell the glad tidings in sermon and  
song,  
Make known Christ's salvation in every  
known tongue;  
Though prospects of harvest may not be  
in sight,  
Your cause can not fail because it is right.

Fear not the great giants so num'rous  
and tall,  
For right maketh might and our foes they  
must fall;  
Before our great Leader's true, loyal band,  
Whether in home or in foreign land,  
No foe can prevail, no army o'ercome,  
For Jesus our Captain will guide safely  
on;  
Then come and enlist in the cause of the  
right,  
And vict'ry is yours at the end of the  
fight.

Windom, Kans.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Since our last letter in the Herald, Bro. J. H. Byler of Belleville, Pa., and Bro. Abram Metzler of Martinsburg, Pa., have been with us and each preached two helpful sermons. We are glad for these visits.

Following will be found report of money received during the month of September:

Stahl Congregation .....	\$11.06
E. Davis .....	.75
Masontown Sewing Circle .....	10.00

Yours in His service,

J. L. S.

Oct. 5, 1913.

Kansas City, Kans.

(200 South 7th Street.)

We, as members of the M. B. of M. & C. and of the Local Board of this Mission, had the pleasure of visiting the work at this place during the past week. We had the privilege of sharing with the workers their joyful hours in their family devotions, as well as their various public services.

Every Thursday evening they have a book study in the Gospel of John. Many of the lay members are taking part in this study and find it very instructive and helpful in their Christian life.

On last Sunday we attended their seven public services. In the morning we attended the Sunday school and preaching service at the Argentine station. In the afternoon, at the Mennonite Gospel Mission, 200 South 7th Street, Kansas City, we attended Sunday school at 2 o'clock, preaching services at 3 o'clock, children's meeting at 5 o'clock, young people's meeting at 7, and preaching service at 8. All of these services were well attended and interesting. On Monday at 2 P. M. we attended their regular services at the Fairmount Maternity Home for the benefit of unfortunate girls who deserve the sympathy and prayers of the Christian people.

Besides these regular public services and their usual visitation work, the workers have in the last year been caring for and placing into Christian homes fifteen poor neglected children, several of them being sick when they were taken from their poor and wretched homes. This brought with it additional work and expense to care for them.

The work at Argentine, which had been abandoned, is also being revived and the building repaired. The building is nearly completed. All this requires an extra amount of labor and expense, but by the kind assistance of the Western Conferences the work is going on very satisfactorily—all honor and praise to our Lord and Master.

The members are not only taught to study the Bible for their own spiritual welfare, but are also taught to give for the benefit of others. Since last Thanksgiving Day this little flock contributed to the Indian Mission alone \$53.76.

Bro. Mininger, the Superintendent,

and his dear companion, are well and enjoying the service of their Master, to whom they have consecrated their lives, for the advancement of His cause. Sisters Lena Horst and Martha Bookwalter are faithfully laboring here to win souls for Jesus and teaching the children of His wondrous love. Sister Lydia Heatwole, a well trained nurse bringing sunshine and love to the sick and afflicted, also gives her spare time for the work at this place. Bro. and Sister Allen Good from Hesston, Kans., formerly from Alberta, Canada, have kindly consented to take up the work at Argentine and are now busily engaged at this station in helping to build up Christ's kingdom.

Since these workers are so faithfully laboring to rescue the lost and the dying, are receiving the neglected little ones in Jesus' name, and are pointing the unfortunate ones to the compassionate Savior, we have this confidence also that the various churches of these conference districts represented on this Local Mission Board, will cheerfully support this soul-saving station by their prayers and God-given means, that all may be to the honor and glory of the heavenly Father.

C. Z. Yoder,  
Daniel Graber.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—"Oh magnify the Lord with me, and let us exalt his name together."

You have not heard from this corner of the field for some time. However, each day brings its work with it, and we often find ourselves facing problems we must take to the Lord in prayer, and thank God for the promise, "He that lacketh wisdom, let him ask of God, who giveth to all men liberally and upbraideth not and it shall be given him."

Our school has had a loud call during this time. Frances Allen, 20 years old, one of our dear girls, died very suddenly of appendicitis. We all miss her very much, she first came to Sunday school, in January, 1911, and died Aug. 24, 1913, having only missed 2 Sundays during that time. Bro. J. B. Senger conducted the funeral services. Text, I Sam. 20:3, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death," and I Chron. 29:15, "Our days on earth are as a shadow, and there is none abiding."

It was our privilege to have Bro. Geo. Lapps, and Bro. M. C. Lehman's meet at the Mission. From here they went to Greensburg together, Bro. Lapps going to Scottdale, and Bro. Lehman's to Ohio.



Sept. 20 we had a pleasant call from Bro. J. L. Stauffer of Altoona, and Bishop J. N. Durr of Martinsburg, Pa. Sept. 21 Bishop Jacob N. Brubacher was with us, and preached a helpful sermon from Jno. 10:28: "My sheep hear my voice, and I know them, and they follow me." We appreciate the visits from the different ones. We have just learned that Bro. Brubacher has left his earthly tabernacle, though we had hoped he would be spared to the Church, but say, "Even so Father, for so it seemed good in thy sight."

Friday evening, Oct. 3, Bishop J. S. Shoemaker of Freeport, Ill., preached from Psa. 116:12, "What shall I render unto the Lord, for all his benefits toward me."

The following ministers are expected to break unto us the bread of life: Oct. 12, J. Ruth; Oct. 19, David Mosemann; Oct. 26, A. S. Mack; Nov. 2, Daniel Gish; Nov. 9, Wm. Landis; Nov. 16, Samuel Overholtzer; Nov. 23, Jonas Mininger; Nov. 30, Hiram Kauffman.

Notice to visitors who wish to come to the Mission: Get No. 3 Frankfort car, on 13th St., get off at Front St. & Susquehanna Ave., walk 1-2 block west to Howard, then second door south on Howard St.

Continue to pray for us, and the many unsaved all about us.

Happy in His service,  
Sister Mary.

Oct. 10, 1913.

#### Columbia, Pa.

To the Readers of the Gospel Herald, Greetings:—"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you" (I Pet. 4:14). "Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5).

To you who have rememebred the work in this part of the Lord's vineyard in a practical way by giving papers, books, tracts clothing, contributions, and other things needful in the work, we wish to tell you how we appreciate your kindness, and how thankful we are. We trust that through your help and prayers ere long we shall see the power of God made manifest in the lives of some whom Satan has bound many years. From the 12th to the 19th inst. is what some call old home week in Columbia. With heart and mind set on the display of flags, wreaths, etc., rejoicing in the works of their own hands (See Acts 7:41), anticipate a happy time, but not in accordance with Rom. 12:2, Col. 3:2, and I Jno. 2:15, 16, which teach that we should love not the world, neither the things

that are in the world, not to be conformed to this world, but to be transformed by the renewing of our mind, with our affection set on things above. We had the pleasure of having with us in the services at this place last Sunday afternoon, brethren, sisters, and children (30 in all) from the Sunday school at Stony Brook, York Co., Pa. Preaching service was conducted by Bro. John Charles.

No doubt the readers of the Herald wish to hear from our aged Bro. and Sister Turner who have for a long time, and who are still greatly afflicted. Before being afflicted both attended services here at the Mission regularly. Sister T. has not been able to attend services since Aug. 6, 1911. Bro. T. not since Jan. 21, 1912, having suffered much during this time. Because of sister's condition not allowing visits we believe that they would greatly enjoy receiving letters from brethren and sisters. Their address is 211 Perry St., Columbia, Pa.

Sister Thalman, the much afflicted sister (nearly blind) of whom we mentioned in the Gospel Herald possibly a year ago, is very ill. She has been an invalid for about two years. Their address is now 1044 Lancaster Ave., Columbia.

We shall be pleased to receive more back numbers of our church papers, good books, and tracts. Pray for us.  
C. B. Byer.

Oct. 11, 1913.

#### SUNDERGANJ NEWS

By Mina B. Esch.

For the Gospel Herald.

Dear Herald Readers, Greeting in the Master's Name:—We are glad that we can say God is still with us and blessing the work. There are times when we may feel discouraged and long to see greater results but yet there are many reasons to make us feel that God is working among the people and our duty is to work faithfully and await results.

Last Sunday, Sept. 7, a young man and his wife were baptized here. They have just recently come to live here with his mother who has been a Christian for many years. This is one of our greatest joys to see souls confess before God and men that they have left their heathen ways. Pray for them that they may be true Christians.

There are a few others who have at different times stated their desire to become Christians, but as yet have made no definite steps. We are praying that they may come soon.

While the above was a source of

joy yet in the same meeting our hearts were saddened by the excommunication of one who at one time was a promising young brother. He had fallen into sin and though he was dealt with in love and kindness for over a year he refused to make any confession before the Church and it became necessary to take the above steps. Pray for Ujiyar that he may yet confess and come back to God.

We are looking forward with great pleasure to the beginning of work on our Sunderganj church building. Plans for same are drawn and the order for the wood-work in the shop now, so it seems encouraging. We certainly need this building.

Plans are also to begin work on the hospital as soon as the rains are over. We praise God for the way the church has so freely given for this cause. May God receive much glory from the same.

At present all the missionaries at this place are well but several had had some fever.

For a while it looked much as though the natural harvest would be cut short but now we are having an abundance of rain and crops are insured against drought.

We shall be glad to welcome back Bro. and Sister Lapp and also to welcome Sister Hershey. There is plenty for us all to do even though we were getting many more.

Pray for us and God's work at Sunderganj.

Dhamtari, C. P., India.

#### ENROUTE FOR INDIA

Dear Brethren and Sisters, Herald Readers, Greeting in the Name of Jesus:—Thus far the Lord has preserved us in health and strength. The journey across the Atlantic Ocean from Quebec, Canada, to Liverpool, England, was very pleasant except a few days of very cool weather among the icebergs near Newfoundland. The officers told us we were sailing several hundred miles north of where the Titanic went down. This of course was the summer route and that the winter.

A few days' stop in London enabled us to see some of the oldest manuscripts in which the Bible was written, now lying in the British Museum; the London Tower in which kings, queens, and princes were kept and slain, and in which at the present time are deposited the jewels, golden crowns and sceptors and golden plates and dishes of the royal families, all worth a kingdom; and the Westminster Abbey in which

(Continued on page 461.)



## Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

### THREE GATES OF GOLD

If you are tempted to reveal  
A tale someone to you has told  
About another, make it pass  
Before you speak, three gates of gold:

Three narrow gates—first, "Is it true?"  
Then, "Is it needful?" In your mind  
Give truthful answer, and the next  
Is last and narrowest, "Is it kind?"

And if to reach your lips at last  
It passes through these gateways three,  
Then you may tell, nor fear  
What the result of speech may be.  
—Selected.

### TEMPORAL ENDS DEFEATED BY INTEMPERANCE

By Effie Showalter.

For the Gospel Herald.

Man seeks liberty, but shrinks from bondage.

The aim of mankind in general is toward freedom and happiness. And the moral man is usually happy according as he has been successful temporally.

In any pursuit or walk of life we love to be victors or conquerors. But how often do we allow some form of intemperance to defeat our aims and purposes.

There are many forms of intemperance, but the one in question at this time, that of the use of intoxicating drink, has caused more misery and woe than any other one sin. It is horrible in itself, but the sins which result from it, make it much more terrific and fearful.

Can the drunkard be free, happy and prosperous? Let us look into his home for an answer. Do you find happiness there? Do you find contentment and prosperity? Do you see glad children run to meet father? Do you find the wife's face lighting up with joy as her husband comes home? Ah! no, all things are warning you to beware. In Prov. 23:21 Solomon says, "The drunkard and the glutton shall both come to poverty." Thus we see intemperance defeats the efforts of making a prosperous home. Again, this indulgence injures the

health. Nature's laws are God's laws and we cannot violate them without disobeying God. Now, if instead of taking food or nourishment we take poison into the system, we are slowly but surely committing suicide.

Unless it has proven to be a remedy for disease, we are condemned for using it. And even then, oh, friend, beware, for how soon will you become a slave to it? And are you satisfied with the example you are placing before your son, your brother, or neighbor?

Then again, strong drink deadens the intellect. In Prov. 31:45 Solomon says: "It is not for kings to drink wine, nor princes strong drink; lest they forget the law and pervert the judgment of any of the afflicted. In this, Solomon saw that by the use of strong drink the memory is weakened, the reasoning power lessened and the will power lost. Just there is where the moderate drinker is in danger. When you appeal to him, he answers that he has strength to resist and that he can quit whenever he chooses. But ah! many stronger than he have spoken the same way, but lost the power of resistance before they knew they were in the power of the tempter. He only is safe who has determined to refuse the first temptation.

Then again, intemperance defeats the prosperity of nations. Isa. 5:13: "Therefore my people have gone into captivity."

There is but one class from which the demon of drink has never drawn a victim. This class is composed of men and women who stand, by the help of God on the rock of safety. To this class let me say, regard your fellowman as your brother and as you see him reeling along the street do all in your power to help him on the rock.

May we all realize that where there is drink there is danger.

I would appeal to the young men: Though your associates may invite you to drink, and scoff at you for refusing; even though a brother or father may urge you to take just one drink, remember that the very first glass may prove fatal.

"Young man, so strong in your generous pride,  
Fair maiden, so blest with beauty's touch,  
Oh! tamper not with the tempting tide  
For the very first glass is one glass too much."

Cullom, Ill.

God says, live deeply, earnestly in the present, and the Spirit of all the ages shall come and reveal Himself to you.—Phillips Brooks.

### PROFIT AND LOSS

One of the most widely circulated periodicals in America lately had a computation in it of the profit and loss involved in the habit of profanity. It ran as follows:

#### He Who Swears

##### Gains

Nothing at Home  
Nothing in Business  
Nothing in Social Life  
Nothing in Politics  
Nothing in the World

##### Loses

Self-Respect  
The Esteem of Men  
Power for Good  
The Title of Gentleman  
Eternal Life

That is a pretty strong presentment. The man who swears, in most cases, has never thought how evil his habit is. He begins, often, as a thoughtless, ignorant boy. He keeps it up because he has little or no command of language, and knows no other way to be emphatic. He does not realize profanity as a sin—a real defiance of the Almighty. He does not realize that for a few vile words he sells his birthright as a son of God. For no profane man can enter the kingdom of the God whom he daily insults—that ought to be a perfectly plain fact to anyone who honestly thinks about it.

Profanity, to say the least, is vile and vulgar. It is unnecessary, because there are plenty of more emphatic ways of putting things. It is offensive in all good company, and belongs with bad company instead. That is its evil on the human side. On the side toward God, it is unspeakably worse. It is all loss and no profit. "Them that honor me I will honor." That is God's promise to man. Profanity blots it out, in loss and shame.—The New Guide.

This is the spontaneous life. We do things not because we have to, but because we love to. Service and sacrifice spring spontaneously from the Divine life within us.—A. B. Simpson.

To live in the presence of great truths and eternal laws that is what keeps a man patient when the world ignores him and calm and unspoiled when the world praises him.—Balzac.

When the Lord gives us any blessing, He expects us to use the blessing in blessing others.—Evangelical Visitor.



## Sunday School

For the Gospel Herald.

Lesson for Oct. 26, 1913.—Num. 20: 1-13

### THE SIN OF MOSES AND AARON

**Golden Text.**—Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—Psa. 19:14.

**Introductory.**—Thirty-eight years have passed since the events recorded in last lesson. During this time the children of Israel wandered about the wilderness in the Sinaitic peninsula, their headquarters at Kadesh-barnea a large part of the time. Their record was one of murmuring and unfaithfulness. A complete change was being wrought, as the fathers were dying and the sons were coming up to take their places. The patience of Moses was being exhausted, and on the occasion spoken of in the lesson before us he committed the rash act which kept him out of the promised land. Was he proving unfaithful? No; but like all other men, he was human, and liable to err. He gave way to weakness, acted rashly, and God showed that He is **just** as well as **compassionate**. The incident is full of valuable lessons for us.

**The People Murmur.**—It was a discouraging time. Miriam had just died. The people were without water. As usual they rose up against Moses and Aaron and made it as disagreeable for them as they could. "Would God that we had died when our brethren died before the Lord! and why have ye brought up the congregation of the Lord into the wilderness, that we and our cattle should die there?" Of course, if they had but thought a little they would have located the blame in themselves; but complaining people have a habit of fixing blame on others, often upon the most faithful and self-sacrificing. They reminded Moses and Aaron that this is no place of figs and pomegranates, such as they were promised, neither was there any water to drink. It is an excellent place for complaining people to sober up and take a good look at themselves.

**Moses and Aaron Seek the Lord.**—Moses and Aaron did the right thing. They did not chide with the people, but immediately sought the Lord to learn what may be done. "The servant of God must not strive." The sight of these faithful leaders bringing all their trials and burdens to the Lord ought to be an encourage-

ment to us to follow the same rule. "And they fell upon their faces: and the glory of the Lord appeared unto them."

**God's Answer.**—The Lord directed Moses to gather the assembly together and in their presence he should speak to the rock and water should gush forth. Thus the glory of the Lord should again be made manifest to the people and they should again have a lesson proving their own sinfulness. These things were for a purpose. "Whom the Lord loveth he chasteneth." Had the children of Israel proven themselves faithful all along their severe lessons would not be needed.

**The Leaders in Error.**—Notice how the admirable record of Moses was marred on this occasion. He was vexed by the course of the people, and justly so. He had had a long strain of trials, and held up remarkably well. But in looking at the sins of the people he forgot, for the time being, his own shortcomings. Instead of speaking to the rock, as the Lord had commanded him, he came before the multitude, full of fiery indignation, saying, "Hear now, ye rebels; must we fetch you water out of this rock?" Thereupon he smote the rock twice, and water flowed out in abundance.

Some people say that when the blessings of God rest upon their efforts it is conclusive proof that they are right. It was not so in this case. God did permit the water to come forth, even though Moses disobeyed His command. God sometimes blesses the labors of people, even though they disobey His commandments; but just as God held Moses to account for his disobedience, so will He hold us responsible, if we disobey His Word. Moses in smiting the rock when he was commanded to simply speak to it, and in substituting "we" for "God," defeated the very object of God in giving the people this lesson, not only robbing God of His glory but also doing a very bad thing for the people. When men take to themselves the glory that belongs to God the cause of salvation suffers.

**Punishment for Sin.**—God's disapproval was manifest at once. Hear the words of the Almighty: "And the Lord spake unto Moses and Aaron, Because ye believed not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

People often excuse themselves for wrong doing because they do so many things that are noble. If there are any considerations of that kind, let God take care of that. But here

## Our Young People

CROSS BEARING.—Luke 14:25-33

Topic for November 2

MOTTO

"Come, take up thy cross and follow me."

OUTLINE OF TOPIC

### I. A Cross.

1. Naturally.—An instrument made to execute the penalty of suffering and death upon the body of the one placed upon it.—Luke 23:33.
2. Spiritually.—Such a discipline by means of strict conformity to the law of God by which the selfish, carnal nature is brought into mortification that the life of righteousness in Christ may rule in the life.—Luke 9:23; Rom. 6:6; I Cor. 9:27.

### II. Necessary to Discipleship.

1. Absolute surrender.—Luke 14:33.
2. Daily selfdenial.—Luke 9:23.

### III. What it Includes.

1. Mortification of earthly lusts.—Col. 3:5; Gal. 5:24.
2. Abstinence for the sake of others.—I Cor. 8:13.
3. Reproach for Jesus' sake.—Heb. 13:13; Acts 21:13.
4. Deprivation for His service.—Luke 18:29, 30; Rev. 12:11.

PERSONAL THOUGHT

Have I honestly considered the side of earthly loss in serving the Lord Jesus? Is there anything too good to give up for Him? "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Cross**.
2. Things to Deny for Jesus' Sake.

For Young People.—

1. The Reasonableness of the Requirement.
2. What the Cross Means to Me.
3. The Sufficiency of God's Grace.

For Older People.—

1. Daily Crosses.
2. The Beauty of the Life that Suffers for Jesus' sake.

was a man of God whose record was commendable, a leader who had proven his faithfulness on many occasions, yet when he erred before the Lord, God took notice of it. If God is merciful, He is also just. "Whatever a man soweth, that shall he also reap." God did not utterly cast off Moses. Moses had the avenue of repentance, just as we have. But let us never make the mistake of substituting self-justification for repentance.—K.



# Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church

by

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Scottsdale, Pa.

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Scottsdale, Pa.

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## OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCT. 16, 1913

## Field Notes

Bro. Aaron Loucks of Scottsdale, Pa., left on Wednesday of last week to be present with the annual meeting of the Virginia Conference.

The brethren, S. E. Allgyer and A. B. Snyder, expect to be with the brotherhood of the Wideman Church near Markham, Ont., Nov. 25-28, at which time a Bible conference is to be held at that place.

**Change of Address.**—Because of a change in rural routes the address of Bro. Peter Boshart has been changed from Topping, Ont., to Milverton, Ont., R. F. D. No. 1.

**"An enjoyable communion service at Hesston last Sunday. 97 partook. Communion at West Liberty next Sunday"**—is a message written under date of Oct. 7, from Hesston, Kans.

**Communion services** were appointed for Cherry Box, Mo., to be held on Sunday, Oct. 19, at which time Bro. S. G. Lapp of South English, Ia., was expected to be with the brotherhood there.

**Sunday School Meeting.**—Arrangements have been made for a Sunday school meeting, to be held at the Mennonite Church in Lancaster, Pa., on Thanksgiving day. It is a most appropriate way to spend that day.

**Council meeting** was held at Reiff's Church near Maugansville, Md., Oct. 5, at which time unanimous peace was expressed and communion appointed for Oct. 19. Preparatory services on Saturday, Oct. 18, at 1.30 P. M.—K.

**A recent letter** from Souderton, Pa., brings the information that there is to be an "ordination of a new bishop at Franconia Church in place of Bishop Samuel Detwiler who is feeble." May God direct the work and overrule all for the strengthening of Zion's walls.

Bro. J. M. Kreider of Palmyra, Mo., was called to his former home at Soudersburg, Pa., last week because of the serious illness of his father. After being there a few days, his father passed peacefully to his eternal reward on Wednesday evening, Oct. 8. May God comfort the bereaved. Bro. Kreider was much interested in the cause of Christ and the Church and his departure will be severely felt. Obituary notice later.

Bro. J. D. Miner sends us an advance note from the Western A. M. Conference while it was in session at Garden City, Mo., last week. Good roads, beautiful weather, moonlight evenings, good interest, and loving unity among old and young are characteristic features of the opening of conference. First session of conference had 32 bishops, ministers, and deacons present. In this number five conference districts were represented and nine states. Full particulars will be given later.

Bro. J. F. Brunk of the Old People's Home near Marshallville, Ohio, filled the regular appointments at the Canton, Ohio, Mission on Sunday, Oct. 5.

**Communion services** were held at Masontown Church on Sunday, Oct. 12. At the same time and place, Bro. Charles E. Hansaker was called by lot and ordained to the office of deacon.

**We have an interesting announcement** of meetings to be held at the Old School House, Frazer, Pa., beginning Monday evening, Oct. 12, 1913, and continuing at least two weeks. Bro. J. W. Weaver, of Union Grove, Pa., is to conduct these meetings. May God bless the effort.

**The editorial** regarding the death of Bro. Jacob N. Brubacher will be read with much sorrow and regret by many of our readers. Word has reached us since the writing of the editorial that the funeral was announced for Monday, Oct. 13, at 1 o'clock, at Landisville, Pa.

**We greatly regret** that a death notice from Lancaster, Pa., sent in a month ago failed to reach us. The sender of the notice calls our attention to the matter but fails to sign any name, so we have no means of knowing to whom to write for the required information. We shall be very glad to print the notice as soon as we receive it.

## Correspondence

Hesston, Kans.

Dear Gospel Herald Readers:—Many things pleasant and profitable as well as some unpleasant ones have come across our path since the last word was received from this place through the columns of the Gospel Herald. But we look upon the unpleasant things as trials of our faith and ability in Christ's service. Therefore rejoicing in them "knowing that all things work together for good to them that love the Lord," we press onward, "Toward the mark for the prize of the high calling of God in Christ Jesus."

The pleasant things are bright spots in our many checkered lives, which give life its encouragements and inspire to nobler and better things.

The various religious meetings, devotional hours set apart by the boys and girls along with all other healthy activities of the school are conducive to develop strong bodies and minds if



properly used. We beg an interest in the prayer of all friends of this institution in behalf of every student and member of the faculty that only His holy will be accomplished in this noble work.

One of the pleasant occurrences here is the frequent presence of Bro. T. M. Erb. His occasional assistance in the book room is much appreciated as well as an occasional visit in the chapel exercises. We are glad to say he is slowly improving and wish him God speed. Though weakened in body his mind and hands are still active in the service of the Lord, for which we all have reason to praise Him.

The students and faculty were favored several weeks ago by a pleasant and exceptionally interesting talk from Bro. R. J. Heatwole, who has long been a staunch friend of the school. He is verily a singing evangelist, as our principal expressed it. He favored us with a few of his favorite old songs.

The Bible and Mission Study classes will soon be in running order and we are expecting many profitable hours from them.

Sunday an inspiring communion service was held at this place, Bro. D. H. Bender officiating. We believe that all have been drawn nearer the cross and to the Savior's side, praise His name.

Cor.

### Spring City, Pa.

(Vincent congregation.)

Dear Herald Readers, Greeting in His Name:—On Saturday evening, Oct. 4, we were favored with a pleasant visit and a very helpful sermon by Bro. J. S. Shoemaker, Freeport, Ill. For a text he used Mark 14:8. On the following Sunday we held our council meeting. The Lord willing we will hold communion services on the 19th inst., and preparatory services the day previous. May we have a profitable waiting for the occasion that in peace and unity we may once more commemorate our Lord's death and suffering. Brethren, pray for us.

Yours in faith,

P. M. Sheeler.

### O'Neill, Nebr.

To the Readers of the Gospel Herald:—We wish you all the grace of our Lord Jesus Christ. We were richly blessed during our Bible conference. His great good was strewed over us through the brethren, S. H. Miller of Shanesville, Ohio, and Fred Gingerich of Beaver Crossing, Nebr. May the Lord help us to bring forth fruit and bear in mind what we were taught. They have tried to show us

the way to glory. May the Lord bless them as they go on in His good work as the harvest field is so big and the laborers few. May we all be true workers in this field, is my wish.

Mrs. C. K. Erb.

Oct. 5, 1913.

### Palmyra, Mo.

(Pea Ridge congregation.)

Greetings in Jesus' Name to all Herald Readers:—We feel to praise God for His goodness toward us. Sept. 29 we were again privileged to hold another communion service together. Not many present on account of inclement weather, yet we feel that we were blessed for being together. Since Christ did so much for us may we be willing to do more for Him.

Death has again entered our community. Fayette Paugh, an old soldier, passed away Sept. 30. As far as man can tell he died without a Savior. May God draw the bereft ones close to Him who said, "I am the way."

Pray for the work here that He may have His way with us and that many may be saved for Him.

In His name,

Ira E. Buckwalter.

Oct. 6, 1913.

### Yerkes, Pa.

While a young man just in the prime of life, was returning home from his father's farm where he had been assisting in putting out the grain, the horses which he had hitched to a land roller ran away. Just how it happened the Lord alone knows. The first any one knew of the accident was when the horses came back home alone. His wife started back the road which the horses had come, and found him lying in the road. She ran across the fields to her father-in-law's place for help. A doctor was immediately called, and pronounced death instantaneous. The unfortunate man was a member of the Reformed Church, while his parents are members of the Mennonite Church. May the Lord bless the bereaved.

Andrew Mack.

Oct. 9, 1913.

### Springs, Pa.

We can praise the Lord again for the blessings we were permitted to enjoy. Bro. E. D. Hess of Mason-town, Pa., was with us Oct. 4 and 5, and preached to us the Word of life. He preached three sermons at Springs, one at Oak Grove Church, and one at the Casselman Church. On Sunday, Oct. 5, a large body of members commemorated the death

and suffering of our Savior. The Saturday previous two brethren were received into the Church, one from another denomination and one was reclaimed. May the Lord bless them, and may we as a Church "be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

Anna L. Miller.

Oct. 9, 1913.

### Kokomo, Ind.

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—On Saturday, Oct. 5, 1913, Bro. E. S. Hallman of Goshen, Ind., came here and preached to us on the same evening from Matt. 8:27: "What manner of man is this?" On Sunday morning he gave a very interesting talk at the Sunday school, and preached to us later from Matt. 25:10, and on Sunday evening from Matt. 25:14.

Communion meeting is announced for Sunday, Oct. 19, at this place.

The program committee is getting out a program for a Sunday school meeting to be held at this place on Thanksgiving day. We are having very beautiful weather; people are busy gathering their fall crops.

G. W. North.

Oct. 9, 1913.

### Goshen, Ind.

Thinking that the Herald readers might be interested to know a little more about the opening of the fall term at Goshen College, the following summary has been made ending with October 7 of both years:

	1912	1913
College	60	63
Academy	59	63
Normal	2	8
Bible	4	15
Music	15	14
Business	18	8

The increase in the Bible School has been the most gratifying. The prospects are that there will be many more in that department later on. Many have expressed their intention to be here during the Short Bible Term. Students and teachers have settled down to hard work and the prospects for a successful year are very good. May both realize their possibilities and responsibilities and use their God-given time to His glory.

Cor.

Oct. 9, 1913.

### Scottdale, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. Daniel Kauffman spent Saturday and Sunday, Oct. 11,

(Continued on page 461.)



## Miscellaneous

### A BID FOR THE SOUL

Sel. by Pearl M. Garber.

Who bids for the bright young jewels,  
This band of children fair?  
No gems that grace a diadem,  
Can with these souls compare.  
"We bid," said sin and sorrow,  
"We bid for limb and life;  
We'll give them pleasure mingled  
With want and woe and strife."

"I bid," said the false world, smiling,  
"I offer large and fair;  
Gay fashions, ease, fantastic joys,  
And castles in the air.  
Power and fame and riches  
If I these gifts control;  
And I make but one condition—  
That they give to me their soul!"

Said Satan, "I'll bid higher still;"  
And he spake with a fiendish grin;  
"I'll captivate their guileless hearts,  
With the witcheries of sin.  
I'll give—if you trust my promise,  
Far more than tongues can tell;  
And then when life is ended,  
A home with me in hell!"

Hark! hear the heavens resounding,  
With a voice from Calvary;  
'Tis the blessed Savior speaking:  
"Come, loved ones, come to me;  
I'll give you present blessing,  
And guide you in the way,  
Which ever shineth brighter  
Unto the perfect day."

"I pledge a Savior's promise,  
With a Savior's gifts I come;  
A crown of life, and a harp of gold,  
And a heaven for your home."  
"Oh, take them, blessed Savior,  
We give them all to Thee,  
Not only for the years of time,  
But for eternity."

Mancelona, Mich.

### AN IMPERIAL EDICT AGAINST MENNO SIMONS

By John Horsch.

For the Gospel Herald.

The edict of Emperor Charles V, (dated Dec. 7, 1542,) against Menno Simons, which is here published for the first time in the English language, is mentioned by Menno in his works (Part 2, page 11.) It shows vividly the untold difficulties and dangers under which Menno Simons labored. In the perusal of this important document the following points are worthy of notice:

Menno Simons is not accused of misdemeanor or crime except heresy, "Anabaptism." In the eyes of the Catholic emperor this was the greatest of crimes. Grace and pardon is promised to "Anabaptists" who recant and come back into the national church and to those who are guilty "of lesser crime," if they deliver up

Menno Simons to the authorities. The expression, "lesser crime," has reference to any crime in the catalogue, since "Anabaptism" was considered a greater "vice" than anything else imaginable. Hence Menno says correctly that the worst criminals were offered pardon if they would deliver him up to the magistrates. The edict also shows that all those of like faith with Menno Simons were "sought unto death." And not only those who rendered him any service whatever, or talked with him, but also those in whose possession any of his writings were found, were threatened with the severest penalties "in life and property." In the Mennonite library at Amsterdam two copies of the first edition of his "Fundamentbook" are preserved on which his name is eradicated and "Dirk Janz" written above in ink. It is not known who the person was that possessed these books and made changes of this kind. That he preached at night, as said in the edict, Menno did not deny, but in his defence against Gellius Faber he points out that, notwithstanding the persecution, he preached more in day-time than at night.

The edict is as follows:

#### "By the Emperor

"To our worthy, beloved Mayors, Boards, and Counsellors, etc., of our city of Leeuwarden, Greeting:—

"Whereas, it has come to our knowledge and we have fully ascertained that a (former) priest, Menno Symonss, formerly pastor at Witmarsum in our land of Friesland being polluted with Anabaptism and other false teachings, had departed out of the said land, and we have now obtained trustworthy information, that he has again secretly returned into our aforesaid land where he is now sojourning, endeavoring at night and other unseasonable times and in diverse places, to seduce by his false teachings and sermons the simple people, our subjects, and to lead them away from the faith and unity of the Holy Church; and that he also has undertaken to make a few books treating on his aforesaid erroneous teachings, and to circulate and scatter the same among our aforesaid subjects, which he has no right to do and we can not tolerate the same;

"Therefore, to take appropriate steps in this matter, we ordain and command herewith, that ye everywhere in your jurisdiction, do publish, cry out and proclaim in the places where such matters are usually brought to the knowledge of the public, that every one in our aforesaid land, of whatever station he may be, should be on his guard, not to receive the same Minne Symonss into his house or on his property, or to give him shelter, or food, or drink, or to accord him any favor or help, or to speak or converse with him, in whatever manner or place it may be, or to accept or keep in possession any of the aforesaid books published by the same Minne, or any other books that he may publish at any future time—all on penalty of punishment on life and property, as heretics, as may be found due according to the law and our previous placards;

"And further that we have permitted and authorized every one of our subjects, whoever he may be, and permit and further authorize through decree, that they may apprehend the same Minne wherever they may be able to find him, no place or jurisdiction excepted, and send him captive to our court in Friesland; for which they, in case they accomplish this, shall receive for a recompense besides the expense they may have incurred in this matter, the sum of one hundred golden Karolus gulden, which shall be paid them by our General Treasurer of Friesland without any hesitancy.

"To him who may undertake and accomplish this work, we decree and promise grace and pardon regarding that which he may have committed against us in the matter of Anabaptism or other heresy, or in lesser crimes, on condition, in case he was polluted by Anabaptism or other heresies, that he repent of the same and come again to the unity of the holy Church.

"In the same manner we most earnestly command, on pain of the most grievous penalties, that ye do the utmost diligence to investigate and inquire concerning the said Minne among his followers and adherents who may be apprehended anywhere within your jurisdiction and, together with such information as ye may obtain, to send them as prisoners to our aforesaid court, that they may be dealt with according to their deserts.

"We hereby also give authority and special command to you and all our subjects, in whatever jurisdiction it may be found possible to apprehend him, to be guided by the instructions above given; we bid and command every person as regards the above said capture (of Menno) to put forth their united efforts and render all help and assistance that may be asked of them toward that end. In doing this they will incur our pleasure.

"Given in our city of Leeuwarden under our secret seal, published as a placard, on the seventh day of December of the year 1542.

"By the Emperor to his Majesty's Stadtholder, President and Counsellors in Friesland.

(Signed) Boeymer.

"Received on December thirteenth and published on the fourteenth of the same month."

The man against whom emperor Charles V, the ruler of Germany, Austria, the Netherlands (Holland and Belgium) and Spain, issued this severe edict, has never yet been given the recognition in church history which is due him. Even Mennonite historians have said that Menno Simons can not be counted as one of the great reformers.

True, Menno was not the founder of a church. He was not a reformer in the sense that he believed the people with whom he united to be in need of a reformation. But he was the most noteworthy religious leader in the Netherlands in the Reformation period. During his lifetime the Anabaptists were, practically, the only non-Catholic Christians in the Netherlands. Only after Menno's death was the Calvinistic reformation introduced in Holland; the church of



John Calvin was made the state church. Says Professor de Hoop Scheffer: "The Reformation among the masses of the Dutch people was first of all wrought by the people called Anabaptists."

While in the affairs of the world Menno was by no means as prominent as the state church reformers (Luther, Zwingli and Calvin), he was more than the equal of these men as an advocate of pure evangelical principles. On the question of liberty of conscience he saw himself compelled to oppose not only the Church of Rome, but the Lutheran and Calvinist churches as well, for all the state church reformers held that heretics should be put to death. Holland was the first country to accept the Mennonite principle of liberty of conscience. Here the Mennonite element was stronger than in any other country, and Mennonite teaching on religious liberty had a wonderful victory. The very presence of the numerous Mennonites proved the correctness of their opinion that various creeds may exist side by side without endangering existing political conditions, that the church is not dependent on the subsidy of the state for prosperity, and that it is not the business of the state to decide questions of creed, much less to kill or persecute those who do not accept a certain creed. Against the protests of the state church theologians who were followers of the reformer, John Calvin, the government of Holland decided to tolerate Mennonites and other dissenters. (It will be remembered that the "Pilgrim Fathers" before coming to Massachusetts in 1620 had fled from England to Holland, the land of religious liberty).

To treat fully on the vital points of difference between the teachings of Menno and the leading state church reformers would be beyond the scope of this article. Had Menno and his friends, in order to win the favor of men, discarded certain scriptural principles, such as nonresistance, non-swearing of oaths, nonconformity to the world, separation of church and state, etc., the church with which they were connected would doubtless have been made the state church in Holland, Menno would have become a prominent man in the affairs of the world, and would be generally considered one of the great reformers. He chose to be an outcast for life and be loyal to his God and His Word, rather than to win worldly success. This, in our opinion, is what made Menno Simons a great man. The emperor lost out in the end, notwithstanding his bloody edict.

Scottdale, Pa.

## A REQUEST

By J. A. Ressler.

For the Gospel Herald.

Would you be so kind as to remember, next time you send a bunch of manuscript to the paper, to either fold it up like a letter in creases, or keep it flat? If there is a good deal of it, the best plan is to wrap it with strong paper, tie it securely, and not try to fold it at all. Smaller articles, up to half a dozen sheets, should be arranged in order, edges of the sheets perfectly even, and then folded to the size of the envelope. Why? Rolled manuscript is very hard to keep straight and in order. The sheets keep slipping out of place, and when you try to push them back into line the ends curl up, and next thing you know, the pages get mixed up, and then there is much trouble for some one. The editor is a very patient man, he must be or he could not long remain an editor, but if we can remember a few such little things we may save his patience and it may serve a useful purpose some time. We are told to bear one another's burdens. Just a little lifting at your end of the lever will raise a big load for the person at the other end.

Scottdale, Pa.

## A TRIP TO THE WEST

By B. B. Shirk.

For the Gospel Herald.

By the request of friends I will give you a short report of our trip to the West. June 17, 1913, my wife and I left Markham, Ont., for a three month's trip to the West, comprising the provinces of Manitoba, Saskatchewan and Alberta. Our route was via C. P. R. R. all Canadian route.

We arrived at Winnipeg Thursday, 19th. This city, the capital of Manitoba, has a population of 200,000 or over. It has very wide streets and massive buildings and all modern improvements, being the gateway to the great West. Leaving here in the evening we arrived at Herbert, Sask., next morning. We called on Bro. and Sister A. C. Kolb and visited with them one day. Bro. E. B. Kolb came to Herbert and took us 18 miles to his home. In this locality there are a number of Mennonites from Waterloo, Ont. We were here for six days visiting, and also attended their Sunday school. They have no church services, as they are without a minister. We trust that in the near future the Lord may send a laborer there.

Leaving this place we went to Swift Current, stopping off for two

days visiting friends. We then went on to Calgary, Alta. This is the largest city west of Winnipeg and this side of the Rockies. Population 65,000. It is one of the most progressive cities of the west. It owns and operates its own street car lines and is a firm believer in municipal ownership of all its public utilities. We were here three weeks visiting friends and seeing the sights. One of the greatest problems of these western cities is to rightly handle the great foreign immigration that pours in every year. The C. P. R. R. has extensive car shops here, employing 1600 men. The city gets its water supply from the Bow River, which also furnishes power for manufacturing purposes. Natural gas is piped in from Medicine Hat.

From here we took a side trip to Banff and the Rockies, as no trip to the West is complete without seeing this wonderful place. Here are the hot sulphur springs, natural cone and basin, Bow River Falls, Natural Park, Museum, wild animals and many other sights.

Leaving this place we went to Carstairs and Didsbury, where there is a large settlement of Waterloo Co. people of different denominations. Near Carstairs is the Waterloo Mennonite Church, minister Bro. Noah Weber and Bro. Moses Schmitt deacon, and a fair number of members. Conference was in session and there were no services while we were here. We went to Mayton, 25 miles north from this place. Bro. Lehman minister, and Bro. Gerber deacon. We had the privilege of worshiping with this congregation and enjoyed it. They have Sunday school in morning followed by preaching and Y. P. B. M. in the evening. Some of the members drive 16 miles to church.

At Didsbury is the Mennonite Brethren in Christ Church, Bro. Henry Goudie, minister. A good sized congregation is located here. We attended a union camp meeting at this place and met a number of friends.

After a stay of two weeks we left for Aldersyde and Okotoks. Here is a settlement of Mennonites from Waterloo and Markham, Ont. Bro. N. B. Stauffer, bishop, Bro. Isaac Miller, minister, and Bro. A. H. Wambold, deacon. They have two places of worship and a good sized congregation, with Sunday school and Y. P. B. M.

After an enjoyable two weeks with the brethren here we left for Edmonton, capital of Alberta and the end of our journey. This is a city of 45,000 population, with massive public buildings, wide streets and modern improvements. Parliament buildings



are located here. We also visited Beulah Mission and attended their Sunday afternoon meeting. There is also a Rescue Home in connection, for the shelter of the unfortunate ones. These institutions are certainly doing a noble work for the cause of Christ. These western cities have a mixed people of all nationalities and there is much work here for the churches. May God abundantly bless the labors of these people in their efforts to uplift a fallen humanity.

One of the landmarks of this city is the Old Hudson Bay fort, a log building 130 years old also the first stage coach from Edmonton to Calgary. This is also a capital of Alberta and Parliament buildings are located here. After having the tickets inspected and certified for our return journey we boarded the train for Innisfail our first stop. We were here for one week then left for Red Deer. Here we visited friends for nearly two days then left for Wetaskiwin, stopping off one day.

We then went to Saskatoon for nearly two days. Here we met Bro. Moses Bowman of Berlin, Ont., who was on his way home. From Saskatoon we made a side trip of 60 miles on the Canadian Northern to Hague, Laird, and Rosthern, among the Russian people. Our object was to visit a Russian family who came from Russia 39 years ago and had lived at our home in Waterloo for one year before going west. We had not seen each other for 38 years. They certainly appreciated our visit. This locality is all Russians. The three towns named are samples of Russian enterprise and business ability. A violent hail storm had passed over this district a few weeks previous, and we saw thousands of acres of grain totally destroyed. The government here provides for hail insurance.

From here we left for Guernsey, Sask., where we visited the brethren and friends. Bro. I. Rosenberger is minister here and Bro. A. S. Biehn deacon. The brethren were very busy when we came here. Harvest was in full swing, still they had time to visit with us and we enjoyed their kindness to us very much. We had the privilege of worshipping with this congregation in their regular services and also S. S. and Y. P. M. A good interest is manifested in the work. While here we met Bro. Rohrer and Bro. Ranck from Lancaster Co., Pa., who were here on a trip. After leaving here we stopped off at Regina for one day and then went on to Arcola which was our last stop this side of Winnipeg.

The crops through the West were

immense this year with the exception where the hail passed over. Threshing was in full swing. We counted 52 machines going in a distance of 50 miles from our car windows. We arrived at Winnipeg Sept. 15, stopped over one day looking around the city. Leaving here on the 16th for Markham, Ont., where we arrived safely in good time.

In conclusion we wish to thank our dear brethren and friends and also strangers who so kindly received us into their homes. We much enjoyed our visit and communion with you. We are also deeply impressed with the great need of more consecrated laborers in the great harvest field of the Lord, among our people. We pray that God may richly bless you all. Above all, we thank our kind heavenly Father for His protecting care over us while on our journey.

Markham, Ont.

## THEATERS

Theaters are schools of lust and crime—recruiting stations for idlers, loafers, panders, debauchees—gateways to the saloon, the pool room, the gambling hell, the brothel. When we see the crowds of men, women, boys and girls swarming into the theaters of Harrisburg, day after day, for idle self-indulgence, in fellowship with contemptible trivialities, foolishness, meanness, indecency and demoralization, we need not ask the question, "What will the harvest be?" A look at the crowds tells the story. The Harrisburg theaters are plague spots and curses—nuisances that should be abated. It is anything but flattering to any city to furnish patronage to such corrupting, demoralizing institutions.—The Evangelical.

## ASSURED OF VICTORY

All who are on Gods' side in the work and warfare of life, have victory assured them. He helps in words spoken, in measures employed, in efforts put forth. All God's people have battles in which to engage, but He gives success.

But, even if God does assure of victory, the question is, How much of a victory should His people want? How much consecrated earnestness should they be willing to put into the contest of life? Surely their utmost. God does not do much with those who do little when they could do much. The widow gave her two mites, but it was all she had in the world. If Christians put in a mere mite when they might give largely, they shall be very small and abject.

Since the victory God promises will be in proportion to the services we render, let us give our testimony freely, take steps in the path of duty cheerfully, and surrender our lives to service fully. Whatever is done, let it be done promptly and forcibly, and all for the sake of Christ. This is the way to win life's largest and best victories and to secure the richest rewards.—Selected.

## IMPRESSIONS OF THE WORK OF SEPTEMBER 21ST

By Anna E. Christophel.

For the Gospel Herald.

When I look back to last Sunday's work at the Gospel Mission, I feel that I have witnessed a day's work for the Master that has made lasting impressions upon my mind.

The Gospel workers had been working in this community for two weeks and this was their last Sunday here. The regular workers had visited all the homes of our members and many others. The work was very definitely remembered in prayer.

This was the yearly Promotion day in Sunday School when all children within certain ages were promoted to higher rooms. When I think of all the work done to make these weeks, and especially this day, a success I can easily see why it made a lasting impression upon my mind. The first service of the day was a sermon by Brother Geigley on the subject, "The Leaven of Religion," based on Matt. 13:33.

Sunday School opened as usual with songs, devotion and reports. Then there was a talk to the Beginners and Primary children by Orie Miller and one to the advanced pupils by Bro. Eby. The attendance was 282 and 127 were promoted to higher departments of the School.

At 3:30 there was a talk to men only on the subject, "Why Some Men Fail."

At 6:30 about 60 children met in a Junior Meeting and were taught by several of the workers; at the same time the young people listened to a talk by Bro. Weaver on the subject, "The Greatest Discovery." These were followed by a sermon on the subject, "What will You Do With Jesus?"

When the invitation was given nineteen souls confessed Christ, thus increasing the number of confessions to thirty-six. Perhaps the most lasting impression received was this, that people after all want Christ in their lives when they know about Him and understand what He has done for them.

Anna E. Christophel.

Ideals are like stars; you will not succeed in touching them with your hands, but like the sea-faring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.—Carl Schurz.



## CORRESPONDENCE

(Continued from page 457.)

12, with the Weaver congregation, Johnstown, Pa., assisting in the preparatory and communion services.

The Publishing House and brethren and sisters here received pleasant visits from Sisters Kolb and Emma Good of Spring City, Pa., and Bro. Abraham Wenger of Versailles, Mo. The sisters were enroute to Ohio to spend a short time visiting relatives and friends. Bro. Wenger was on his way home from Lancaster Co., Pa.

The brethren Jacob S. and Aaron Loucks left home on Wednesday for Greencastle, Pa. Bro. Aaron continued his journey to Virginia, where he is attending the Virginia Conference at Harrisonburg, which opened its sessions, Oct. 10.

Bro. and Sister J. S. Shoemaker, who, after spending some time in Lancaster Co., Pa., visited with their son and daughter at this place, left for home Friday, Oct. 10.

Bro. J. A. Ressler spent Saturday and Sunday with the congregation at Masontown, Pa., where he officiated at the ordination of Bro. C. E. Hansaker to the office of deacon and in the communion observed Sunday morning. May the Lord bless the brother in his new service for Him.

Bro. J. A. Brilhart filled the morning and evening services at this place, Oct. 12.

Bro. and Sister H. F. Reist spent a few days in Lancaster Co., Pa., recently, returning with a two-months' old baby girl from the Children's Home at Millersville, Pa., who is to brighten their home.

Cor.

Oct. 13, 1913.

## MISSIONS

(Continued from page 453.)

lie the bodies of the illustrious dead. In the center of the Abbey lies the body of David Livingstone. As we stood beside the stone slab on the floor over his grave we were able to recall many pioneers of missionary effort that gave up their lives for the cause. Truly there are those who have come up out of great tribulation and who shall stand before the throne in that day.

A few days in Europe were not sufficient to give us an adequate idea of the real conditions of the people living there. The quaint Dutch people, the simple German life, and the beautiful Swiss scenery greatly impress one traveling through. We were very glad indeed for the privilege of visiting in the home of Bro. Danied Roth of Burgfelden, near

Basel, Switzerland. We spent a night in his home and also had the pleasure of meeting one Bro. Heinrich Volkmar an evangelist and another ministering brother. The brotherhood in Germany and Switzerland are not so strong as they once were and the laws of Germany are much more stringent regarding militarism than they had been. The young men of Mennonite and Amish families are compelled to bear arms in the army for a time at least.

We visited Rome, the very centre of Catholicism. St. Peter's Cathedral is a magnificent building, but when one sees worshippers kissing the great toe of the statute of Peter, as we saw them, he realizes the great extent to which Romanism has taken on idolatry. The great toe of the statue placed in the main hall is partially worn away from the kisses of pilgrims. The high dome gives one a good view of the city built on seven hills.

Most interesting of all we saw in Rome were the catacombs. Twelve miles of a labyrinth of underground passages have been excavated. These passages show the shelves upon which the bodies of the dead were placed. Many writings and ancient paintings are to be seen which were written and painted or made by colored stone pieces as early as the 3rd century A. D. A few skulls and bones were also seen on the shelves. In these catacombs the early Christians hid when they were persecuted.

It was intensely interesting to visit the Appian Way which leads from Appii Forum (see Acts, last chapter) to Rome, and to go down into the old dungeon in which Paul was imprisoned. How he and the apostles suffered for their Savior's sake! It seems we do not suffer in these days as they did.

This evening we sail from Naples for Port Said, Egypt, where we will again land and prepare to go to Palestine for a month's visit there. Please pray for us that our study in the Holy Land may be profitable to us, and to the cause of Christ in the Church.

We are well and have had a very prosperous journey so far.

We send our greetings to the brotherhood and wish you all the richest of God's blessings. May His Spirit lead us all into His way and truth.

In Christian love,

Geo. J. Lapp.

Naples, Italy, Sept. 25, 1913.

Wisdom is knowing what to do next; skill is knowing how to do it.  
—David Starr Jordan.

## REPORT

Of Quarterly S. S. Meeting Held at Rose-land, Nebr., Sept. 28, 1913

For the Gospel Herald.

Advantages of a Life Devoted to the Service of God. C. U. Snyder, Frances Lapp.

Every one moves either to selfishness or unselfishness. Those who follow selfishness have amusement, but those who follow unselfishness have real enjoyment. Both make many sacrifices.

How Teach the Value of a soul? George Hoylman, Albrecht Schiffler.

God has taught us the value of a soul. Those who sell their souls spend their time in worldly amusements. Nothing can be given in exchange for a soul, not even the whole world. The greatest cause of sin is because we do not know the value of a soul.

What are Our Boys and Girls Worth to the Church and Sunday School? D. G. Lapp, Sarah Burkhard.

They furnish a large and fertile field for work to cultivate, one that can bring forth noble Christian character. Children are not proud unless fostered by some one else, and they do not cherish hatred against some one unless that one is spoken against by others. A child does not lie unless taught to do so.

What shall it profit the church if she gain the whole world of honor and fame and lose her boys and girls. We must stand upon the Word of God and so teach the children.

Ruth E. Lapp, Sec.

## FINANCIAL REPORT

Of Welsh Mountain Industrial Mission for Third Quarter, Oct. 1, 1913

For the Gospel Herald.

## Receipts—Contributions

Annie Hostetler	\$ 1.00
Elmer Kreider	.50
Amos Senger	.50
Amos Stoltzfus	1.00
Millersville Mission Meeting	11.25
Ira Graybill	.50
Enos Kreider	2.00
Mrs. Sue Metzler	1.00
W. J. Leaman	5.00
A Bro., Morgantown	1.00
Harry Ulrich	2.30
Anna N. Nissley	1.00
Martha E. Eby	1.00

Total ----- \$ 28.25  
Received for mdse. ----- 1898.54

Total for quarter ----- \$1926.79  
Previous receipts ----- 5139.23

Total to Oct. 1, 1913, ----- \$7066.02

## Expenditures

Paid for mdse.	\$1693.64
Labor	361.40
General Expense	157.20
Machinery and Fixtures	43.65

Total for quarter ----- \$2255.89  
Previous expenditures ----- 4660.99

Total to Oct. 1, 1913 ----- \$6916.88

Gratefully acknowledged,  
Noah H. Mack, Treas.,  
Per A. M.

## Superintendent's Report

Manheim Sewing Circle	\$ 3.00
Landisville Sewing Circle	8.00
Mellinger's Sewing Circle	5.00
Florin Sewing Circle	3.60

Total ----- \$19.60

Anna Martin,  
Asst. Supt.



## REPORT

**Of the Annual Sunday School Conference  
of the Ind.-Mich. District Held at  
the Middlebury Church,  
Sept. 3-5, 1913**

For the Gospel Herald

The organization was as follows: Mods., J. E. Hartzler, Ira Johns; Chors., D. S. Weldy, John S. Miller; Secys., E. S. Mullet, A. M. Eash; Treas., J. B. Moyer; Resolution Committee, P. E. Whitmer, B. B. King, Levi Mumaw.

Following are the subjects discussed and a few of the leading thoughts presented:

### Wednesday Evening

#### The Sunday School—Its Place and Importance. A. C. Good.

Its place: (1) To impart a knowledge of Christ. (2) To better the morals of the community. (3) To save the world. It is important because: (1) It helps the church. (2) It stands for high ideals. (3) Of what it has done in the past. (4) It deals with the child mind. (5) A large field lies before it.

### Thursday Forenoon

#### What are Our Established Qualifications for Sunday School Teachers. Silas L. Weldy.

This discussion revealed the fact that there were no established qualifications except those held by the superintendents of the different schools. Among the many qualifications that were suggested these five were found common to all the schools: (1) Good morals. (2) Church members. (3) Total abstainers. (4) Must have some Bible knowledge. (5) Must be Spirit-filled.

#### What Qualifications should We Require? J. K. Bixler.

(1) A clean, moral and Spirit-filled life. (2) In harmony with the Church in precept and example. (3) A real leader. (4) Optimistic. (5) Able to adapt himself to new conditions and circumstances. (6) Should have been an interested Sunday school pupil and member of the Church. (7) Studious in the Bible. (8) Apt to teach. (9) Enough education to rightly interpret the Bible. (10) Higher standards of Bible knowledge. (11) Knowledge of current events. (12) Should be asked to make a study of psychology and pedagogy. (The above subject was discussed by Bro. Rudy Senger from Bro. Bixler's notes.)

#### Teacher Training Problems. S. S. Yoder.

In organizing a teachers' training class the following problems are presented: (1) How get or select pupils. (2) How use all who finish the course. (3) How get ministers, teachers, officers and all interested in the movement. All these were ably discussed.

### Wednesday Afternoon

#### Book Review—The Unfolding Life. Orie Miller.

The speaker gave us a very interesting synopsis of the book entitled, "The Unfolding Life." No notes will be given, but all those interested should purchase the book and study it for themselves.

#### Selection of Teachers. P. R. Lantz.

Since the Sunday school is a department of the Church, the Church ought to select the teachers. The parties to do the selecting are the superintendent and ministers. Only such teachers that are adapted to the classes should be selected.

#### Extending Our Sunday School Work into New Fields. William Weaver.

Christ was an ideal extension worker. The call comes to us from new fields because: (1) They have low moral standards. (2) They are struggling to maintain neglected Sunday schools and churches. (3) They are dying spiritually. To answer this call we must (1) lift up our eyes, (2) be unselfish, (3) have a strong home basis, (4) go to the field, study it and do personal work.

Immediately after the afternoon session sectional meetings were held for the superintendents, teachers, choristers, and young people. All these meetings were reported interesting and helpful.

### Thursday Evening

The query box for this evening was under the management of Bro. D. D. Miller. Many interesting subjects pertaining to the Sunday school were discussed.

#### Ideals of Youth. P. E. Whitmer.

Ideals of youth should be pure socially and in personal conduct. In religion they should be more than the name Christian or a nominal church member. All the above ideals can be realized only in Christ.

### Friday Forenoon

#### On Whom should the Responsibility of Our Young People's Meeting be Placed? L. M. Miller.

Whenever practical the responsibility of the young people. It will tend to make them conservative instead of liberal. The general supervision, however, should be in charge of the pastor of the church.

#### The Value of a Sunday School Library. A. M. Eash.

A Sunday school library will:

1. Form standards and ideals for our young people.
2. Help them to maintain these ideals.
3. Help Sunday school teachers.
  - a. To know their pupils.
  - b. To know their work.
  - c. To know how to work.

An essay on the above subject written and read by Sister Emma Beachy will be printed in the Gospel Herald.

#### Sowing Beyond the Borders. I. R. Detwiler.

The principle of expansion and growth is taught by Christ and Paul. It has become an issue to the Christian man and woman of this age. Christianity has become so universal that it can no longer be limited to local territory. Therefore we need to expand, (1) because of the nature of Christianity, (2) because the opportunity is here, (3) because the whole world is seeking Christ.

### Friday Afternoon

The children's meeting was in charge of Jennie Shanower. Many children were present, good thoughts and illustrations were given on the subject of forming habits and in every respect this meeting proved profitable to all.

#### Called for Service. A. C. Good.

The call is very personal. Each teacher ought to have a knowledge of a definite call to his work. By service we mean doing the things that lie next our door. No other work brings so much joy as unselfish service for God.

### Friday Evening

The queries were in charge of Bro. E. S. Hallman. Interesting subjects and discussions again characterized this part of the program.

#### Latent Talent of Our Young People. D. D. Miller.

Our talents are an endowment. We measure talents by what man has achieved in the past. Not all has been accomplished but man has only begun. Latent talent

is not dead but only undeveloped. No matter how much we may have achieved with our talents, we shall fail without God or Christ.

Valuable open discussions took place after nearly all the subjects. Good attention and interest prevailed throughout the entire conference. Somewhat lengthy prayer and praise services were held at the beginning of each evening service. The services were conducted by A. M. Eash, B. B. King, and P. R. Lantz.

The delegates from the various Sunday schools were nearly all present. A private meeting for their benefit was called in which several practical problems of the Sunday school were discussed.

### Reports

The following delegates gave brief but valuable reports: S. S. Yoder, delegate to Ohio S. S. Conf.; William Weaver, delegate to Ill. S. S. Conf.; A. C. Good, delegate from Ill. S. S. Conf.; P. R. Lantz, delegate from Ohio S. S. Conf. We are glad for the help of the delegates.

The field worker's report showed that there were 29 Sunday schools in the Ind. and Mich. District. 25 are evergreen. In these schools are 3,395 pupils, 323 teachers, and 145 officers making a total of 3,863. We have gained in the last year 5 more schools, 23 officers, and 48 teachers. 77 per cent of the members attend Sunday school, 67 per cent of the enrollment are members of church and 75 per cent of the average attendance is present at the opening of Sunday school. 40 teachers have made special preparation, 190 pupils have been received into the church. There are only 7 Sunday school libraries. We have received \$1847.00 and expended \$1061.79. We have given to missions \$873.60.

### Resolutions

Whereas, we feel the need of better qualified Sunday school teachers,

Be it resolved, that this Conference urges the Sunday schools of this district to require higher standards for Sunday school teachers. All teachers should have a clean, moral, Spirit-filled life, a working knowledge of the Bible, an acquaintance with the principles of teaching, the ability to teach and a vital interest in the work of the Church and Sunday school.

Resolved, that we favor the holding of Sunday school normals by our field worker and other instructors co-operating with him in such congregations where his help is requested.

Resolved, that we recommend the appointment of a committee of three, including the field worker, to make special investigations of books that may be recommended for teachers' libraries.

Resolved, that we, the visiting members of this conference, thank the people of Middlebury for their hospitality and kindness to us the visitors at this conference.

### Miscellaneous Business

J. D. Zook was re-elected treasurer of the field worker's fund for one year.

S. S. Yoder was elected field worker for one year.

P. E. Whitmer was elected delegate to Ill. S. S. Conference.

B. B. King was elected delegate to the Ohio S. S. Conference.

D. D. Miller, Silas Weldy, and P. E. Whitmer were appointed to assist the field worker, S. S. Yoder, in selecting books for the teachers' library.

The offering amounted to \$110.00. Conference expenses, \$38.06. Balance, \$71.94. It was decided to divide the balance equally between India and Ft. Wayne Missions. Secretaries.



## Daily Record of Events

By Oliver H. Zook.

For the Gospel Herald.

September, 1913

1. S. S. Conference at Preston, Ont.—Opening session of Bible Conference at Fentress, Va.
3. S. S. Conference opens at Middlebury, Ind.
4. Bro. G. J. Lapp and wife, and Sister Fannie Hershey, outgoing missionaries to India, sail from Quebec, Can.—S. S. Meeting held in the Byerland Church, Lancaster Co., Pa.
5. Bible Conference began at East Bend Church, near Gridley, Ill.—S. S. Conference closed at Middlebury, Ind.
6. Council meeting at Guilford Church near Wadsworth, O.—Bible Conference closed at Fentress, Va.
7. Four new members added to the church by water baptism at Albany, Oreg.—Special children's meeting at West Liberty, O.—Communion at the Bethel Church near Dalton, O.
10. Bible Conference began at Fisher, Ill., and at the Waldo Church near Gridley, Ill.—Pre. D. S. Beachy of Norfolk was laid to rest.
11. Meetings began at Concord, Tenn.
12. Bible Conference in session at Gridley, Ill.
13. Harvest service at Canton, O., Mission.
14. Council meeting at Ephrata, Pa.—Mission Meeting at Canton, O.—Five received into the Church at Elverson, Pa.—New church dedicated at East Holbrook near La Junta, Colo.—Communion at Carver, Mo.
15. Meetings in progress at Concord, Tenn.
20. Council meeting at Dundee, O.—Meetings close near Calverton, Va.
21. Communion at Kolb's M. H. near Dalton, O.—S. S. Meeting at Washington, Ill.—Communion at Kalona, Ia., and Dundee, O.—S. S. reorganized at Roseland, Nebr.
23. Communion at Exeland, Wis.—Bro. Rudolph S. Hochstetler was called to the ministry at Exeland, Wis.
24. Fall term of Goshen College began.
25. S. S. Workers' Meeting at Elizabethtown, Pa.
27. Meetings close with four confessions at the Bethel Church near Garden City, Mo.
28. Communion services held as follows: Orrville, O.; Salem Church near Dalton, O.; Pea Ridge, Mo.; Glade Church in Md.; Bethel Church near Garden City, Mo.; Oak Grove Church near Smithville, O.—Quarterly S. S. Meeting at Belleville, Pa.
29. Bish. Gideon Stoltzfus of Lancaster Co., Pa., and Pre. Edwin Koppes of Wadsworth, O., both called to their eternal reward.—S. S. Meeting at Columbiana, O.

Belleville, Pa.

"Give thy day to duty!

To that high thought be given

Thine every hour.

So shall the bending heaven,

As from the root the flower,

Bring to thy glad soul beauty."

## Married

**Stutzman-Selser.**—On Thursday evening, Sept. 25, Joseph Stutzman, Jr., or Aurora, Ohio, and Minerva Selser, daughter of Peter Selser of Holmes Co., Ohio, were united in marriage by Bro. E. B. Stoltzfus.

Lydia Harman.

## Obituary

**Miller.**—Grace Ebersole, wife of Levi Z. Miller, died Aug. 29, 1913; aged 25 y. 6 m. 21 d. She is survived by her husband, 2 little boys (aged 3 years, and 6 months, respectively), her parents, 1 sister, 2 brothers, and a large number of friends mourn the loss. Funeral services were held at Good's Church near Elizabethtown, Pa., with interment in the adjoining cemetery. May God's sustaining grace be sufficient to guide the bereft family through life.

**Giebner.**—Elizabeth, widow of the late Otto Giebner, departed this life at her home near Markham, Ont., Oct. 3, 1913; aged 70 y. 6 m. 1 d. Sister Giebner's health was failing for a few years and she suffered much from cancer. She bore her suffering patiently and left a bright Christian testimony. The funeral was held at the Wideman Church on the 5th and was very largely attended. The services were conducted by S. R. Hoover, E. Sievenpiper, and L. J. Burkholder.

**Ramer.**—Esther Mary, daughter of Henry B. and Mary M. Ramer, was born April 1, 1911; died from an attack of pneumonia at the home of her parents in Altoona, Pa., Sept. 30, 1913; aged 2 y. 6 m. A short service was held at the home on the evening of Oct. 1, by J. L. Stauffer of Altoona. Text, Matt. 19:14. The body was taken to Martinsburg next morning, where further services were held and interment made in the Martinsburg Mennonite Church and Cemetery. Services were conducted by Abram Metzler (text, Jno. 14:18), assisted by J. L. Stauffer.

Esther was a loving daughter and leaves three brothers and sorrowing parents to mourn her loss. She was taken ill on Sunday evening about 10 o'clock and in 48 hours passed away, thus showing to all that life is uncertain and even as a vapor that soon passeth away.

**Conner.**—Charles T. Conner died at Barksdale, Va., Sept. 15, 1913; aged 63 yrs. He suffered from Bright's disease for about ten months. About four months before he died he confessed Christ, and expressed a desire to be baptized and received into the Mennonite Church. Bish. J. M. Kreider, who was then in Warwick Co., Va., came and baptized him, and received him into church fellowship. After giving his heart to God, he often expressed a deep regret that he had spent the greater part of his life in sin, and had only a small remnant to bring unto the Lord. He talked much to his children, admonishing them to give their hearts to the Lord and we praise God that fruits of his labor are already in evidence. He leaves a companion, 4 sons, and 1 daughter, who has been a sister in the church for a number of years, also a number of grandchildren.

Interment in the family graveyard near Wolftrap, Va. There was a service held at the grave by Bro. Levi Good and Bro. David Kuntz.

**Wiker.**—William J. Wiker was born in Lancaster Co., Pa., Jan. 2, 1867; died Sept. 29, 1913, after an illness of only one week of typhoid pneumonia. He was twice married. His first wife was Eleanor Brown. Of this union one daughter, Ruth B. Wiker, survives. His second wife was Mary Fager, of which union 2 children, Elizabeth and Samuel, survive. He united with the Mennonite Church 22 years ago, of which he has been a consistent member until death. He bore his suffering with Christian fortitude and was conscious to the last, bidding his family good-bye and told each one to meet him in heaven. Just a few hours before he went to his eternal home he sang, "We shall meet him face to face," and "When the roll is called up yonder." His sudden death was a shock to the community. Funeral services were held at the New Providence Church, Oct. 2. Services conducted by Bro. J. B. Senger from Phil. 1:21, assisted by Bro. A. Brubaker and Elias Groff.

"A precious one from us has gone,  
A voice we loved is stilled;  
A place is vacant in the home,  
Which never can be filled."

**Schrock.**—Ananias H. Schrock was born May 23, 1863, in Howard Co., Ind.; died Sept. 27, 1913; aged 50 y. 4 m. 4 d. He was married to Susie L. Fry Sept. 9, 1888, living in matrimony 25 years. To this union were born 8 children, of whom 4 preceded him to the spirit world. He leaves to mourn his departure his widow, 2 sons, 2 daughters, a grandchild, an aged mother, 3 brothers, and 2 sisters. Father, 3 sisters and one brother, preceded him to the great beyond.

He had united with the A. M. Church to which he was faithful to the end and always filled his place in church when health permitted.

Bro. Schrock was failing in health for over four years and always bore his afflictions with patience. The last six weeks of his life he was bedfast.

He often told his family and friends that he was ready to leave this world, and be with saints in the glory world beyond.

The family loses a kind father and husband and the neighbors a good neighbor.

Funeral on the 30th at the Mennonite Church, where a very large crowd of people had gathered together. Services conducted by Bros. J. S. Horner and E. A. Mast from II Tim. 4:6-8. Buried at the Schrock Cemetery.

G. W. N.

Christ-like is he who heeds

Man's want and sorrow, putting these above

All forms and phrases, in the name of love;

For words are mockery when the time wants deeds.

—Phillips Brooks.

Our times are in God's hands, and all our days

Are as our needs, for shadow as for sun,  
For cold as heat, for want as wealth alike  
Our thanks are due.

—Whittier.



## Items and Comments

"Squirrels collect much of the seed used for planting by the forest service."

Much of the cork used throughout the world comes from Portugal, which harvests about 50,000 tons a year.—Forest Notes.

San Francisco recently received its first cargo of lumber from the Tongass national forest, Alaska. The shipment consisted of 1,500,000 feet of Sitka spruce.—Sel.

It is estimated that there will be no less than 20,000 people at the coming Antislavery meeting at Columbus, Ohio, and a call has been issued by representatives of all the leading temperance forces of the United States to meet in general convention on Nov. 14 to discuss ways and means of furthering the cause of nationwide prohibition.

One of the issues which is forcing its way to the front in Ontario is that of abolishing the bar. In this connection it is stated on good authority that if all Christian people in that province who take part in elections would oppose with their ballots the men who favor the bar they could vote them out, and driving out the saloons they would put a virtual end to the white slave traffic.

General Bramwell Booth, who succeeded his father as head of the Salvation Army of the world, is coming to America to help raise the one million dollars for the two memorial training schools for Army workers. He will be assisted by his sister, Mrs. Booth-Clibborn, who is at present in this country. She has been the popular leader of the Salvation Army in France. Not for years has anyone so stirred the hearts of the French people as this talented, winsome daughter of General Booth.—Reformed Church Messenger.

In the Gospel Messenger of Oct. 11 is a printed list of 65 ministers in the Brethren Church who have passed the age of four score. "Of their present condition it is said, 'Some of these aged ministers are quite active yet, but a number of them are superannuated, and a few of them are blind.' This is a most wholesome picture for young people. What vast opportunities there would be before us if we could give all the time between now and the time we reach the age of these aged fathers in faithful service to the Lord. If the Lord calls us home sooner, which He probably will, it will only mean a realization of heavenly joy and glory that much sooner.

Fears of another war among the Balkan nations of Europe are entertained by many people. The following description will throw some light on the results of wars not usually noted in ordinary descriptions:

"Cholera is sweeping the Balkans. The ravages of the two recent Balkan wars left thousands of families homeless and starving. A large section of Albania is without doctors and medical supplies. In isolated districts, hamlets and villages have been depopulated and the dead remain where they fell with no one to bury them. It is estimated that at least 5,000 have died of cholera. The disease was brought from Asia by the Turks."

## MENNONITE GENERAL CONFERENCE

The Mennonite General Conference will be held, D. V., at the East Union Church, three miles north of Kalona, Iowa, beginning Oct. 29, 1913. All delegates are urged to be present, and a cordial invitation is extended to all to attend. Those coming may notify D. J. Fisher, J. B. Yoder, or J. A. Boller, all of Kalona, Iowa. Kalona is located on the Rock Island R. R. Those coming from the East take the Rock Island at Chicago and change at Muscatine; from the South or Southwest via Kansas City, change at Muscatine; from the West via Omaha, take the Rock Island and change at Iowa City; from the North via Cedar Rapids, take the Rock Island to Kalona via Iowa City. An interurban line also connects Cedar Rapids with Iowa City. Telephone service from Iowa City to the church. Any other information regarding the General Conference can be received by writing to D. J. Fisher, Kalona, Iowa.

S. E. Allgyer,  
S. G. Lapp,  
Christian Good,  
Committee.

## PUBLICATION BOARD MEETING

The regular meeting of the Mennonite Publication Board will be held, D. V., at the Liberty Church near South English, Ia., Oct. 25 and 27, 1913. Committee meetings, 9-12, A. M.; Board meeting, 1-4, P. M.; general meeting in the evening. All interested will please take note and try and be on hand Saturday, Oct. 25, for first session.

J. S. Shoemaker, President.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

East Fairview Church, near Milford, Nebr., Oct. 19-22, 1913. Instructors, S. H. Miller, Fred Gingerich.

Manson, Iowa, Oct. 19-23, 1913. Instructors, D. H. Bender, Daniel Kanffman.

Cross Roads Church, near Richfield, Pa., Nov. 11-14. Instructors, I. B. Good, I. W. Royer.

Glade Church near Bittinger, Md., Nov. 14-18, 1913. Instructors, Abram Metzler, N. H. Mack.

Springs, Pa., Nov. 24-29, 1913. Instructors, N. H. Mack, J. S. Hartzler.

Wideman Church near Markham, Ont., Nov. 25-28, 1913. Instructors, S. E. Allgyer, A. B. Snyder.

Pleasant Grove and Thomas Churches near Johnstown, Pa., Dec. 5-14, 1913. Instructors, J. S. Shoemaker, Abram Metzler.

Definite work is not always that which is cut and squared for us; but that which comes as a claim on the conscience, whether it is nursing in a hospital or hemming a handkerchief.—Elizabeth Sewell.

"Where life is more terrible than death, it is then the truest valor to dare to live."

## MENNONITE BOARD OF MISSIONS AND CHARITIES

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## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhantari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTTDALE, PA., THURSDAY, OCTOBER 23, 1913

No. 30

## EDITORIAL

"Whosoever is born of God doth not commit sin."

As a rule you may know a child of God from the fact that it resembles its Father.

An exchange informs us that "only thirty-two persons died from wounds received in Fourth-of-July celebrations this year." How many would have died from this cause had all people remained at home or spent the day in worship at the house of the Lord?

Next week is General Conference week. For a few days there will be no editors in this office, but the Gospel Herald will make its regular weekly visit. In the meantime let our prayers ascend to God that the work of the General Conference may prove to be of lasting benefit to the Church.

**The Ministry.**—On another page will be found the conclusion of Bro. Bender's article on this subject. We believe that all who read it were benefited by so doing, and that many have a clearer insight into the work and responsibility of the "watchmen upon the walls of Zion" than ever before. This article in revised form will appear later as one of the chapters in our forthcoming book on "Bible Doctrine." It presents many thoughts worthy of our prayerful meditation.

**Conscience.**—Paul speaks of "a conscience void of offence toward God, and toward men." It is essential to our Christian standing that we cultivate the same kind of a conscience; that in the first place we allow nothing and do nothing that is displeasing to

God, and secondly that we be careful that in the things we allow or do we are not the means of causing others to stumble. There is a two-fold advantage in maintaining that kind of an attitude: (1) It means a clean, God-honoring, peaceful, useful, growing life. (2) It means a positive influence in helping others to the same kind of a life. Knowing that the conscience may be educated, to maintain the kind of a conscience which Paul describes it is necessary to spend much time with the Lord, both in prayer and meditation and in reading His holy Word.

**Who are the Consecrated?** — A wrong impression seems to prevail concerning this question. Some seem to think that real consecration is only for preachers, deacons, missionaries, and a few wide-awake lay-members, while for the rest it matters little whether they are consecrated or not. Sometimes the call for volunteers is made and the appeal made in such a way that members get the idea that consecration is only for those who want to enter some active work, as mission work, giving of time for some church institution, etc., while the rest can "take it easy and have a good time." Result: cold, indifferent, inconsistent church members.

No one should be allowed to labor under such delusions. We are either consecrated to God, or we are not converted. "No man can serve two masters." When we gave ourselves to God we surrendered to Him our lives, our affections, our service, our all; we forsook the world and placed ourselves subject to the will of God and the Church, to be used wherever, whenever, and in whatsoever way the Lord and the Church wish to use us. If that is not our attitude, we are not where we ought to be. Every Church member is either consecrated to God or unconverted.

**Declaration of Independence.** — There is but one event associated with this name. The moment we hear it we think of 1776, of Washington, of Jefferson, of the American flag, of the fourth of July, of noise, and of foolishness.

But we have in mind another declaration of independence which means infinitely more for those who make it in sincerity and in truth than did the signing of that memorable document a century and a third ago. More abject than any other bondage ever known is the slavery of sin. More glorious than any other freedom known to man is that enjoyed by the free man and free woman in Christ. What we need, therefore, is the declaration of independence which, by the grace of God and the power of the blood, makes us forever free from the thralldom of sin and secures for us the blessings of liberty and glory throughout eternity. We have time to mention only a few of the many cords of sin which must be broken in order to obtain this freedom in the fullest sense of the word.

All people need to declare their independence of the rum evil. In no sense of the word must we acknowledge its domination. Its biting, burning, blighting taste is an index of what it will do for every individual, every family, every community, every nation that gets under its influence. The moderate drinker boasts that he has sense enough to know when to quit—and keeps on tippling and drinking until his sense is gone, keeps going on and finally fills a drunkard's grave. Our boasted Christian nation pays an annual toll of several billions of dollars, of a hundred thousand souls, of wretchedness and crime and lunacy and poverty, of moral degeneracy and spiritual paralysis, to this monster-god, KING ALCOHOL. Shun it as you would the most death-



ly viper. Begin at the only safe place—total abstinence—and advise everybody else to do the same. Avoid any kind of business, or business dealings with anybody, which would in any way put you under obligations to this iniquitous traffic and its promoters, or which would in any way encourage this death-dealing business.

All people need to declare their independence from the tobacco evil. Here too you find its victims declaring that they can quit using it whenever they want to; but they do not realize how much they are enslaved to the habit until they actually want to quit and try to do so. Do you remember that first chew of tobacco you ever took? Do you remember that biting, stinging sensation, first in your mouth, then spreading to other parts of the body until you were woe-fully sick? That was the nicotinizing process which goes on every time you chew or smoke it; only you do not feel it now, because your system has surrendered to and become enslaved by this habit and you willingly serve your filthy master. It is a habit which nicotinizes first the system, then the mind, then the conscience, often creating a progressive appetite for something stronger. It is a matter of record that America spends more money for tobacco than for bread; that the great majority of its users are diseased in some form or other; that it enslaves its victims to the extent that it means a desperate struggle to quit the habit—and because of these reasons all people should shun it, having absolutely nothing to do with it in any shape or form, advising all other people to do the same.

All people need to declare their independence from the tyranny of fashion. The Bible condemns it (Isa. 3:16-24; I Tim. 2:9, 10; Jas. 4:4), legislators have tried to counteract its evils, common sense abhors it, and blind millions submit to it. What alcohol and tobacco are to the human body, so is pride to the human soul. Fashion holds in slavery more victims than do the other two evils combined. Whole churches have been paralyzed by its terrible grip, and while now and then a feeble but loud protest is made against its domination the average church member is more submissive to the dictates of Fashion than to the warnings of the Word against this monster evil. Fashion holds its sway in so many churches because they try to regulate it rather than to banish it from control. Total abstinence is the only remedy. Fashion journals ought not to find a place in any Christian home. "If any man love the world, the love of the Father is not in him."

All people need to declare their independence from the dominion of the mighty dollar, "for the love of money is the root of all evil." Money is a good thing when in its place. It is good when on the altar of the Lord, but a woeful taskmaster when we allow it to become our idol. It is the love of money which causes men to engage in business which they would condemn were it not for this love; that keeps alive many an institution of iniquity which would be wiped out of existence but for this love; that causes men to neglect their religious duties, neglect the spiritual training of their children, neglect the Church, neglect everything that is wholesome for the soul and conducive to the welfare of the cause of Christ. All this may be avoided if Matt. 6:33 is made the rule of our lives. Recognizing our duties and opportunities as stewards of the Lord, and possessing our means as though we possessed them not, let every dollar that passes through our hands be so placed that God is thereby glorified and His cause upon earth strengthened.

In the cross of Christ is found the escape from the dominion of these and all other evils. "If the Son therefore shall make you free, ye shall be free indeed." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Freedom from sin means complete submission to God and His Word and His Church. Some have vainly imagined that "personal liberty" means license to eat and drink and smoke and chew and swear and fight—!!—whatever and wherever they choose. So likewise many have imagined themselves striking for liberty when they declared their independence from Church control, not knowing that the Church is the organization through which God maintains the freedom of His people from the deceitfulness and bondage of sin. Here is a fact which we should never forget: They who are most free from the bondage of this world are the most loyal to God and to all the means of grace by which He fosters the liberty and well being of His people. Having declared our independence from every form of sin (this declaration being but a simple expression of the peace of God within the soul) let us fight the good fight of faith until at the close of the conflict the welcome plaudit, "well done," assures us that the laying down of the freedman's armor (Eph. 6:10-18) means the taking up of the freedman's everlasting crown.

Self-flattery is the fool falling in love with his own shadow.—Christian Cynosure.

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### SOME DAY WILL BE THE LAST

The Lord . . . shall come suddenly.—Mal. 3:1.

Some day will be the last,  
For the toiling, and the trying,  
For the suffering and the sighing,  
For the weeping and the dying—

In a moment all is past!  
Some day—such a day as this,  
In a moment, the skies sunder!  
In a moment, caught up yonder!  
Oh, the rapture, and the wonder—  
We are with the Lord in bliss!

Some day will be the last,  
For the Church's long affliction,  
Striving for earth's benediction,  
Mourning for her Lord's rejection—

In a moment all is past!  
Some day—such a day as this,  
Suddenly, the Lord descending,  
Victory His steps attending,  
Suddenly, the conflict ending—  
Share we His triumphant bliss!

Some day will be the last,  
For the daring sin, and scorning,  
For the greed, and vain adorning,  
For the unheeded words of warning—

In a moment all is past!  
Some day—such a day as this,  
Suddenly, the trumpet sounding,  
Sinners, satan, hell confounding,  
(Awful moment!) Earth, astounding—  
Every eye the "Just One" sees.

Some day will be the last!  
Keep us, Lord, from idly throwing  
Hours away, so quickly going;  
Let us use each moment, knowing  
Sunset shadows lengthen fast,

Some day—and it may be this—  
In a moment, work is ended;  
No more marred, and no more mended;  
Past, the time for intended—  
Wheels and whirl of labor cease!

—J. R. in "Morning Star."

### THE MINISTRY

(Continued)

By D. H. Bender.

For the Gospel Herald.

#### Against A Stipulated Salary

The Word of God is emphatically against the preaching of the Gospel or doing any other Gospel work for money. Gospel work has no money value; it cannot be measured by dollars and cents. The Bible condemns men who serve in the Gospel for "filthy lucre" and disqualifies from the office of the ministry those who would enter it for money. See I Tim. 3:3; Tit. 1:7, 11; I Pet. 5:2. Below are a few points against a salaried ministry.

1. The Gospel is Free.—Salvation



is a gift from God. Jesus made the Gospel free. What we are in Christ Jesus we have received without merit. "Freely ye have received, freely give." To put a money price on the Gospel, would make it impossible for a great many to hear or receive it. The Gospel is for all men. The only way that all men may have the benefit of the Gospel is to offer it universally free. The saying of Paul, "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8), does not mean that he took wages for his service; that is, was paid money for his preaching the Gospel, but that he accepted from other congregations what represented their wages, that he might serve the Corinthians. He accepted help when it was needed. He testified that he labored with his hands not only to support himself, but at times his collaborators as well (Acts 20:34). It is honorable, healthful and Scriptural for a minister to labor with his hands to support himself and his family.

**2. The Minister is the Servant of the Lord.**—A servant naturally looks to his employer for his pay. The minister is the servant of the Lord, qualified of the Lord, called of the Lord, responsible to the Lord, and so dependent upon the Lord for his pay. He is not primarily responsible to man, but to God. "Study to show thyself a workman approved unto God" is the divine admonition. The Lord sets the "fullness of the earth" before the minister, from which he may draw his livelihood. He also lays it upon the faithful one with whom he labors to help him bear the burden of obtaining that livelihood, if it becomes necessary. But God gives him his wages in a higher form than that of money. The minister of the Gospel who goes into a contract and sells his heaven-ordained calling, his God-given gifts and his powers dedicated to the ministry for a stipulated amount of money, is taking an unscriptural course and must in the end fall short of the divine approval.

**3. The Salary A Muzzle.**—When a man or a set of men employ another and pay him a stipulated amount of money for his time and his accomplishments, they have a legitimate right to dictate the kind of work to be done and the manner of doing it. When this is applied to the ministry, it can readily be seen how such an arrangement would destroy freedom of speech and independence of thought and action. The minister with a salary attachment has a muzzle on his organs of speech. Concerning many of the popular evils of the day he must keep quiet. If he speaks against them, as his obligation would demand, he either loses his job or his living, or

both. Such ministers put themselves into the predicament of becoming "dumb dogs, they cannot bark" (Isa. 56:10), or where they dare not bark at sin. No minister of the Gospel has any moral right to place himself into a position where he may not freely speak the truth as it is in Christ Jesus, and as the occasion and the Holy Spirit may direct.

#### **4. It Commercializes Gospel Work.**

—If the minister's work is to be placed upon a plane with all other professions, it is but natural that the commercial phase should go with it, and so it should not be surprising to hear that a certain minister with brilliant talents has been called of the Lord (?) from a lower salaried position to a higher one. This commercial spirit among salaried ministers takes such deep root that the minister demands his salary and collects by any means the law allows him; he sues his members for the amount due him and collects by force. The spirit of the Gospel is the spirit of sacrifice. The spirit of commercialism is antagonistic to the spirit of sacrifice and when allowed to get into the work of the ministry it kills the very purpose for which the Gospel was first preached. This commercialistic spirit has reached such proportions that preacher's unions are formed, which fix salaries, make demands on congregations and if they want the Gospel preached they must take it after the fashion of the union and pay the price fixed. In the official organ of one of the leading popular denominations of the land recently appeared an article describing the proposed work of the "Preacher's Union" in that denomination. Among other unscriptural tenets of the union there was one by which the ministers of the denomination were to be divided into grades—first, second, third, and fourth—and fixing the salary of each grade, giving as a reason for this arrangement, "so the churches can be relieved of fixing the pastor's salary." In other words, the union fixes the salary and the congregations must come to their terms. God, protect us against a commercialized ministry!

#### **5. It Becomes an Entangling Snare.**

—The Word declares: "He that is called in the Lord, being a servant, is the Lord's freeman," and admonishes, "be not ye servants of men" (I Cor. 7:22, 23). To go into a contract to preach the Gospel on a money basis robs the "servant of the Lord" of that freedom from men and places his feet in an entangling and dangerous snare. He is expected to live after the highest order of the day. He has a family to support who also must live like the pastor. This requires all the money he gets. He is tempted to stoop and

please men, for to them he looks for his support, to them he is responsible, from them comes his living. He cannot please God and man, and so having been caught in the fowler's net, he "makes the best of circumstances" and caters to the vanities of men instead of the glory of God. His people have "itching ears" and he must keep them tickled to hold his place with them. What a deplorable predicament for God's "freeman" to drop into!

Then, again, a salaried ministry is a snare to entrap into its employ brilliant young men who have not the first qualifications for the sacred office. They are unconverted. They know nothing of the inner voice of the Spirit. They disregard many of the fundamental doctrines of the Word. They do not know and do not stop to think whether they care what becomes of the souls of men. They only consider that here is a clean, honorable profession open to them. It does not require the wearing of "every day" clothes, or soiled hands, or hard work. It offers the opportunity of moving in the best society, to be called "reverend" and be respected and honored by the masses; to get off flowery sermons and eloquent orations, to feel the pleasant sensations of carrying an attentive audience with you in thought and argument, to see your name heralded in the papers as being a great orator, a popular preacher. So unregenerate men enter the sanctity of the ministry for the bauble of a high salary and personal aggrandizement, rather than for the saving of lost souls and the glory of God. Thus the whole purpose of the ministry is frustrated, the Church is made a social center and souls of men are lost because men have chosen to enter the ministry for the shining dollar rather than for the shining crown given to all those who keep the faith and fight the good fight of the Lord.

Hesston, Kans.

Bro. Leaman of Chicago once said in print: "7,300 saloons in Chicago and an arrest for drunkenness every 15 minutes. Statistics say, if all the beer drunk in one year in the world were put in one place it would be a lake three and three-fourth miles long, one mile wide and deep enough to drown all the English speaking people in the world, give a beer-bath to every man, woman and child on the American Continent and still be standing room for all the people in England, Scotland, Ireland, and France in this immense beer bathtub."—R. J. H.

"The Lord is my shepherd."



# Missions

## HOME MISSION WORK

By Mary D. Martin.

For the Gospel Herald.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### "A MILLION A MONTH IN CHINA ARE DYING WITHOUT GOD"

O Church of the living God!

Awake from thy sinful sleep!

Dost thou not hear yon awful cry

Still sounding o'er the deep?

Is it naught that one out of every three

(Be it said to our disgrace)

Should in China die having never heard

The Gospel of God's grace?

Canst shut thine ear to the awful sound,

The voice of thy brother's blood,

"A million a month in China

Are dying without God?"

Oh speak not of the noble few

Who the Gospel sickle wield,

And reap some sheaves with weary hand

On the edge of its harvest field!

For beyond their utmost efforts

Four hundred millions lie,

And a thousand preachers were all too few

To reach them ere they die!

But hear, O hear ye for yourselves

The voice of your brother's blood:

"A million a month in China

Are dying without God!"

Go, go, for the Savior sends thee

To call from the distant East

The idolaters for whom He died

To His heavenly marriage feast.

The Gospel that thou bearest

The power of God shall prove,

To triumph o'er the souls of men

By the omnipotence of love.

And remember while thou ling'rest,

Not preaching to them the Word,

"A million a month in China

Are dying without God!"

And ye who cannot go, O help

With the wondrous weapon, prayer!

While ye uplift your hands at home,

The cross shall triumph there.

And give you freely from your store

To the warriors in the field;

The more you give, to you the more

Barrel and cruse shall yield.

So only can you cleanse your hands

From the guiltiness of blood!

"For a million a month in China

Are dying without God!"

—Record of Christian Work.

It is said that the Swedish government proposes to set apart 10,000 kroner to warn the Swedish people by lectures and literature against dangerous and dishonest Mormon propaganda; and that the Norwegian government is to appropriate 8,000 kroner for the same purpose. Mormons who are American citizens are being expelled from the former country. It is no wonder that such steps are taken against Mormonism when the real nature of this religion and system becomes more apparent. We, on this side of the water, on whose territory and in whose nation this evil institution is firmly planted, are guilty of dangerous apathy.—Sel.

This is a question facing all Christians. Some may try and excuse themselves, saying there is nothing for them to do, but God does not excuse any. He has given every one a talent. Every one has a calling, a work to do which none other but you or I can do, so our place is to be at the work given in our hands, God helping us or doing the work through us.

Where are we to work? Christ commissioned the apostles to first witness for Him at home (Jerusalem) then go to the uttermost parts of the earth.

We may wonder what our mission work is? It is not a hard thing to find out when we are willing to be used of God. We may help some fallen sinner to see his need of Christ, comfort and encourage some weaker brother or sister who is being tried in the work and who may be becoming discouraged, or help others bear their burdens.

What are we doing for our unconverted neighbors?

The heathen are not all in foreign fields. The many heathens, yea worse than heathens, living in our so-called Christian America, should we not be awake and stirred within as to our privileges and begin with all the strength God gives to accomplish more and more for His cause?

There are many ways in helping this great work, things we can do that may seem small and insignificant in themselves yet when done for His Cause great will be the work. We know it requires financial help, prayer and sacrifices and all can give some of these, all can pray for the work and help strengthen those engaged in the work. These things are needed in home mission work as well as foreign work.

There are many persons living in the country as well as in the towns and cities who hardly even enter a house of worship except on funeral occasions when they may be present. Again, many are not able to attend services on account of bodily weakness. What are we doing to help them along on the pathway of life?

Tract distribution is another way of doing home mission work, how insignificant it may seem to hand a tract to some unsaved person, or even when in a home leave a tract when departing and with the tract a sigh to the throne in behalf of the work. God has promised that His Word shall not return void, but it

shall accomplish that for which it was sent.

Helping the weaker congregations is mission work. I have in mind at present two congregations in our neighboring counties; one where the congregation was becoming very weak and four families moved there and the work went on and the congregation is increasing, the other only a small number and not having any one able to conduct a Sunday school until two families moved there and started a Sunday school. The work is going on nicely and congregation increasing at both places. Does it pay to do mission work?

Do we who are living in the home land allow God to use us as do the missionaries in the foreign fields?

Truly, "The harvest is great, but the labourers are few." Let us look into the mission of the Church. The real making of a nation, a community, of a soul takes time, God makes haste slowly, but His work never needs to be left undone. Let us as a church carry to the unsaved the Gospel of cleanliness, purity, knowledge, sobriety, honesty, and salvation. The younger American race being shaped before our very eyes will be in the next generation what we help to make it, inwardly and outwardly.

To the great work in the foreign fields we give our best young men and women, give them time to prepare for the great work, time and money to study the language and finally time and money to live the Christian life as leaven in the midst of the people. The best young men and women are not too good to teach the same among the immigrants from foreign lands who have settled among us.

What we as a Church and nation need is not more bars to keep foreigners out of our land, but more labourers to work with them and teach them how to live in Christian liberty and the Christ life.

All signs show that this is a period of unrest in religious as well as in social and governmental concerns. A tendency to turn away from Christianity to follow after the so-called religions and "isms" in the land.

We cannot shut our eyes to these facts. It is better to face and carefully consider what it is which is promising rest of soul to weary seekers and satisfaction to hungry hearts, and then realizing their need, lead them to the One who alone can satisfy.

The Gospel has the only branch that sweetens the water of a bitter popular discontent. If the Church fails in her mission here, she fails at the most critical point in her history.



The Church is the mightiest when she has taken account, not of her fears, but of the Gospel which is the power of God.

The Church is the best agency to draw men away from trifling and unworthy pursuits into the realm of high moral enjoyments.

We cannot regulate our short lives by the fear of something far in the future that will probably never happen at all. All we can do is to do right this moment and let the future take care of itself. It will any way, much as we may desire it, the future arrangements of this universe is not in our power alone.

"The glow of life around us,  
The star of Hope before,  
In sisterhood of service  
We count our mercies o'er  
One thought—the love of Jesus,  
One consecrated aim,  
We light our torch in darkness,  
And toil in His dear name.

"No lines of caste divide us  
No choice of east or west,  
We leave the place of labor  
To Him who knoweth best,  
In little self denials,  
In prayer on bended knee,  
In word and work we answer  
The Master's "Follow me."

"O Master give Thy blessings  
And guide us as we try,  
In sisterhood of service,  
To lift Thy banner high.  
Let not Thy kingdom tarry,  
Nor let it suffer loss  
Speed on the day of glory  
The conquest of the cross."

Washington Boro, Pa.

## "SWARMING" CONGREGATIONS

Congregations numbering a membership of 500 and more, should swarm occasionally. New missions should be located in the same city and operated by the central church. This would preserve a congregation from becoming self-centered, and is one means of multiplying aggressive forces and extending usefulness. No local church should become cumbersome and unwieldy in its activities. Locating new missions and operating them from the central church puts new vigor into the old organization.—*Evangelical Messenger*.

For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.—Acts 13:47.

He that can not forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—Herbert.

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Matt. 16:18, 19.—L. E. S.

The parts of these two verses receiving the most attention are the following: "Upon this rock—" "I will give unto thee the keys—"

We can understand the first best when we take into consideration what goes before. The live question before the apostles (and it is still a live question) was, "Whom do ye say that I the Son of man am?" The world view was and is, Some great man—a prophet, a seer, a man of wonderful power, and purity, and goodness. The disciples' view was expressed by Peter: "Thou art the Christ, the Son of the living God."

This strikes at the root of the matter. The view that Peter expressed admits us to the bottom foundation, to the ROCK upon which the Church is built, the foundation which can never be shattered, though the combined forces of earth and hell oppose. Whether you call this Rock Christ Himself, or Peter's confession, or the Word of God, the effect is the same. But if you dismiss the idea that Jesus Christ is the Son of God, born of the Virgin Mary, the Savior sent from heaven to die for sinful man, you have nothing to stand upon but slippery sand. The idea that Christ here meant to make Peter the foundation upon which the Church is built is as unscriptural as it is idolatrous. To say nothing about our preference for a more perfect foundation than any imperfect man, the idea that he was the first Roman pontiff or bishop is without scriptural or historical foundation and the fact of him being the rock upon which the Church is built is contrary to numerous scriptures which point to a more perfect foundation. See Psa. 28:1; 31:2, 3; 42:9; 62:1, 2; 89:26; I Cor. 10:4; Eph. 2:20, and many other scriptures teaching the same thing.

When Christ spoke of giving Peter the keys He did no more than He did when He made the same promise to the rest of the apostles. See Matt. 18:18 and Jno. 20:22, 23. The keys we understand to be the Word of God. There are at least three times in the life of Peter when he used them very effectively: (1) at Pentecost (Acts 2); (2) in Samaria (Acts 8); (3) in the house of Cornelius (Acts 10), thus opening the blessings of the Gospel to Jews, Samaritans,

and Gentiles. These keys are still being used by overseers of the Church.

Explain the difference between the word "salute" in Rom. 16:9-15 and the use of the word in Rom. 16:16—or are they synonymous?—E. H.

The Bible speaks of three forms of salutation: (1) the personal greeting as implied in the admonition, "Greet the friends by name;" (2) the right hand of fellowship, as extended by James and others to Paul and Barnabas; (3) the holy kiss, as commanded in Rom. 16:16 and four other places in the Bible. Which form of salutation was referred to in Vs. 9-15 we can only guess; but we know positively which form was mentioned in V. 16.

Please explain the difference between "hearing" and "seeing" as recorded in Acts 9:7 and Acts 22:9.—E. H.

There is an apparent contradiction in the statement made as recorded in these two verses. In the first verse mentioned it is stated that "the men which journeyed with him stood speechless, hearing a voice, but seeing no man," while in the second reference we are told that "they heard not the voice of him that spoke." With reference to seeing, there is no apparent conflict, as it is nowhere stated that they did not see at all.

Read the two references together and there is nothing in either that conflicts with this conclusion: The men with Paul were astonished and frightened at what they saw. They heard a sound but did not understand what message was delivered to Paul. They were dumbfounded—heard, and still they did not hear.

More than 100,000 Koreans have emigrated to Siberia, and the movement thither continues on a constantly increasing scale. Korean colporteurs of the Bible Society, seeking to furnish their expatriated countrymen with Scriptures, are imprisoned by Russian police and their stock of Bibles confiscated. But they persist in preaching in prison, and writing Scripture texts on prison walls for the edification of prisoners to come. Mr. Kim—a successful school teacher, the head of five country schools, which on his conversion became five churches as well—crossing into Siberia on evangelization excursions, has lain in Russian jails four different times for preaching the Word. Nevertheless, he has left behind him in Siberia seven different Korean churches, founded through his efforts.—Sel.



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### HOME

'Tis a home where'er God calls us,  
This song the trusting sing,  
For home is where the heart is,  
When heart and home are kin.

Sweet thoughts of Christian meekness  
Will teach us as we roam,  
That it is better to have a homeless heart  
Than to dwell in a heartless home.

Sel. by Daniel E. Brubaker.

### THE BIG SUNDAY DINNER

Not content with making Kansas a prohibition State, some of the earnest lovers of right and justice have set on foot a movement, having for its purpose the dispensing with big Sunday dinners. It is held that these big dinners are a decided injustice to the wives and mothers of the land, and what is said against them may well apply to every part of the Brotherhood.

In some parts of the country our good sisters have a reputation for serving big Sunday dinners, and when it comes to getting up a most tempting meal, they can hardly be excelled. But is it right to encourage such dinners on the Lord's Day? Is it in the interest of Sunday consecration? Sunday is a day of worship and rest from manual labor, and it is not fair that the mothers and daughters should have to put in the greater part of the day preparing and serving big dinners.

The physical requirement, that men and women should rest one day out of seven, has brought about the campaign in the Sunflower State against the big Sunday dinners, that have been the delight of a certain class of men and boys. The Domestic Science teachers of the schools have enlisted the aid of the Domestic Science students throughout the State, and the big Sunday dinner is going the way of a lot of other things without which we can get along better. The movement was started a year ago at the University of Kansas, but it now has the support of every high school and college with Domestic Science courses. The campaign is based on two propositions: Why not give the housewife a little rest? Why not rest

the inner man also? A fine, hot chicken dinner, with all the "trimmings," is something to conjure with on Sunday. The man of the home may have left his bed late, and, after attending to a few chores, may have spent most of the morning hours resting or reading. Possibly he attends church, but is more concerned about the dinner than the fine suggestions offered by the ministers.

All morning, however, some one is busy in the kitchen, getting that big dinner under way. The mother may have started planning for the meal the Friday before, and she has seen to it that everything purchased was of the best. While the family was eating breakfast, she was still planning and working, for she could think about little else. She worked like a beaver until a few minutes of church time, then slipped into her best dress and hurried to church. She helped with the songs, listened to the sermon, but her mind would every now and then revert to that big dinner.

After church she greeted a number of her friends, and invited several to the big Sunday dinner that had been the object of her thoughts for days. Leaving the father to bring the company, she rushed home and went to work in real earnest. Inside of an hour, or an hour and a half, the company was called into the dining room to enjoy the most tempting meal. There was plenty and it was of the best. The mother was pleased because the company enjoyed her fine cooking, and complimented her. Each one ate to his or her full satisfaction. It was not a matter of enough to supply the needs of the body, but enough to satisfy an abnormal appetite.

True, grace was said over the bountiful repast, but how about it being a consecrated meal? Had the sacred character of the Lord's Day been respected? Had the good mother kept the day holy unto the Lord, or had she made a slave of herself in order to gratify the craving appetites of a lot of people? Candidly, could the blessing of the Lord rest upon a meal of that sort? And, furthermore, could the Lord consistently bless the efforts of the woman, who devoted her time and strength to a purpose of that type?

But this is not all. While the husband and the company took their ease—yes, ease in Zion—the mother put in another hour and a half straightening out things, washing the dishes and putting them in their places. We might mention the usual drowsiness of people who thus feast and sit around. But without any reference to this, and the mother who

was so tired that she could not attend church in the evening, we ask whether the Lord can possibly be pleased with this way of spending Sunday? One thing is sure—it is not treating the mother right. It is a day without a spiritual blessing for her. Nor is it treating the body right. A feast of this sort injures the stomach, to say nothing of the harm it does to the mind and the spiritual part of man's make-up. Then there is the desecration of the day. Would it be too much to say that the whole affair, in the great record of accounts, should be placed on the side of sin, rather than on the side of righteousness?

May we not pray for the Kansas campaign against big Sunday dinners? Let the campaign spread until every part of the country is reached. Especially should every section of the Brotherhood be reached by the movement. As a people, we want to eliminate that big Sunday dinner, and in its place substitute the simple meal—a meal that will make as little work as possible for the wives and mothers, and prove the more helpful to the physical man. Here is a chance for hundreds of our people to repent. Will we do it?—Gospel Messenger.

### WHICH ARE YOU?

Two boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said, "I am better today." The other said, "I was some worse yesterday."

When it rains, one man says, "This will make mud;" another, "This will lay the dust."

Two boys examined a bush. One observed that it had thorns; the other, that it had a rose.

Two children looking through colored glasses, one said, "The world is blue;" and the other said, "It is bright."

Two boys, having a bee, one got honey, the other got stung. The first called it a honey bee; the other, a stinging bee.

"I am glad that I live," says one man. "I am sorry I must die," says another.

"I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good."—Selected.

If you do not see the sorrows of the people who surround you, you are more blind than I.—Helen Keller.



## Sunday School

For the Gospel Herald.

Lesson for Nov. 16, 1913.—Deut. 34:

1-12

### THE DEATH OF MOSES

**Golden Text.**—Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

**Introductory.**—The lesson before us introduces us to the death scene of one of the most remarkable characters which ever lived. At the same time it is a picture of the death of every righteous man or woman, be they ever so prominent or ever so humble. If ever there was a fitting golden text chosen for any Sunday school lesson, the one at the head of this lesson is one of them.

Moses' life work was finished. He had led his people from Egypt to the gates of Palestine, and now the Lord commands him to deliver his leadership to Joshua, take one look at the land of promise, and then go home to the better land above. There is something pathetic about this scene. Why was not Moses, who did so much for his people, made so many sacrifices and suffered so much for their sakes, permitted to enter? It is the same old story. He had transgressed, and therefore the Lord could not hold him wholly guiltless. God's mercy is no argument against His justice. Moses, like all other people, had to reap what he had sown.

**Moses Views the Land.**—Taking Moses up from the plains of Moab into the mountains of Nebo, on top of Mt. Pisgah, the Lord showed him the land "flowing with milk and honey." "This is the land," said the Lord. We can imagine the feelings of Moses as he beheld that land with its picturesque mountain scenery, its rolling plains, its fertile valleys, its silvery streams, its luxuriant crops of vegetation, its possibilities and promises for his people. A glorious sight it was. Yet how much more glorious is the sight of our heavenly Canaan which every child of God may view by faith and which we may all view in reality after we cross the river Death. When the veil of imperfection is removed from our mortal vision and we shall see as we are seen and know as we are known, our eyes will behold a scene which mortal tongue and pen are not rich enough to describe.

**Death of Moses.**—Having seen the land, Moses was ready to depart. He had stood by the Lord so faithfully that now in the hour of his death he had a Friend who alone can help in such an hour. He is the only man who ever lived that had the honor

of being buried by the Lord. Where was he buried? "In a valley in the land of Moab." In what particular valley, and at what particular spot, we are not told. God has wisely hidden the burying place of this great leader, so that no one will ever be able to make an idol out of his grave. No costly monument marks the grave of Moses, for no man has ever been able to find the spot.

Though the place of Moses' burial, and probably the exact time of his death, was not known to the children of Israel, they nevertheless mourned the death of their leader. "And the children of Israel wept for Moses in the plains of Moab thirty days." Their leader was gone; but the great Leader of leaders was still with them, and it was only a short time until they were made conscious of the fact that the successor of Moses was equally as well qualified to lead the hosts of Israel on to victory as was the great lawgiver who had just passed from time to eternity. The cause of Christ never suffers when God removes by death those who are considered great leaders in the Church. What God wants of those whom He has called as overseers is faithfulness. After they have finished their work on earth, God's wisdom is as great in their removal as in their calling.

**God's Tribute to Moses.**—"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel."—K.

**Dead but Alive.**—Though Moses died and was buried by God, so that no man has known the grave, yet he appeared on the Mount of Transfiguration to discourse with the Son of God on His death. This is the true picture of death—not an end but a transportation to a greater life. This life is a preparation for the real life. Unless the preparation is made the life can not be claimed.

"So live that, when thy summons comes to join  
The innumerable caravan, that moves  
To that mysterious realm where each  
shall take  
His chamber in the midst of the silent  
halls of death,  
Thou go not like the quarry slave at  
night  
Scourged to his dungeon, but, sustained  
and soothed  
By an unfaltering trust, approach thy  
grave  
Like one that draws the drapery of his  
couch  
About him, and lies down to pleasant  
dreams."

## Our Young People

CROWN WEARING.—II Tim. 4:7, 8

Topic for November 9

### MOTTO

"If we suffer we shall also reign with him."

### OUTLINE OF TOPIC

#### I. The Meaning of Crown Wearing.

1. A mark of worthiness of character.—Prov. 12:4; 14:18; Jas. 1:12; Rev. 4:4.
2. An emblem of authority and power.—Rev. 6:2.
3. A reward.—I Pet. 5:4.
4. An ornament of beauty.—Isa. 28:5.
5. A type of victory.—Rev. 19:12.

#### II. Crowns We Would Wear.

1. Honorable old age.—Prov. 16:31.
2. Crown of souls won.—I Thes. 2:19; Phil. 4:1.
3. Crown of righteousness.—I Tim. 4:8.
4. Crown of life.—Rev. 2:10.
5. Loving kindness and favor.—Psa. 103:4; 5:12.

#### III. The Way to the Crown.

1. Faithfulness.—Rev. 2:10; I Cor. 15:58.
2. Suffering for His sake.—I Pet. 4:13, 14.
3. Through Jesus' blood.—Rev. 5:9, 10.
4. Overcoming.—Rev. 3:21.

### STUDY OF THE TEXT

II Tim. 4:7, 8

- V. 7.—(1) The fight—"good."  
(2) The work done—"finished."  
(3) The loyal service—faith "kept."
- V. 8.—(1) The reward—"a crown of righteousness."  
(2) Applied to every soul who looks fondly for Jesus  
(3) Distributed by a righteous Judge.

### PERSONAL THOUGHT

Do I value the heavenly crown? I may even begin to wear crowns of a heavenly nature here. Let patient, faithful service be our constant endeavor and God will look after the reward.

### SUGGESTIVE ASSIGNMENTS

#### For Children.—

1. Text word, **Crown**.
2. Name Different Kinds of Crowns.

#### For Young People.—

1. Compare Jesus' Crown of Thorns with the "Many Crowns" He Wears in Glory.
2. The Crown of a Virtuous Life.
3. Compare the Crown of Fame with the Crown of True Worthiness before God

#### For Older People.—

1. The Crown of a Hoary Head.
2. Signification of Crown Wearing.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—Sel.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, OCT. 23, 1913

## Field Notes

On Oct. 12 three young souls were received into church fellowship by water baptism at the Bethel congregation, Cass Co., Mo.

An enjoyable and impressive communion service held on Sunday, Oct. 12, is reported from Sterling, Ill., Bro. John Nice of Morrison, Ill., being present and officiating in the service.

A card from Mt. Joy, Ontario, says: "Communion services were held at the Wideman Church on Sunday, Oct. 12. Bro. S. F. Coffman was present and served the brotherhood at that time."

Baptismal services are announced to be held in the Lancaster, Pa., Mennonite Church on Sunday, Oct. 26; also communion services at the same place the following Sunday afternoon.—L. S. K.

Arrangements have been made for a number of evangelistic meetings in Augusta Co., Va., beginning about Friday, Oct. 24. Bro. David Garber of Alexandria, Va., is lending his assistance as evangelist during these meetings.

Following the Virginia Conference, held at the Bank Church near Harrisonburg, Va., Oct. 10 and 11, an impressive communion service was held on Sunday, many of the visiting brethren at the conference remaining and joining in the service.

A correction.—In the notice published two weeks ago of the marriage of Bro. Oliver R. Byler to Sister Rosie Stoltzfus the mistake was made of calling Bro. Byler "Snyder." While there was a confusion of names in the notice, we trust that it did not extend to the family.

The brethren, J. A. Ressler and Levi Mumaw, of our Publishing House force, were among those who attended the mission meeting at Mt. Joy, Pa., last week. Bro. Mumaw returned Friday, while Bro. Ressler remained over Sunday, preaching the Gospel of the kingdom at a number of places.

The brethren, Albrecht Schiffler, Andrew Good, and D. G. Lapp, all of Roseland, Nebr., favored the congregations at Trousdale and Hesston, Harvey Co., Kans., with impressive and appreciated sermons on Sunday, Oct. 12. They were on their way to the Kansas-Nebraska Conference held at Jet, Okla., last week.

Sisters Ella and Estie Miller of the Publishing House force were called to the home of their parents at Fentress, Va., last Thursday on account of the death of their mother. Funeral services were announced for Friday afternoon. The bereaved family have the sympathy of their many friends who are grieved to hear of Sister Miller's death. Obituary notice later.

Our aged bishop, Bro. Albrecht Schiffler of Roseland, Nebr., was among those who took an active part in the work of conference at Jet, Okla.—B.

Bro. J. J. Johns of Hydro, Okla., worshiped with the Bethel congregation in Cass Co., Mo., Sunday, Oct. 12. He preached an acceptable discourse on the words, "Arise and go" (Acts 9:6).

Bro. A. P. Troyer of Hubbard, Oreg., conducted communion services at the Kansas City Mission on Sunday, Oct. 12. Bro. Abner Yoder of Parnell, Iowa, preached at the same place in the evening.

Bro. Joe C. Driver of Garden City, Mo., attended the Kans.-Nebr. Conference held at Jet, Okla., and preached the conference sermon, using as a text the charge to a minister recorded in I Tim. 4:16.—B.

Bro. C. K. Hostetler writes us from Birmingham, Ala., telling of an interesting meeting being conducted at that place by Gypsy Smith. "Birmingham for Christ" is the motto, and thousands are attending the meetings. At a meeting on Sunday afternoon for men only, some 9,000 or 10,000 men were present, and one thousand of them stood up for prayer. Bro. Hostetler is very enthusiastic in his description of the meetings.

Oklahoma for the first time entertained the Kans.-Nebr. conference body last week, the sessions being held with the brotherhood of Milan Valley in Alfalfa county. The recent rains in that drouth-stricken county have caused the fields to take on a spring-like appearance of beautiful green. We trust the showers of spiritual refreshing enjoyed in these conference sessions may have a similar effect on the hearts of the brotherhood.—B.

## Correspondence

Morgantown, Pa.

(Conestoga congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On Oct. 12 Bro. John Stoltzfus of Atglen, Pa., preached to us, at the same time council meeting was held. Peace and harmony prevailed among the brethren, for which we are thankful. We expect to hold communion services on the 26th. In the evening Bro. Amos Stoltzfus of Gap, Pa., and Bro. Jonas Yoder of Mifflin Co., Pa., were with us. Bro. Yoder preached the sacred truth to us, having for a text Luke 10:27. He



told us who our neighbor is, and that we should do good to everybody we can, and that we should also be prepared to meet our God.

Yours in Christian love,  
E. S.

#### Garden City, Mo.

(Sycamore Grove congregation.)

Sunday evening, Sept. 28, Bro. C. Z. Yoder preached for us, when two souls confessed their Savior.

On Tuesday, Oct. 7, ministers and visitors representing nine states arrived for conference work. An edifying and profitable meeting was enjoyed by all present.

Communion services were held on Oct. 12, conducted by Bros. J. C. Berkey, S. Gerber, and Jacob Gerig, also ordination services. Bro. Sam S. Hershberger was chosen and ordained to the ministry. May the Lord richly bless our brother in his labors for the Lord. In the evening Bible meeting was conducted by Bro. J. J. Johns of Oklahoma, followed by a sermon by Bro. C. A. Hartzler, which resulted in two more confessions.

In Jesus' blessed name,  
I. G. H.

#### Elizabethtown, Pa.

Following is the program of the Sunday school workers' meeting to be held at the Elizabethtown Church on Oct. 30, at 7:30 P. M.:

Lesson for Nov. 2, to be discussed by Bro. Reuben Miller, Good's.

Lesson for Nov. 9, by Bro. S. B. Landis, Elizabethtown.

Lesson for Nov. 16 by Bro. Samuel Oberholtzer, Risser's.

Lesson for Nov. 23, Bro. Isaac Herr, Lancaster.

Lesson for Nov. 30, John Rutt, Elizabethtown.

Frank Shotzberger, Sec.

Oct. 8, 1913.

#### Upland, Calif.

Dear Readers, Greeting in the Master's Name:—On Saturday morning, Sept. 20, Bro. and Sister S. R. Smith, of the Brethren in Christ Church, of Grantham, Pa., came into our midst. On Saturday evening, Sept. 27, communion services were observed. There were eleven strangers with us. On the following Sunday morning Bro. Smith preached and immediately afterward his son, Bro. H. L. Smith, was ordained to the ministry. Sunday evening Bro. and Sister H. L. Smith gave their farewell address for India.

On Monday evening at 6:27 we bade them farewell. They left for San Francisco accompanied by Sister H. L. Smith's father and mother, Bro. and Sister C. C. Burkholder, and her

sister, Adeline. Also Bro. H. L. Smith's parents, Jennie Plum, Barbara Hiltz and Ben Beyer. On the following Wednesday, Oct. 1, the missionaries sailed for India. May God be with them.

Bro. and Sister W. R. Eicher of Noble, Ia., were here visiting her cousins, Mrs. N. D. Hartzler and the writer's father, B. P. Swartzendruber. Wishing you all the grace of God, I will close.

Ida Swartzendruber.

Oct. 9, 1913.

#### Deep Run, Pa.

Dear Readers:—Our singing school conducted at this place by Bro. J. W. Yoder of Ivyland, Pa., was closed on Sunday afternoon, Oct. 5.

Bro. J. S. Shoemaker of Freeport, Ill., was with us and gave us a very good talk on music from the Bible standpoint. We all feel very grateful to Bro. Shoemaker for the kind visit which he has extended to us and for his encouraging words which he gave to us on this subject. Bro. Yoder had been teaching four other singing classes in this part of the state for the last twelve weeks.

We should be very thankful for the beautiful weather (with only one or two exceptions) which we enjoyed during the whole session.

As we recall the many beautiful hours which we spent together learning how to sing our hymns so that they **mean more** and **give a deeper inspiration** to us and our fellowman, I think we can not help but ask ourselves the question, "How could we have spent this time in a better way?"

A. L. Gehman.

Oct. 9, 1913.

#### Stuttgart, Ark.

Dear Herald Readers, Greeting:—Since there is no one in this community serving as correspondent, I will write a few lines. All is moving along well in this community, thank the Lord. There has been considerable rain for this time of the year, and corn is sprouting in the shock and oats sowing delayed. Bro. Jacob Yoder of Pryor, Okla., and Bro. J. J. Johns of Hydro, Okla., were with us recently. The rains interfered with the meetings somewhat, but they labored in the Spirit, and the Gospel was proclaimed. There were six precious souls baptized. Also one brother who had fallen back declared that he could live in the world no longer and was received back into the fold. Council meeting and communion services were held, Bro. Yoder officiating. He and his niece, Katie Rich, have been visiting here for several

weeks. We are sorry to see them leave; but they aim to leave for their home Oct. 16, and I mean to accompany them as far as Little Rock.

I will close, wishing you God's blessings, and remain, as ever,

Yours,  
A. H. Scheffel.

Oct. 13, 1913.

#### McVeytown, Pa.

It is expected, the Lord willing, to hold a Sunday school meeting in the Mattawana A. M. Church, commencing in the evening of Nov. 11, ending in the evening of Nov. 12, followed by a Bible meeting. Instructors, J. S. Mast of Elverson, Pa., and John L. Stauffer of Altoona, Pa. We hope to have a soul-refreshing and profitable time. We ask a hearty interest in the prayers of the brethren, and invite you to come and help along with the work; and we believe the Lord will do thee good.

J. H. Byler.

Oct. 13, 1913.

#### Fairview, Mich.

Dear Herald Readers, Greeting:—On Sunday morning, Oct. 12, we were glad to have with us Bro. Frank Martin of Ft. Wayne, Ind., also Sisters Lizzie Coffman and Celesta Kauffman, of the same place. Bro. Martin preached an interesting sermon in the morning and gave us an edifying talk in the young people's meeting in the evening on the subject of Christian adornment. May we take heed to the admonitions given and bring forth fruit to the honor and glory of God. May God bless the brother in his important calling as well as the sisters.

Pray for the work and workers in northern Michigan.

Katie Bontrager.

Oct. 14, 1913.

#### Cherry Box, Mo.

Dear Herald Readers, Greeting:—*"O give thanks unto the Lord for his mercy endureth forever."* Bro. Sam Lapp of South English, Iowa, came into our midst Oct. 10. He preached four impressive sermons while with us. On Sunday we had our communion services at which time all the members were present and took part.

We are thankful to our kind heavenly Father for these services, as they encourage us to press on along the upward way.

We are looking forward to a quarterly Sunday school meeting to be held Nov. 9. We invite all who can to be with us at that time. We also expect to have a series of meetings in

(Continued on page 477.)



## Miscellaneous

### MENNO SIMONS ON CON- SECRATION

By John Horsch.

For the Gospel Herald

One of the most noteworthy of Menno Simons' letters now extant is addressed to the wife of his co-laborer, Leonard Bouwens (English Works of Menno II: 449-451). This letter has an interesting history.

It was decided by the Church that Leonard Bouwens should be called to the office of bishop. The churches whom he was to serve in this capacity were located in Brabant, Flanders, Friesland, etc., where the persecution was most severe. The dangers connected with the discharge of the duties of a bishop of the Church in these provinces were indescribable. Bouwens declared his willingness to accept the office; his wife however was not entirely resigned to have her husband expose himself to so great dangers. She sent word to Menno Simons asking him to bring his influence to bear upon the Church that this should not be asked of her husband. Probably the ordination had not yet taken place but was to be performed by Menno Simons. Menno replied in a letter in which he enlarges upon the subject of consecration, and which is presented here in a new translation:

"Most beloved in Christ Jesus. Grace and peace be to you. Dear, faithful sister in the Lord. My inmost soul is grieved in your behalf, more so than I can write. For I understand from our beloved brethren that it is so very difficult for you to acquiesce in the desire and petition of the afflicted and shepherdless congregations in regard to your beloved husband. I cannot severely reprove you for your attitude, if I look upon the flesh, and not upon the Spirit and love. I also understand from the words of Leonard and Helmicht that you entertained the hope that Leonard should be released from the office by me. Most beloved sister in Christ Jesus, I trust that by the grace of God I sincerely love you with a godly love and am willing to serve you and all the pious with my blood whenever necessity requires it. Then, beloved sister, who am I that I should resist the Holy Spirit? And it is well known to you that the Church, without my knowledge, has asked that he should be ordained and called him to this office. As the Church so earnestly desires of him to serve in this capacity and his conscience, doubtless, constrains him to comply, how could I then oppose it, especially since I find nothing in Leonard to give any scriptural ground for advising against his ordination?

"Dear sister, I am very sorry that I can not comply with your desire in this matter, for your sorrow and grief pierces my heart, as often as I think of it. But the love of God and of our destitute brethren

must ever be considered first. Yea, you are called of the Lord and through the operating power of your God you have of your own free will consecrated yourself to serve not yourself, not your own flesh, but Christ Jesus and the brethren all the days of your life. I hope that you have made this vow from your heart, even if it cost your possessions and life. And you see now before your eyes how highly the existing need requires what is asked of you. Therefore think of the days of your enlightenment, and fulfil humbly and obediently what, not of constraint, but willingly, you have vowed and promised unto the most High.

"O, beloved sister, look at the sad abandonment and need of your beloved brethren.—Our inmost souls must be moved at the great need of our brethren, when we take to heart the great hungering and thirsting of many pious hearts and the regrettable seducing and deceiving of false teachers the discord engendering sects and other like evils. Inasmuch as the merciful Lord has granted to our beloved brother his divine knowledge, has enlightened him with his Holy Spirit and gifted him with speech and wisdom, so that the brethren are pleased with him, sincerely love him and desire that he should make use of his talent, and if you out of regard to flesh and blood, should oppose this and not acquiesce therein, this would seem to me to be nothing else but when you see your brethren in imminent danger of death, in peril of fire or water, or suffering great pain and misery, you would for self-seeking ends not rescue them or endeavor to help them.

"Dear sister, love your brethren as Jesus Christ has loved us. If you should for the sake of your brethren lose what you possess, remember that Christ for our sakes, for a time, left the glory of His Father and the company of angels, that we might obtain an inheritance in heaven which shall continue forever. So long as we live we shall have sufficient of the necessities of life, if we fear God, depart from evil and do well unto others. Yea, sister, be comforted and of good cheer. The eternal Truth has promised us salvation. If we seek the kingdom of God and His righteousness, the necessities of life shall be added unto us. But if you are anxious concerning your husband's body, remember and believe that our life is measured by spans, that life and death are in the hands of the Lord, that not a hair falls from our heads without the will of our Father; He protects us as the apple of His eye.

"Elijah, David, Daniel, Shadrach, Meshach, Abednego, Peter, Paul, all escaped the hands of the tyrants and no man could injure them in the least—so long as the appointed day and hour had not yet come. For as long as the merciful Lord has more pleasure in our life than in our death, they shall not succeed in taking our life; but whenever our death is more pleasing to the Lord than our life, we shall not escape their hands.

"O beloved sister, if even our dear brother should not serve his brethren in this capacity, he has nevertheless for a number of years already committed himself to death, oppression, homelessness, reproach, persecution, anxiety, spoiling of his goods, water, fire, and sword. And even if he had not subjected himself to the cross by baptism, but could sojourn in or pass through any country in all liberty, you nevertheless know not at what moment he would have to put off this tabernacle of clay and appear before his God.

"Therefore, beloved, faithful sister, be

strong in the Lord, take good courage, commend yourself to the most high God who holds heaven and earth in His hand, who has given you and your husband body and soul, has called you through the Word of His grace, purchased and redeemed you with the blood of His blessed Son, who has washed, sanctified, cleansed and quickened you through His Holy Spirit. His mercy is over all His works; He knows your going out and your coming in. Dear sister, strengthen your beloved husband and do not weaken him, for it is required of us, as we love God, so also to love our dear brethren.

"In short, take toward your neighbor the same attitude that Christ is taking toward you; for by this only sure and immutable rule must all Christian matters be measured and judged. Behold, beloved, faithful sister, as the Church calls our beloved brother to this office and service, I can indeed not with a good conscience oppose or else I would love flesh, your flesh, more than Jesus Christ, my Lord and Savior, and my sincerely beloved brethren.

"May the almighty, merciful Lord do in this matter according to His divine pleasure and guide the heart of my beloved sister, so as to be resigned to His holy, blessed will. I sincerely thank you, dear sister, for the gift of your love you have sent me. The Lord repay you with heavenly riches of eternal glory. My wife greets you lovingly, with the peace of the Lord. The Lord Jesus Christ be forever with you, most beloved friend and sister. Amen.

"Menno Simons,

Your brother in the Lord."

Presumably the purpose which he had in view in writing this letter was accomplished. Leonard Bouwens became one of the most active bishops in the Church. A list of persons baptized by him, made by himself, contains over ten thousand names.

Scottdale, Pa.

### A RETRACTION

By C. Neuhauser:

For the Gospel Herald.

To whom it may concern, in my article in the Gospel Herald of Sept. 25, headed "Christians and Banking," I made the following statement:

"Let us suppose A is a poor man, but has a hundred dollars laid up to put on investment. He takes it to B, who is a banker. B tells him he will take his money but he can not afford to pay him any interest for the first six months, and after that he can not pay him more than three per cent interest, and explains to him that the rules of the banks are such that no bank will take money otherwise. Then let us suppose C, another poor man who has to borrow money, and who comes to B just after A has left, and borrows the same hundred dollars that A left in the bank, for one year. But B charges C seven per cent interest from date. Here we see that B pays one dollar and fifty cents for the use of the hundred dollars;



and he charges C seven dollars for the same. Thus he takes five dollars and fifty cents profit on A's money by extortion. (See II Cor. 6:9, 10). This is not an unreasonable supposition. No doubt many such transactions take place in many of the banks."

Since that article appeared, one of our brethren informed me that I was very badly mistaken in asserting, "This is not an unreasonable supposition. No doubt many such transactions take place in many of the banks." He told me that the bankers pay interest on all the money deposited with them for interest, from date. But the money must be deposited for a stated time, ranging from four to six months, if interest is expected. Therefore I take back the above part of the said article, and I feel very sorry for making the mistake. Seven per cent. is legal in Illinois.

Eureka, Ill.

### "BE YE SEPARATE"

By P. Hostetler.

For the Gospel Herald.

**Be separate**—this is the needed cry or call to the true Christians in this our time of unions and unionism. But what or who are we to be separated from, and why? A careful reading of II Cor. 6:14 to the end of chapter will show us that all this part of the chapter belongs together and to this one subject and all of it needs to be considered to rightly understand part of it. Most people will say this means that we are to be separate from the world and worldliness, but most all seem to think it means only the world and worldliness that is outside of the church as though world in the Church was a different thing because of its place or position.

The above named Scripture shows us that we are to be separate from six things or classes. Those who are unclean, those in darkness, unbelievers, idolators, the unrighteous, and devils. These taken together would mean all such who disbelieve God's Word or part of it, or live in any open transgression of God's Word in a willing or wilful way, or, in other words, **live in sin**.

**Yoked**—this means bound together in some society or association, with a binding that necessarily makes the two or more, so bound, go together and be classed together. Now, what society or association do we think was at Corinth that Paul asks the Christians to come out of, or in other words, to break that yoke and be unyoked? Do we think there was a lodge or any kind of a stock company

there in that age? Can we think he meant they were simply too worldly or too much like the world, and would he call that being yoked, and say "Come out." Jesus in His prayer says of His disciples that they are not of the world, because He had called them out of the world and so all these years, no one is, or can be, a Christian until he has been called out of the world, and such are then clean, righteous believers, the temple of God, etc., and have no real communion or fellowship with such as are not yet out of the world. Some may say Paul meant the marriage tie here, but let us notice he says, "Come out," or means break that tie or yoke, and on the marriage question in chapter 7 he says if a believer has an unbeliever and she be pleased to dwell with him they need **not** separate. This does not mean though that the believer has a right to marry an unbeliever. Again, some claim if we are in a church in which some are unbelievers or idolators, etc., it will go with them and do us no harm if we are right; but God says, "Be separate," or "Be not yoked together," with such. This is about the same kind of reasoning as to say, "It does no harm to be conformed to the world, if only the heart is right." God says in this same book, "Put away that wicked person," and "a little leaven leaveneth the whole lump." Would it not be unreasonable to think that if one wicked one must needs be put out to keep pure, but if there are too many such that they can't be put out, then we can keep them in and still remain unleavened and pure?

It is true that all churches, as well as all individuals, have faults, imperfections; but there is a vast difference between the one who lives in sin or sins willingly and the one who does it unknown or through weakness. Come out and be separate from all unrighteousness or the six classes named, but do not forget that this implies (as well as many other Scriptures teach) that we **shall be yoked** and be in communion and fellowship with the believers and righteous.

East Lynne, Mo.

### SUBMISSION

By Alice H. Nissley.

For the Gospel Herald.

"Submit yourselves unto God. Resist the devil and he will flee from you"

Submission means the act of yielding obedience. God asks submission of us for a wise purpose. Every way contrived by human nature would

lead us to ruin. Therefore God puts out "danger signals" all along the way. Do we take them as warnings for us individually? Does not the notice, "Stop! Look! Listen!" at a railroad crossing make us cautious? That is God's purpose with His "signals."

In the example of Eve we see the outcome of parleying with Satan, of following the lust of the eye and the pride of life. When our eyes are fixed on Jesus and we fully trust Him Satan cannot sidetrack us. "Turn away thine eyes from beholding vanity" (Psa. 119:37). Lot suffered for coveting earthly riches. He lost his influence, earthly possessions and part of his family. "Covet earnestly the best gifts" (I Cor. 12:31). Jacob suffered because of deception. "Deliver my soul, O Lord, from lying lips, and a deceitful tongue" (Psa. 120:2). "Whatsoever a man soweth that shall he also reap" (Gal. 6:7). Miriam suffered because of envy and jealousy which caused her to speak against Moses, God's prophet. "Touch not mine anointed and do my prophets no harm" (I Chron. 16:22). "The Lord saveth his anointed" (Psa. 20:6).

Moses smote the rock twice when he was told to only speak to it. The result was he and Aaron could not enter the promised land. "I have caused thee to see it with thine eyes, but thou shalt not go over thither" (Deut. 34:4). Luke tells us to "Remember Lot's wife." She only looked back at Sodom and became a pillar of salt. John the Revelator says. "Woe to the inhabitants of the earth and the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." That shows to us with what we have to contend. We find many "woes" and "beware" in the Bible. Do we grasp their meaning? Do we watch and pray that these "danger signals" may cause us to be on our guard and that these woes may not be placed upon us? Jesus invites us to look unto Him, come unto Him, meditate upon Him, talk with Him, live for Him and be prepared to meet Him when He comes. God's Word should be carefully read and obeyed. When we taste of God's goodness and love we will delight in His law. We will become submissive and realize blessings that would not otherwise come. When we are stubborn or rebellious we are not resisting the devil, but we fall from grace every time. We are to profit by the lives and experiences of others. The question now comes to each one of us.

After knowing all these things, are we willing to be consistent or in-



consistent, submissive or rebellious? When people differ from us let us remember God knows which one is right. May our lives be such that He can make the wrong right. Arguing is no spiritual profit. We need to be humble and prayerful. When in close touch with God He can work to a better advantage through us and many more be benefited. When God is our satisfying portion we will obey Him. To know Him means more than to merely know His Word. The better acquainted we become with our blessed Lord and Master the more we try to please Him. To obey when it suits is a hard road to travel. The more we give up in His name the happier we will be. May we aim to perfection. God expects it of us; but to meet His approval we are to take His "Way" or the "way of the cross." Can we sing in truth—

"Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord Thy love at last has conquered,  
None of self; but all of Thee."

Lancaster, Pa.

### THE MODEL PRAYER

Luke 11:1-4; Matt. 6:9-13

By Ira J. Lapp.

For the Gospel Herald.

Because of the unbroken association with the Savior the disciples had no doubt discovered the connection between His public life in which He made the blind to see and the lame to walk, in which He cleansed the lepers, unstopped the ears of the deaf, raised the dead to life and preached good tidings to the poor—and His life of private devotion, His custom of resorting to the quiet vale and the solitude of the mountain for prayer.

So because of this they desired to be enrolled in the school of prayer, and in accordance came to the great Teacher with the request, "Lord, teach us to pray" (Luke 11:1.) There should be enwrought in the texture of every Christian being this same longing to tarry at His feet and be trained in the work of intercession.

Andrew Murray says, "At first there is no work that appears so simple; later on, none that is more difficult and the confession is forced from us, 'Lord, teach us to pray.'"

Christ is a competent instructor. His teaching is standard because He was tempted and tried as we (Heb. 5:15). He mastered it while traveling over His rough and thorny pathway on earth, conceived while agonizing over the sins of the world.

"Lord, teach us to pray." And we have that great prayer on record

which He taught His disciples at this time. In construction it is so simple that a child can lisp it and yet so profound that the most cultured and scholarly can study with profit.

Correctly is it spoken of as "the model prayer;" for it expresses all of our needs, both temporal and spiritual. It is a prayer of thanksgiving, petition and acknowledgment. Not in all literature is there recorded a prayer more complete. Surely no other than a Divine Power could have brought such a prayer into composition.

The central thread of the whole prayer is primarily for God and secondary for us. It is a prayer in which we recognize our Lord's power and glory and send seven petitions to our heavenly Father.

We express our desires for the coming of the Kingdom (V. 10) which is the one great event on which the revelation of the Father's glory, the blessedness of His children, and the salvation of the world depends.

We are therein taught some of the fundamental principles necessary for a successful prayerlife, i. e., "Forgive us our debts, as we forgive those indebted to us" (V. 12), which clearly teaches that we must have a forgiving spirit before our requests for pardon will be recognized. Ponder and meditate over it and permit it to give expression to your devotional nature.

McPherson, Kans.

### JACOB N. BRUBACHER

#### A Brief Sketch

By a Co-laborer.

For the Gospel Herald.

In the death of our beloved bishop a link was broken that has helped to bind together three generations of the past and present, and countless generations of the future.

While visiting him during the last days of his sickness he related how different ones had called to see him and named many of them. Among them were those with whom he labored, shared trials and sacrifices, and consequently they occupied a warm place in his heart and memory, and he gave every evidence that he sincerely loved them. But among the visitors mentioned were two little boys. He pointed to the place where they had stood, then words ceased. He could tell us about his warmest friends without any deep emotion, but when referring to those children, how different! They touched the depth of his emotion. Just what he saw in them we do not know, but in part we gathered it piecemeal from many of his sermons when he spoke

of them as the only hope of the Church and without whom the Gospel work on earth would soon begin to gradually cease and finally end altogether. He would also frequently refer to the truth expressed in the adage: "The child is father of the man," and when he beheld the open countenance of the children, pure, holy and not yet stained and disfigured by sin, and often saw their upturned faces beaming with thankfulness and gratitude because of a simple gift received, he was filled with hope and stirred with emotion. Often would he plead with the boys and girls, the youths and maidens, that they might retain that childlike simplicity that they might not only retain their power in the world but also increase it.

As a minister of the Gospel we have lost one who shunned not to "declare the whole Gospel" to a degree of faithfulness so that we as a Church cannot help but feel our loss. As a watchman upon the walls of Zion he was zealous and untiring. He saw and warned with certain sound against the deceptiveness of intemperance. His words were always and everywhere against the demon, drink. He advocated that every Christian should bear with him a marked separation from this evil.

As a watchman he also saw that the world was intoxicated by other things than wine, and many times lamented the fact that many, who professed to be followers of the meek and lowly Savior, were going where the world goes, talking as the world talks, appearing as the world appears, and doing as the world does, and that even our own Church in our own district was losing the marks of separation not only in dress and demeanor, but in walk, talk, methods of business, in the home life, inordinate affections, etc. Everything that the Word warns against he taught, whether popular or not.

He was very much concerned about the welfare of the Church, that "the faith which was once delivered unto the saints" not only be taught but perpetuated. During our last visit he expressed himself as being confident that the good work would go on. He felt that the laborers were understanding each other better and were trying to labor together in love, for which he said we ought to be thankful to the Lord. His prayer was that it may thus continue and the bonds of love be strengthened until the power of darkness be successfully resisted.

Thus when we think of his sterling qualities and untiring efforts we feel our loss. When we think of his trials, labors, sufferings, and persecutions



we think of his gain. So it is not our portion to cast our eyes downward toward the earth, but with faith in God the Father, His Son, our Advocate, we turn from the sepulchre unto our work in the vineyard of the Lord, thankful for our brother's life and example, believing that with God all things are possible. Therefore let our united prayers be that a double portion of His Spirit may fall upon those who shall take up his mantle.

Mt. Joy, Pa.

### WHY HE YIELDED

The following testimony was given by a convert at a meeting: "Last night when I was about to retire my little three-year-old girl who was awake, said to me, 'Papa, don't you say your prayers?' I told her lightly that mamma did the praying for both of us. Soon she said, 'Papa, don't you know how to pray?' I said thoughtlessly, 'No.' In a moment she was by my bedside, saying, 'Poor papa, I will teach you how to pray.' With all my excuses she would not sleep until I arose, and kneeling by her side repeated after her, 'Now I lay me down to sleep.' Then she went back to her bed, and in a few moments was in the land of dreams. I didn't sleep that night. God had spoken to me through my baby girl and I felt that if I die before I waked my soul was lost. All this day I have been miserable, but tonight I have found peace. I expect to pray that little prayer with my child tonight, knowing that living or dying I am the Lord's.—Selected.

### THE MINISTRY AND THE CHURCH

And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of man, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Eph. 4:11-16.

### CORRESPONDENCE

(Continued from page 473.)

the near future and expect Bro. Lapp of Iowa to be with us. We ask all the readers to pray for the work at this place, that it may be carried on in a way that will please God and souls may be won for Christ.

Aunt Belle McCully (a neighbor of ours whom many of the readers know), died Oct. 9, and was buried Oct. 10. Funeral services were held at the Presbyterian Church of which she was a member.

The Lord has been blessing us with beautiful showers of rain in the last few weeks for which we are thankful. We wish God's blessings to all.

Barbara Detwiler.

Oct. 15, 1913.

### Inman, Kans.

Dear Herald Readers, Greeting:—On Sept. 27 the brotherhood at this place held their inquiry meeting, at which time seventy-eight expressed peace and a desire to commune. The time for communion was set for Oct. 12, at which time Bro. D. H. Bender was with us to officiate in the communion.

A number from this place have gone to the conference at Jet, Okla. We wish them a profitable time. We expect to hold a Bible conference at this place sometime during the coming winter, the time has not been decided.

Cor.

Oct. 15, 1913.

### Alto, Mich.

Greeting to all Herald Readers:—The Bowne Mennonite Church could once more enjoy a feast of good things. Last week was the Church Conference and on Sunday, Oct. 12, communion was held. A number of the brethren and sisters from Indiana and Pennsylvania that attended the conference remained over Sunday and communed with us. It was a real pleasure to meet so many brethren and sisters from different congregations and worship together. May these meetings long be remembered and strengthen our souls so we can all meet in heaven.

S. J. Speicher.

Oct. 16, 1913.

### Jet, Okla.

Dear Herald Readers, Greeting in His Name who said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled":—In accordance to previous an-

nouncements, the Kansas and Nebraska conference convened at the Milan Valley Church, near Jet, Okla., on Tuesday morning, Oct. 14. Each incoming train brought a number of brethren and sisters whose object was to help and be helped in the conference. Others coming in daily have increased the number to more than one hundred and twenty at present, who are giving out and drinking in the water of life. The work of the first two sessions was relative to the work of the mission board. After the business of the board was disposed of, some missionary subjects were discussed, which were very practical because they dealt with the work of the board and the home field. Many practical truths and suggestions were brought to mind, which can not but be helpful if carried out by those present.

Tuesday evening and Wednesday was given to the Sunday school work. This work was marked by spirited discussions on the subjects, and we are especially glad for the feeling of love manifested throughout the sessions. Today the church conference is in session. Thirty-one bishops, ministers and deacons answered to the roll call and testified that they believed in the doctrines and teachings of the Mennonite Church, and declared their determination to stand by it both by teaching and practice. God grant that an influence may go out through this conference district and even go into other fields and accomplish much good to the honor and glory of our dear Lord and Master.

Joe C. Driver.

Oct. 16, 1913.

### Parnell, Iowa

Dear Herald Readers:—Bro. Jacob Zimmerman of Oklahoma, who has been visiting the churches of Iowa, arrived here Sept. 23, and preached at Daytonville that night, and at the West Union Church on the evenings of Sept. 24 to 26. Owing to the threatening rain only a few were present the first night at the West Union Church. His visit was much appreciated. From here he went to the East Union congregation where he preached on Saturday and Sunday evenings. On Sunday morning the brother preached for Lower Deer Creek congregation. May God bless the labors of the brother. We are now looking forward to the coming General Conference, when we expect visits from ministering brethren from other churches.

D. B. King.

Oct. 17, 1913.



## REPORT

Of the Seventeenth Annual Sunday School Union Held at the Bethel Church, West Liberty, Ohio, Oct. 11 and 12, 1913

For the Gospel Herald.

## Friday Evening

**The Religion that Satisfies (Psa. 16:11).** Sadie Troyer, C. H. Byler.

There are many religions existing today. The Christian religion is the only one that satisfies. It is free for all; lasts through eternity; cost the life-blood of Jesus. It brings happiness, love, and unity to the home circle. It comforts in death.

We get this religion which satisfies alone through faith in Jesus. If we have a religion that does not satisfy God, it will not long satisfy us.

## Saturday Morning

**What is the Relation of the Sunday School to the Church?** J. Y. King.

The Sunday school is to the Church what the fruit is to the tree. A church that has no Sunday school is on its way to the cemetery.

**From a Bible Point of View, What Service is Required of Me?** Nellie A. Yoder, Herman Hartzler, Joe Smucker.

Our gifts differ, but some duties are common to all. Every Christian is required to live a life of prayer, to shine for Him, and to stand boldly for the principles of the Bible. Our very best is required of us. As followers of Him we should be active in doing those things which we think Christ would be doing if He were here.

## Saturday Afternoon

A very interesting Children's Meeting was conducted by Golda Yoder. By object lessons and stories she brought out that: Faith is the Christian's banner; that "all things work together for good to them that love God," and that "whatsoever a man soweth, that shall be also reap."

**A Half Century of Sunday School Work.** D. S. Yoder.

The first permanent Sunday school was organized in Logan Co., O., fifty years ago. There was much opposition at first. Until the year 1881 church services were held at one place in the forenoon and Sunday school at another place in the afternoon. In 1890 the first general Sunday School Conference was held at the Clinton Church in Indiana, in which Ohio, Indiana, Illinois, Virginia, and Pennsylvania were represented. Three years later the State Sunday School Conference was started, and in 1896 the Sunday school union was started.

**The Boy and the Father.** J. S. Kanagy, A. I. Yoder.

The duty of the father is to train up a child in the way he should go. If he wants his boy to have good habits, the father himself must have good habits. He must live in the home that the boy may see that his father is not only interested in the things of time. The boy needs to hear his father pray. Firmness and sternness, with kindness, on the part of the father is necessary. It is the boy's duty to honor and respect his father.

An offering of \$58.55 was taken.

Maud Byler, Sec.

Admonish your friends privately, but praise them openly.—Publius Syrus

## REPORT

Of the Wayne, Stark and Medina Sunday School and Young People's Meeting Conference Held at the Orrville Mennonite Church, Oct. 11

For the Gospel Herald.

Devotional services, David Hostetler. Organization: Mods., N. A. Lind, J. W. Kropf; Chors., D. D. Hartzler, Geo. Hostetler, Martin Moser; Secys., D. H. Horst, Jesse Smucker; Committee on Resolutions, D. D. Hartzler, C. N. Amstutz, G. M. Hostetler.

**Y. P. B. M. Organization—(a) What should it consist of?** D. D. Hartzler.

We must first feel the need of an officer, then find a man to supply that need. Organization should be simple, but effective.

**(b) How should Officers be Chosen?** R. A. Gregory.

The ministers together with the superintendents might form a committee on nominations.

**The Value of Promptness.** David Schneck, Emma Rohrer.

Promptness at services is an index of our interest in the work. We can be prompt in business and the King's business is of far greater importance.

**Every Churchmember in Sunday School.** E. F. Hartzler.

By being indifferent and disinterested we are a stumbling block to the unsaved, causing them to think there isn't much in religion. Parents should cultivate regular attendance in their children by spending some time with them in going over the lesson.

Closing prayer by C. N. Amstutz.

## Afternoon

**Children's Meeting,** conducted by Mrs. I. W. Royer.

Dora Wenger also gave a very good illustrative talk.

**How Better Our Rural Conditions?** Samuel Detweiler, Rebecca Shank.

There are, on the average, ten closed churches for each county in Ohio. Indifference, irregular meetings, ineffective pastors, and amusements are given as some causes for this condition. Many of our larger congregations should send young men to assist in weak places. Mission Sunday schools should be organized by the authority of the Church. We see the conditions—we have the material, why hesitate?

The text, **I Cor. 10:12**, was ably discussed by Aaron Eberly, C. N. Amstutz, and I. W. Royer. Many helpful points being brought out.

Collection amounting to \$36.50, after deducting expenses, sent to Youngstown in behalf of Sister Devitt.

## Resolutions Adopted

Inasmuch as we, a Sunday school conference, see the need of better work, more regular attendance, services at each church every Sunday, and a better representation at this semi-annual meeting; be it Resolved, That we as superintendents and ministers counsel together and make united effort to better these conditions.

Inasmuch as we see the need of more workers in our rural districts; be it resolved, That we as Sunday school workers appeal to the ministers to take steps to supply these needs.

Inasmuch as we, a Sunday school conference, feel the great need of promptness, be it resolved, That we put a more united stress on its value.

In the evening some time was spent in

song service and open conference work, after which a number of special subjects were conducted by P. R. Lantz. Special emphasis was placed upon the value of the family altar in each home.

The interest was good, the attendance large. May the many thoughts presented be put into practice.

Secretaries.

## SPECIAL BIBLE TERM

The Special Bible Term at Goshen College will open on Dec. 29 and continue to Jan. 23. For certain reasons we have decided to hold this special term after the Holidays this year rather than previous. It will be convenient also for those taking this course, if they so decide, to continue the regular course indefinitely.

The following courses will be given this year:

## DESCRIPTION OF COURSES

J. E. Hartzler, President

**Sunday School Methods.** This course is designed to aid teachers and prospective teachers, to more efficiently meet the needs and demands of modern Sunday school teaching. A careful study will be made of the questions of childhood and adolescence, methods, attention, interest and like questions which continually confront the Sunday school teacher.

**Christian Doctrine.** No one is Biblically educated who does not have a working knowledge of the fundamental Christian Doctrines. In this course such subjects as, God, Christ, Holy Spirit, Man, Sin, Atonement and others will be given special consideration. The work will be given in outline form.

P. E. Whitmer, Dean

**Sunday School Lessons for 1914** take up the closing half of the life of Christ. Emphasis will be placed on the closing years of Christ's life as found in the Synoptic Gospels. We aim to lead the class in these studies in such a way as to make more efficient Sunday school workers.

J. S. Hartzler

**Bible Geography.** This course will be given with a view of making more clear in the mind of the student many portions of the Scriptures by showing the geographical relations, the customs of the people, and the government of the countries in which the events took place. This work will be supplemented by curios, pictures and observations direct from those countries.

**Church History.** In this course the history of the Christian Church is studied to the time of Menno Simons after which the history of Mennonites is studied as carefully as the short time will allow. Students desiring to take this course should bring with them any works on Church History which they may have as they will find occasion to use them. Hartzler's and Kauffman's Church History will be used as a text.

I. R. Detweiler.

**Acts of the Apostles.** A thorough knowledge of the Acts of the Apostles is essential to a real understanding of the New Testament. It is studied as a connecting link between the Gospels and the Epistles. It is the application of Christ's message to the practical problems of life. It prepares the student for a large appreciation of the Epistles, Church History and Missions.



**E. S. Hallman**

**Personal Work.** The aim of this course is to consider the principle features of personal work as well as answer many questions which arise in the various experiences of personal workers in the Sunday school and Evangelistic meetings, in their endeavor to win the lost to Christ.

**M. C. Lehman**

**Missions.** A few lessons will be given showing the Biblical ground for missions in general and the larger part of the remaining time will be devoted to India. Brief outlines on the history and development of Hindu society, the fruits of Hinduism, history of missions in India, the future outlook for India, etc. The course will be given with the aim of deepening our interests in the Lord's work in that dark land.

**A. S. Ebersole**

**Music.** The teaching of sacred music will consist of a number of practical lessons in the interpretations of the words and music of our best hymns and how to teach them.

Considerable attention will be given to the chorister and his problems.

Methods of class work will consist in an outline of a series of twelve singing class lessons and a general explanation of them.

**EXPENSES**

Tuition for the term -----	\$5.00
Board, per week -----	2.25
Rooms (heat, light and washing), per week -----	1.00
Free Tuition to Ministers, Deacons, and Missionaries	

## Married

**Kreider—Miller.**—Oct. 9, 1913, Bro. Ammon Kreider and Sister Elizabeth Miller of Bainbridge, Pa., were united in holy matrimony at the home of the bride, Bro. John G. Ebersole officiating. May the blessing of God be with them.

**Hilty—Showalter.**—On Sept. 30, 1913, at the Nampa Home Mission, Bro. George B. Hilty and Sister Hannah E. Showalter were united in holy matrimony, Bishop David Hilty, father of the groom, officiating. May their new relation prove a happy and useful life for the Master.

## Obituary

**Hershberger.**—Josiah Hershberger of Boswell, Pa., was born Dec. 11, 1839; died Oct. 6, 1913; aged 73 y. 9 m. 25 d. He was a member of the Reformed Church. Funeral services were conducted at the Thomas Mennonite Church. Interment in adjoining cemetery, by — Miller and L. A. Blough. Text, Heb. 4:9.

**Gindlesberger.**—Rebecca Alice, wife of Levi Gindlesberger, of near Boswell, Pa., was born Oct. 31, 1867; died Sept. 8, 1913; aged 45 y. 10 m. 7 d. She is survived by her husband, 4 sons, 4 daughters, 2 grandchildren, father, step-mother, 3 brothers, 4 sisters. One son and 3 daughters preceded her to the spirit world. She was a faithful member of the Baptist Church for about 26 years. Funeral services were conducted at the Baptist Church by L. A. Blough and James Saylor.

**Shoemaker.**—Dianah Shoemaker, widow of Adam Shoemaker, departed this life Oct. 8, 1913, at the home of her near relative, Edward Lamb at Sparkling Springs, Va. She was one among the first to unite with the Mennonite Church in what is now called the Gospel Hill congregation in the mountain section of Hopkins Gap. Funeral held from the new church at that place on the 9th by Christian Good. Peace to her memory.

**Detweiler.**—Mary, wife of Christian Detweiler, was born in France, Feb. 4, 1830; came to America, May, 1859, locating in Peoria, Ill.; died in Seward Co., Nebr., Sept. 2, 1913; aged 83 y. 6 m. 29 d. To this union were born 6 children, 3 sons and 3 daughters. Three sons and a daughter remain to mourn her death, the husband and 2 daughters having preceded her to the spirit world. She leaves also 36 grandchildren and 6 great-grandchildren to mourn her departure.

**Conrad.**—Hilda Louise Conrad was born near Cutcheon, Mich., July 20, 1903; died at the same place Sept. 23, 1913; aged 10 y. 2 m. 3 d. Death was caused by infection pneumatic fever and blood poisoning. She was sick only one week, but suffered intensely. She leaves to mourn her departure, father, mother, 2 brothers, 2 sisters, and many relatives and friends. These feel their loss very keenly but realize that their loss is her gain; for the Savior has said, "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven." Funeral services were conducted at the Whitehead Church near New Paris, Ind., Sept. 26, 1913, by J. W. Christophel. Text, Luke 18:16.

**Bishop.**—Elizabeth, widow of the late Jacob Bishop, departed this life at the home of her son-in-law, I. Frank Swartz, in Blooming Glen, Pa., where she had been an invalid for three and one half years. She endured with patience. She died Aug. 6, 1913; aged 88 y. 4 m. 2 d. She is survived by 7 children, 18 grandchildren, 31 great-grandchildren, and 6 great-great-grandchildren. From her early years she was a faithful member of the Mennonite Church and remained faithful to the end. May the sustaining grace of God be sufficient to guide us all, that when the "roll is called up yonder" we may answer to the call.

Funeral services were held at Blooming Glen, conducted at the house by Bros. A. N. Freed and J. Rush; at the meeting house by Bros. J. J. Clemmens and John F. Funk of Elkhart, Ind. Text, Phil. 1:21.

**Kreider.**—Bro. George Kreider was born Sept. 5, 1841, in Lancaster Co., Pa.; died Oct. 8, 1913; aged 72 y. 1 m. 3 d. He was confined to his bed about 5 weeks which he bore without complaint. He loved to be alone much of his time. He would tell us he would soon be better, yet he realized he was still getting weaker, and told us in his last days he would not get well. When asked if he was afraid to die he said, No. He was a member of the Mennonite Church for more than 30 years. Besides his wife, Anna, 8 children survive, all of whom are in the Master's service. His oldest son is a bishop at Palymra, Mo. Funeral services were conducted by C. M. Brackbill, John B. Senger and Jacob Mellinger. Texts, Rom. 8:2, Psa. 116:15. Interment in Paradise Cemetery.

We miss thee from our home dear father,  
We miss thee from thy place.  
Oh how peaceful, mild, and calm  
He looked like sleeping when he died.  
A daughter.

**Brunk.**—Susanna Hartman Brunk, wife of Bro. Samuel Brunk, was born Dec. 13, 1843; died at their home near Harrisonburg, Va., of pulmonary trouble following an attack of la grippe, Oct. 12, 1913.

She was a daughter of the late David and Elizabeth Hartman, and by direct lineage on the maternal side was a granddaughter of Bishop Peter Burkholder. Her Christian life began in early years, being baptized and received to membership with the Mennonite Church in her sixteenth year—while the date of her marriage to Samuel Brunk was April 21, 1864.

March 19, 1889, she was called to the office of deaconess by her home congregation (Weavers') and from the date of the organization of the Sister's Aid Society on Mar. 21, 1908, she became its director as well as one of its most active promoters. In her work as deaconess she was active and faithful in visiting the sick and relieving the distressed and needy of her own sex.

She leaves a sorrowing husband, one son, John D., of Goshen, Ind., and one daughter, Annie E., at home; two brothers, P. S. Hartman of Harrisonburg, Va., and D. B. Hartman of Canal Dover, O., and two sisters, Elizabeth Hartman Brunk and Lydia Hartman.

Funeral services from Weaver's Church on the 14th, where a large concourse of relatives and friends assembled to pay a last tribute of respect. Scriptural readings and text by J. E. Suter and L. J. Heatwole, Psa. 90.—Text, Psa. 17:15.

**Brubacher.**—Bishop Jacob N. Brubacher was born July 25, 1838; died Oct. 9, 1913, of uraemia, at the residence of his son-in-law, Christian G. Brenneman, about two miles east of Mount Joy, Pa., on the place he was born. He was confined to bed only 13 days, having enjoyed apparently rugged good health and had not been sick for over 52 years. Always active in the work of the ministry, even almost to the last, having preached his last sermon at the Philadelphia Mission on Sept. 21.

He was ordained to the ministry June, 1865, and to the office of bishop on Dec. 25, 1867, and became senior and presiding bishop of Lancaster Conference about 25 years ago. When he was first ordained he preached only in the German language, but soon responded to the many appeals for English preaching on funeral and other occasions and in that line of work was called far and near and soon became well and favorably known as an able preacher of the Gospel and a strong and earnest exponent of the simple life. He was a man of strong convictions and always stood firmly for the preservation of the purity and simplicity in doctrine and practice of the confession of faith as taught in the Scriptures and advocated and upheld by the forefathers. In his position as moderator of our Conference he wielded a strong influence by his staunch integrity of principle. Order, God's first law, was a prominent characteristic of his life and work.

A pioneer in Sunday school work, he organized a German Sunday school in a nearby school house in the early sixties, but dropped the work when he was ordained to the ministry, partly on account of his ministerial duties and the fact that

(Continued on next page.)



## Items and Comments

The famous impeachment trial of Governor Sulzer of New York resulted in his removal from office. The whole is another illustration of how politics looks when turned inside out.

Great Britain, like the United States, has its Japanese question, as the inhabitants of British Columbia are as hostile to Japanese immigration as are the inhabitants of California and other Pacific coast states. An effort is being made to acquaint the power that be in Great Britain of the real situation and to secure the consent of the empire to the policy of excluding Japanese from British Columbia.

The latest statistics of the Dutch Reformed Church, taken from the statistical tables of the Minutes of the General Synod of the Dutch Reformed Church for 1913, show a net addition to the membership of the Church of 4,668. The total membership now is 143,000. There are 707 churches, 774 ministers, 123,000 names enrolled in the Sunday schools. There was received for all purposes the last year, \$2,198,903, of which \$509,399 is for benevolent purposes.—Reformed Church Messenger.

Events in Mexico during the past week have been such as to give to lovers of peace deep concern for the welfare of that country. Provisional President Huerta gave to the civilized world a fresh exhibition of his recklessness when he imprisoned the Mexican Congress because they refused to sanction his policies, and followed this by suspending the Constitution and declaring himself dictator of Mexico. When an unhappy nation falls into such hands, most anything can be expected. It is a most splendid illustration of the folly of militarism.

The past few weeks have been remarkable for the number of great accidents and disasters from different portions of the globe. The sinking of the "Volturno" in the North Atlantic east of Newfoundland, in which 136 lives were lost was the greatest accident of the kind since the sinking of the "Titanic," and is still occupying a prominent place in the public mind. The terrible mine disaster near Cardiff, Wales, in which several hundred miners were entombed alive gives fresh evidence of the dangers attending that occupation. Next we hear of the explosion of Count Zeppelin's latest airship, which explosion occurred Oct. 16, near Berlin, Germany, while the famous airship was 3000 feet above the ground. Thirty men were killed by the explosion and dropped to the ground. What next? Such accidents remind us of the uncertainty of life. They should not only teach us the lesson of carefulness with reference to the safety of the body, but also of the soul. They who have made the necessary preparations for the great change can not be hurt by the sinking of a ship or a great explosion in a mine or in the air. For them death means simply a transition to a more glorious realm.

And, having thus chosen our course, let us remember our trust in God and go forward without fear and with manly hearts.—Lincoln.

"The soul, secured in her existence, smiles at the drawn dagger, and defies its point."

(Continued from preceding page.)

at that time many of the brotherhood did not look upon the work with favor.

He was intensely interested in his work, no way too long, no night too dark, nor weather too inclement when duty called. He was the friend of all and was much interested in the young. He would often have companies of them come to his home to sing for him which pleased him so much. During his illness the school children came in and sang for him, which he related with much emotion.

He was often misunderstood, especially along the line of movements in the Church in recent years, but always said he would not think of standing in the way of anything that would work for good.

Of his immediate family there remains only one son. Another son and a daughter preceded him to the grave some years, both leaving families. There are 8 grandchildren and 1 great-grandchild and an only brother, Martin N. Brubaker of Mt. Joy, Pa. His wife died on July 19th, last.

The later years of this aged couple were cheered and made comfortable by Sister Brenneman, who had come into the home in the deceased daughter's place, and especially in their last illness proved by her faithful and devoted service a daughter indeed.

The funeral services were held on the 14th inst at Landisville, Pa. Services conducted at the Mennonite meeting house by Bishops Abram B. Herr, Benj. Weaver and Peter R. Nissley. Bishop Weaver preached the sermon from II Kings 2:12, 13.

An overflow service was conducted in the basement of the same house by Bros. Sanford Landis and John B. Senger. Text, II Tim. 4:6-8.

Another overflow service was held in the Bethel Church, adjoining, by Bros. D. N. Lehman and I. B. Good. Text, Luke 2:29-32.

His remains were laid to rest in the cemetery adjoining, by the side of those of his life companion, who preceded him so lately.

"They loved him most who knew him best."

## MENNONITE GENERAL CONFERENCE

The Mennonite General Conference will be held, D. V., at the East Union Church, three miles north of Kalona, Iowa, beginning Oct. 29, 1913. All delegates are urged to be present, and a cordial invitation is extended to all to attend. Those coming may notify D. J. Fisher, J. B. Yoder, or J. A. Boller, all of Kalona, Iowa. Kalona is located on the Rock Island R. R. Those coming from the East take the Rock Island at Chicago and change at Muscatine; from the South or Southwest via Kansas City, change at Muscatine; from the West via Omaha, take the Rock Island and change at Iowa City; from the North via Cedar Rapids, take the Rock Island to Kalona via Iowa City. An interurban line also connects Cedar Rapids with Iowa City. Telephone service from Iowa City to the church. Any other information regarding the General Conference can be received by writing to D. J. Fisher, Kalona, Iowa.

S. E. Allgyer,  
S. G. Lapp,  
Christian Good,  
Committee.

"She who despises her family's respect has already deserted the virtues that deserved it."

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

**Mattawana, Pa., Nov. 12—** Instructors, J. S. Mast, J. L. Stauffer.

**Cross Roads Church, near Richfield, Pa., Nov. 11-14.** Instructors, I. B. Good, I. W. Royer.

**Glade Church near Bittering, Md., Nov. 14-18, 1913.** Instructors, Abram Metzler, N. H. Mack.

**Springs, Pa., Nov. 24-29, 1913.** Instructors, N. H. Mack, J. S. Hartzler.

**Wideman Church near Markham, Ont., Nov. 25-28, 1913.** Instructors, S. E. Allgyer, A. B. Snyder.

**Diller Church, near Newville, Pa., Dec. 5-7, 1913.** Instructors, J. B. Senger, W. F. Charlton, Daniel Kauffman.

**Pleasant Grove and Thomas Churches near Johnstown, Pa., Dec. 5-14, 1913.** Instructors, J. S. Shoemaker, Abram Metzler.

## ANNOUNCEMENT

A special meeting of the Sewing Circles of Lancaster County will be held at the Vine St. Mission, Lancaster, Pa., Tuesday, Oct. 21, for the purpose of sewing carpet rags for the benefit of the Welsh Mountain Mission. The Superintendent would like to see all of the circles represented.

Every one attending is requested to provide their own lunch.

Secretary.

"Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, OCTOBER 30, 1913

No. 31

## EDITORIAL

"For I have learned, in whatsoever state I am, therewith to be content."

This number of the Gospel Herald contains an unusual number of reports. Quite a number of important matters are treated in these reports and it is hoped that they may be read with interest.—R.

If you are seeking for the larger life you will find the secret presented in II Cor. 6:13-18. Expansion worldward unfits a man to expand heavenward. "No man that warreth entangleth himself with the affairs of this life."

By the time this reaches the eye of the reader the General Conference will be in the midst of its labors at Kalona, Iowa. There are a number of questions of more than ordinary importance before that body. Many were the prayers that went up in behalf of the work of General Conference before that body convened and now, while the work is going on, let those who are not privileged to be present help the work along by joining the workers assembled at the throne of grace.

The minister who answered the question as to what his occupation was by saying, "My work is to preach the Gospel—I farm for a living," gave a most happy description of his calling. Whether farmers, merchants, doctors, teachers, mechanics, or any other kind of laborers, we should never forget that our main business in life is to serve the Lord. Under no circumstances should our business or business methods be such as to interfere with this service. Whether our position in the Church be that of a minister, deacon, missionary, teacher, or other form of ser-

vice, we should never forget that we are the servants of the Lord, which service should be rendered, "not for filthy lucre, but of a ready mind."

Quoting Scripture accurately is something that should receive more attention than it does. We feel safe in saying that fully three-fourths of the scripture quotations sent to this office are inaccurate. The same is true of the quotations heard from the pulpit. If you would know your defects along this line, try this experience: Sit down and write from memory ten of the most familiar texts in the Bible. Then get your Bible and see how many of them were quoted accurately, word for word, from beginning to end. Possibly the most familiar passages in the Bible are the ten commandments, the twenty-third psalm, and the Lord's prayer. We venture the assertion that not one Bible student out of twenty-five can repeat them word for word without an error. Try it.

**The Benevolent Impulse.**—As we write this we are seated in the Illinois Central Depot, Chicago, where we expect to board the next train for Manson, Iowa. We have just taken a leisurely stroll from the Pennsylvania Depot, a distance of nearly two miles, having had plenty of time for observation and meditation. One of the things which impresses us is the fact that nearly everybody seems to be in a hurry. Surely this is a busy age. At both depots the crowds are thronging in and out, or people seated or standing, busy reading or talking. Along the way the people were rushing hither and thither, going in and out at the numerous business houses of endless description and variety.

For every action there is a motive. We never move unless there is a

motive that drives us to it. All motives dormant, and we keep still. The question naturally presents itself, What is the motive power that drives these people to do what they do, that moves the crowds? If we read faces aright, we believe that we are safe in saying that the motives are varied. Some are chasing after the dollar, others in search of pleasure, others after something to eat, others after something to drink, others on a visit to some friends or relatives, others on a mission of mercy, others bearing the message of salvation to the lost.

\* \* \*

Our mind wanders on. What motives prompt your movements about your home or on your travels? Are you moved by selfish or by benevolent impulses? Is it yourself or others that you are trying to help? In which do you take the greater delight, in spending money on yourself or upon others? Whose happiness are you seeking, your own or others? Are you in the world for what you get out of it, or for what you can put into it? When a sacrifice must be made, are you inclined to make it yourself or to demand it from others? In doing good to others, is it a free gift or do you expect to be paid for it in some way at some time? If in all these things you live for the good of others, trusting God to care for you as you give your service to humanity, you are taking the course which not only promotes the happiness and well being of others but which also enriches your soul and brings heaven's smiles upon you.

\* \* \*

It was this benevolent impulse that prompted our Savior in all He did. He left His home in glory, that the world might know the way of life. He left the carpenter's bench that He might be about His Fathers' business. He denied wealth and honor, that the

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blessings to others might be the greater and that the glory of the Father might not be dimmed in the shadow of His own glory. He laid down His life and suffered the indescribable horrors of the cross that others through the shedding of His blood might have eternal life. His whole life was one continual sacrifice for the good of humanity. He left us an example, "that we should follow in His steps."

\* \* \*

Let no one get the perverted idea that it is wrong to seek the comfort of the body or to provide for our own. Our Savior never taught anything like it, but He frequently sought rest and solitude. Peter, at least, had a house of his own, and Paul emphatically condemns the man who neglects to provide for his own. The Bible teaches industry and frugality, admonishing us not to be "slothful in business." But even this should be used for the good of others, not for self-aggrandizement. When it came to a question between taking needed rest and comfort and extending a helping hand to others, Christ invariably denied self that others might be helped. Here is the secret of true service. Let your business, your home life, your social life, your every phase of stewardship, be devoted to the glory of God and the good of fellowmen, and the promise is that "all these (necessary) things shall be added unto you."

\* \* \*

If we wanted to be selfish, we could find no more profitable way of living than to be guided wholly by this benevolent impulse. God is the most generous pay-master there is. "An hundred fold" is the promise. "I will never leave thee nor forsake thee," is a promise that is as sure as it is precious. The satisfaction there is in serving others, the happiness that comes from making others happy, the blessed experience of walking in the fellowship of God and of saints, and finally the riches of eternal glory offered as a reward at "the resurrection of the just," are immeasurably beyond anything which a life of selfishness can bring. But we need not bother ourselves about that phase of the subject. Indeed, if that were our motive all the rewards of goodness would be lost. "Verily, they have their reward," says our Savior concerning the hypocrites who make a show of piety and of goodness for the honor it brings. If we are faithful in living for the glory of God and the good of fellow men, God will take care of rewards. Let us trust Him, praise Him, worship Him, glorify Him, and press on.

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### HENCEFORTH

Henceforth, O my Redeemer,  
I would extol Thy name,  
By whom the glorious tidings  
Of full salvation came.  
O, wonderful redemption!  
Thy blood the ransom paid!  
To Thee be endless glory,  
Whose honors ne'er shall fade.

O Savior, Shepherd, Leader,  
Redeemer, Teacher, Friend,  
As pass earth's fleeting moments,  
Fain would I comprehend,  
With all Thy ransomed people,  
Thy soul-transforming grace;  
Until I hear the summons  
To meet Thee face to face."

—Selected.

### THE DEITY OF CHRIST

The doctrine of the essential deity of Christ is clearly taught in the Holy Scriptures. We have wondered what our Unitarian brethren expect to gain by attempting to rob the Lord Jesus of His divine nature. Where is the comfort in such a belief? If their doctrine were true, we should feel like "weeping Mary" at the empty sepulchre: "They have taken away my Lord, and I know not where they have laid him." To make Jesus merely a man would leave the world without a Savior. The consistent Christian has no other alternative but to hold a firm belief in the deity of Christ. But what does the Bible say on this subject? "In the beginning was the Word, and the Word was with God, and the Word was God;" "God was made manifest in the flesh;" "This is the true God;" "They shall call his name Emmanuel, which is God with us." The evangelical prophet says: "Unto us a child is born; unto us a son is given; the government shall be upon his shoulder, his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace." When Philip said to Jesus, "Lord, show us the Father and it sufficeth us," Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." All the attributes that belong to the Almighty are ascribed to Jesus.

He is omnipresent. "Where two or three are gathered together in my name, there am I in the midst of them." He is omniscient. "In him dwelleth all the treasures of wisdom and knowledge." He is the only wise God our Savior; he is immutable. "Jesus Christ, the same yesterday, today, and forever." He is omnipotent, the Creator of all things. "All things were made by him, and without him was not anything made that was made." Paul says: "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." And he is before all things, and by him all things consist. He that existed before all things, must have always existed, and therefore must be God. And Christ is "the head of the body, the church; the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell." Again the apostle says, "For in him dwelleth all the fullness of the Godhead bodily." All the fullness of the divine nature could not dwell in any mere human being. And it will not do to say that Jesus had only a delegated power. All things were not only created by Him, but for Him; He made them, and they were His own. The mighty works He performed when on earth proves His essential deity. He is death's conqueror. We hear Him say, "I have power to lay down my life, and I have power to take it again." And we hear Him say to the beloved disciple on the Isle of Patmos, "I am he that liveth, and was dead; and, behold, I am alive forevermore, and have the keys of death and of Hades." The elements of nature are under His control. Storms howl or hurl at His word; lightnings do His bidding, and all hell stands in awe of Him. After a hard day's work, Jesus said to His disciples, "Let us go over to the other side," and as they sailed, a terrific storm came down upon them. The sails were torn, waves rushed in, and their lives were in jeopardy. But Jesus was asleep in the stern, and they awoke Him, saying, "Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still." The waves crouch down at His word, and soon there is not a ripple. His mighty power levels every wave, until the last breaks upon the shore and there is a great calm. And while the disciples say, "How great a man is this, that the wind and the sea obey him; my soul bows to him and



confesses that he is not only man, but my Lord and my God."

Glory be to God! "This God is our God forever and ever: he will be our guide even unto death." Then let our Unitarian friends call us madmen, and ridicule our trusting in His atoning blood. We will worship Jesus Christ as our God and Savior. For upon the foundation of His Godhead the whole superstructure of redemption is raised. If He is not God, His blood has no power to cleanse or save. If you take away the deity of Jesus, and make Him a mere man, I could not trust in His blood any more than I can trust in the blood of Paul, Peter, John, or any of the prophets. Let us use the common sense the Lord has given us, and say: He was man; that He might have blood to shed; He was also God, that that blood might obtain forgiveness and cleansing. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

Dearly beloved, let us hold fast to the doctrine of the deity of our Lord Jesus Christ. Let us love and serve Him until He comes again, when we shall "see him as he is."—The Christian Conservator.

### "THE GREAT HEART OF HUMANITY"

Sel. by J. H. M.

It is popular to present a charming pulpit personality, flatter men on the dignity of human nature, put "Glory Songs" in gramophones and in the mouths of all humanity, and thus ignore or ridicule total depravity. The people are harangued on the rise and progress of mankind, now towering heavenward with sunlit summits. These popular preachers and missionaries expurgate and naturalize the Bible to suit the natural man, and treat the fallen human race as if they were all regenerate and all redeemed.

The golden cup of Babylon has indeed intoxicated Christendom with the dream that religious civilization and "education" will bring in the golden era of the poets. In their sociology, what is new is not true, and what is true is not new.

In a world of sin and sorrow, they are like men who would scrawl a joke on a tombstone, or present "A gilded halo hovering o'er decay." They think that they can destroy the mole, crime, by destroying the cave of ignorance, and they despise belated "Puritans," who do not see "the inherent forces

of human nature" that are "working so rapidly for righteousness, virtue, and purity!" Our splendid materialistic religious civilization, with its Cockney towers, Corinthian columns, Greek porticoes, and Gothic arches must elevate the people into angelic excellence.

Now, there may be forty ways of putting out fire, but shutting the eyes to it is not one of them. The tremendous forces of sin and misery still exist, and no delusive singing expedients or colossal advertising efforts can arrest their progress. We should not desire to dwell in a fool's paradise and look at things as fools do.

Not to regard history is to shut the eyes to facts, and facts which so amply confirm the truth of God's Word.

Cain's Godless civilization was doubtless splendid and optimistic, but its moral corruption was washed out with a deluge. The old civilization of Arabia, Egypt, and Babylon shows that man has great aptitude for moral degeneration, but none for regeneration.

Greece shows that the culture of the intellect in science and art, with an altar to the unknown god, does not sanctify. The immoralities of the chief ruler, Pericles, the chief philosopher, Socrates, and the chief painter, Parnassus, teach the historic lesson. In Oscar Wilde, we have the same lesson discovered and dragged out to show us what "the great heart of humanity" is capable of—after the highest "culture."

Rome excelled in most of those elements of civilization of which we boast, yet her civilization soon became rife and rotten. With her high art and low morals she became the robber of the world. The shaggy vandals of the wilderness that trampled out her polished civilization were more moral than she was.

Paris is the capital of culture and beauty for the world, but the painted harlot of Christendom. There is no incongruity between science and vice, culture and vice. Art is conscienceless, and ready to serve either virtue or vice.

With our own splendid and progressive civilization every vice discovered and every crime tabulated is increasing faster than our population.

Our academic curriculum is becoming somewhat debased in its yearly output. The Bible is proven true in the history of mankind as to human depravity and the only remedy. The Bible photographs the natural heart, and history disolavs it. You may teach political economy, sociology,

and science, raise a flag over school houses, organize trumpery societies, and plant a lily before every Church door, and yet without the Gospel "Narrow Way" remedy, corruption and destruction impends.

We cannot denounce sin in dulcet tones, Sinai does not sing an anthem. We must draw the Sword of the Spirit and smite with its edge.

The old Gospel of Christ, which is "not after man," is the only power that can save sinful and lost men from this present evil age (Gal. 1:4), and preserve them unto the heavenly kingdom.

Sinless angels may only need teaching and object lessons, but sinful men must have atoning blood, and new life and help from heaven. Six thousand years of human history in accordance with the Bible are shot to the muzzle with proofs that man has a totally depraved nature. His achievements have been splendid and his failures stupendous. He has vainly harnessed all the arts and sciences of his chariot wheels for life and "progress." He has vexed himself with thought, wearied himself with toil, built proud empires and capitals, controlled the forces of nature, and conquered his fellowmen on many a bloody field, but he has never been able to cope successfully with the innate force of human depravity. His inventions have become the mechanics of depravity, and his wonderful achievements of civilization have afforded greater facilities for the sin of pride and rebellion against the Bible God. Vice mocks at His statutes and His penology. His kingdoms have been built on blood and guilt, and his national history has been written in the blood of man and tears of woman. His national ethics have been the ethics of the jungle, befitting God's symbols in the wild beasts of prophecy.

China has 50,000 Ralph Waldo Emersons, and India has 100,000 high grade philosophers, but they cannot save men from this present evil age, nor bring to light, life, and immortality. Beware, therefore, "Lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

"For whosoever will be a friend of the world, is the enemy of God!"

Lancaster, Pa.

Touching the commandments of God, we need to realize the importance of keeping them just as God says and not according to the interpretation of men.—Joe C. Driver,



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### THIS I DID FOR THEE

Selected by J. L. Stauffer.

I gave My life for thee;  
My precious blood I shed;  
That thou might'st ransomed be,  
And quickened from the dead.  
I gave My life for thee:  
What hast thou given for Me?

I spent long years for thee  
In weariness and woe,  
That an eternity  
Of joy thou mightest know.  
I spent long years for thee:  
Hast thou spent one for Me?

My Father's home of light,  
My rainbow circled throne.  
I left, for earthly night,  
For wanderings sad and lone.  
I left it all for thee:  
Hast thou left aught for Me?

I suffered much for thee—  
More than tongue can tell—  
Of bitterest agony,  
To rescue thee from hell.  
I suffered much for thee:  
What canst thou bear for Me?

And I have brought to thee,  
Down from My home above,  
Salvation full and free,  
My pardon and My love.  
Great gifts I brought to thee:  
What hast thou brought to Me?

Oh, let thy life be given,  
Thy years for Me be spent;  
World-fetters all be riven,  
And joy with suffering blent.  
Give thou thyself to Me,  
And I will welcome thee.

—F. R. Havergal.

Altoona, Pa.

### FROM OUR MISSION STATIONS

Youngstown, Ohio

(962 W. Federal St.)

To the Readers of the Herald, Greeting in the Name of Him who "ever liveth to make intercession for us":—We are glad to say the work is moving on. The regular services are quite well attended and the interest is good. We rejoiced over one more soul willing to lead the new life. Will you pray for this young man as he expects to go all the way with his Savior.

The Sunday school is increasing. The average for the month of September was 126; October will be more. The primary classes are large in the beginners class alone there were 55 on Sunday. New pupils are constantly coming in.

The other departments of the work

are in working order. The manual training has been started and is directed by Bro. Asa Hertzler of Long Green, Md., who came on Oct. 3. Quite a number of the boys are already enrolled and busy at work.

The kindergarten has a large enrollment and work progressing nicely. Children as well as parents show great interest in the school.

The medical dispensary is open and the doctor has examined a number of children.

The day nursery is doing good work under the care of the matron Sister Fannie Plank of Orrville, Ohio. On an average of six children a day have been cared for. The highest number here in one day was eleven. This keeps one very busy.

The teachers' training class has again been started, after having been closed during the busy time of moving and getting settled.

Bro. Lantz is expected in a few days to assist in the work for some time.

Sister Buzzard of Indiana is to become a regular worker in a week or so.

Sister Harriet Barnes has passed to her reward. See obituary notice.

The writer desires to thank the many friends for their interest and prayers shown during her recent illness. To our Father be the praise for restoring health.

Yours for the lost,

Bernice Devitt.

Oct. 22, 1913.

### Kansas City, Kans.

Bro. D. H. Bender was with the Kansas City Missions on Sunday, Oct. 19. He preached in the forenoon at Argentine Mission and in afternoon and evening at the Mennonite Gospel Mission.

Bro. Geo. Reber and Bro. J. M. Nunemaker of La Junta, Colo., were here Tuesday and Bro. C. W. Snyder of Roseland, Nebr., on Wednesday.

There were two confessions at the weekly meetings at the Fairmount Maternity Home on Monday.

J. D. Miner.

### A MESSAGE FROM INDIA

By J. N. Kaufman.

For the Gospel Herald.

Once upon a time the writer in company with another missionary set off with some legal documents of great importance to consult a Barrister-at-law and after he had read the papers carefully he remarked that the man who drew up the papers evidently knew more about religion than about law. Not at all a bad recommendation. The same judgment may

easily be passed on us missionaries by the people in the home land when business is taken into consideration for most missionaries know more about religion than they do about business. This is still not a bad recommendation and yet here is the place where Missions oftentimes fail to satisfy those who are expected to contribute towards the support of the work. There is extreme danger on the part of the contributors to lay so much emphasis on the financial and business part of mission work that it finally appears to be the main factor in the work and if they do not have due reports of what has been done with their particular contribution they conclude that they had better turn their attention to some other interests. Now, missionaries feel—and they have a right to!—that the purpose of mission work is first and last and all the time to establish the religion of the Lord Jesus Christ and in their efforts to carry out this purpose they are often times compelled to do things that are quite opposed to their methods of procedure were they engaged in a business enterprise. This, then, is one point in my little message—Please do not be too hard on us when we do not come up to your ideal in the matter of expenditures of mission money.

I must not be understood, however, to infer that we do not believe in using business methods in carrying on our work as missionaries. Ah, no. And the many failures we have made along this line cause us to hang our heads with shame for we keenly realize that the mistakes we have made have been the cause of much loss of mission money. If you could be present in our Executive and Business meetings I am sure that you would conclude that we give a full share of attention to money matters for we consider this work a great responsibility. No mission money can be expended without the sanction of the Executive Committee and then only can the money be drawn by voucher after it is signed by the Superintendent and the Secretary. I do not say that our decisions are always wise but this is our machinery and special effort is made on the part of all our missionaries to be as economic as possible in the matter of using mission money.

This brings me to the second point in my message. Building work in the mission is at present conducted by those missionaries who happen to live at the stations where building operations are going on. Now we are not all builders—none of us is an architect. Add this to the fact that we all have our hands full without building work and make your own



conclusions. It is obvious that here is a place where leakage of mission money is bound to occur. What I mean to say is that we need a man who is a builder—an architect—and a competent business man and book-keeper. He could fill a most important position in the mission.

As a third point I might suggest, if I may, a plan which might be taken up by the Church at home with great profit. I have reference to the idea of more systematic representation of missionary needs. It seems to me that the Church should have at least one man set apart for the special work of representing the cause of missions. This man should be in the closest touch with all missionary and charitable movements of the Church, represent the needs to the various congregations and be on the lookout for workers thus filling a place which should be of untold value in the work of bringing the Gospel to the needy. This man could make still more effective the work of the Mission Board, the members of which are busy men and can not possibly devote more than a limited share of attention to the work of Missions. Speaking of more systematic effort we believe that this is one of the greatest needs of the Church at the present time.

A fourth point and I shall conclude. This time it is special support. It is now more than a year since the work of special support was enthusiastically taken up by the people at home and now we are informed that a good many who had started in to support workers have ceased sending in their regular amounts. We are not certain as to the reason for this but are inclined to think that it is because we seem to have been at fault in not sending reports regularly. Now I admit that it is discouraging to be sending money right along for a cause in which you are specially interested and then receive no information as to the work of workers you are supporting. How are you to know whether your money is being used for that special cause or not? You certainly seem to have the best of the argument, but listen. First when the idea of special support was revived and we saw that so many of our dear brethren prefer to contribute in this way we shook our heads because we at once realized that this plan will make us much extra work but we cheerfully set to work. It took not a little time for us to get hold of the names of the contributors and after we had them it took some time more to get the matter adjusted here so that each missionary would know who of the workers in his or her care are sup-

ported and who the supporters are. But after this matter and also the printing of report blanks was accomplished we can say that with a few exceptions the reports have been going in regularly. We sincerely trust that you will continue to send your contribution regularly to the Board and if for any reason you do not hear from us begin at once to make enquiries and the matter can easily be adjusted. At any rate please do not cease sending your money for the Lord knows it is needed and whatever may happen to reports you may rest assured that your money is used—every cent of it—in the work for which you have sent it. I might mention here that it will be a source of much encouragement to us if every one receiving a report of a certain worker acknowledges such report even if you do not wish to write a long letter. It will thus become more real and personal for all concerned and make the work less tedious for us and more interesting for you.

Dhamtari, C. P., India.

### MORE LABORERS NEEDED IN OUR RURAL DISTRICTS

By C. Z. Yoder.

For the Gospel Herald.

In the past few weeks we have been privileged to labor for the Master in the great harvest field in the central part of the state of Missouri, where there are so many open doors in rural districts for our people to do mission work. In Camden county there is but one of our ministers who is stationed at Carver, and is laboring faithfully in his home field where there is now a prosperous little church established, and besides this he is preaching at three more places regularly and calls come from other points, but he can not find time to go. In some of these places other denominations had some members but being several miles away from town and railroads these small congregations have been abandoned because they can not raise money enough to pay salaried ministers and as a result they are left without a shepherd.

The village of Proctor is one of the many places where the work is abandoned by other denominations which is an open door for Christian work. The school in this village has an enrollment of 40 to 50 scholars and has no Sunday school within reach. I have been much impressed with the great opportunity for doing religious work among these children as well as their parents. I look at this field as being a splendid opportunity for some young married couple, who have been

consecrated to the Lord, to locate here and organize a Sunday school, and by living out the Gospel standard of life, and with the aid of the ministering brethren who come here once or twice in a month they might by God's grace be instrumental in leading many souls to the Lord and be saved, and in course of time establish a church.

Brethren and sisters who are interested in winning souls for God, as every child of God is, and yet may realize that they do not have the preparation needed to enter the foreign field and even into our city missions, may be qualified to do practical work here for the Master, if they but value souls as God wants us to value them and have a living faith in God and His Word with a will to do His holy will. We do not wish to discourage young people to get a good education if their desire is to glorify God by it, but there are those who have come to the age and to circumstances in life when their way is not clear to get a high school or college education which may be required in some stations, who may become successful workers for the Lord in some of these needy fields.

If we all would value souls here in this world as we will when we lift up our eyes in eternity, and would get in touch with the heavenly fire from above as did Isaiah when his lips were touched with the live coal from the altar of the Lord, many would respond to the call and cry out and say Lord, "Here am I, send me." Christ said to His disciples, "Lift up your eyes and look on the fields, for they are white already to harvest." Is it possible that it must be said of us as those of old, "They have eyes but they see not, ears but they hear not?" Are we as ministers doing our duty in teaching our people the importance of heeding the great commandment of our Lord and Master, "Go ye into all the world and preach the Gospel to every creature?" "For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel's, the same shall save it" (Mark 16:15; 8:35). Or do we love our life so much as to value wealth, ease, pleasure, luxury, nice homes, fine furniture, costly garments, fine vehicles, etc., more than we do the souls of men, women, and children? Who will volunteer to come to Proctor, Missouri?

Wooster, Ohio.

The first test of our discipleship is the keeping of the commands of God. "He that saith I know him and keepeth not his commandments is a liar, and the truth is not in him."—Allen Erb.



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### DON'T DO AS OTHER PEOPLE DO Prov. 14:12

Don't do as other people do,  
Unless you know they're right;  
'Tis better far to stand alone,  
Than with the wrong unite;  
This trying to be popular,  
And mingling with the throng  
Has led to ruin many souls,  
Who yielded to the wrong.

Don't do as other people do,  
Who walk the downward way;  
Temptations are on every side,  
To lead your feet astray;  
And Satan walks throughout the land,  
God's children to deceive,  
With just as smooth, enticing words,  
As when he tempted Eve.

Don't do as other people do,  
Who Jesus have denied,  
Nor go where you would be ashamed,  
To have Him at your side.  
"In all your ways acknowledge Him,  
He shall your paths direct;"  
But if with wicked men you join,  
Evil you may expect.

Selected by Mrs. J. C. Martin.

### NO HOME! NO FRIENDS!"

With the words of our heading the editor of the "Ohio Penitentiary News" introduces us to the story of John Taborn who for forty-three years was confined within the grim walls of the prison at Columbus. Released from the galling bondage which for so many years had barred him from the activities of the great outer world, he felt almost lost. Returning to the Michigan town where almost five decades ago he mingled with the associates of his earlier days, the aged man failed in his hope of seeing the hands of former friends extended in a hearty welcome. Saddened and disconsolate he retraced his steps to Columbus, the city nearest the place that for almost half a century he had known as home. And here it was that the reputation for industry and trustworthiness, gained while a ward of the State, blossomed out in a fruitage most acceptable. Officials and others interested themselves in the aged man, and a place was found for him in which he can gain an honorable livelihood until he passes to the "great beyond." There is food for serious reflection in the brief sketch above given. No mat-

ter how grievously we may have erred, there is always a chance to redeem ourselves, and, by God-given power, to rise above our past failings to a new and better life. And while there may be times when men, in self-righteous exaltation, turn from the erring one who honestly seeks to do the right, let it not be forgotten that heaven's door of mercy stands open at all times, and that the nail-pierced hands of the Crucified One reach out in loving sympathy to even the weakest and frailest who tries to walk in the way of the Cross.—Gospel Messenger.

### WHAT OUR CHILDREN READ

In an eastern city great excitement was caused, recently, when a man was detected in the very act of offering poisoned candy to some children. While, by the careful supervision of their nurse, the children were prevented from partaking of the enticing gift—which upon later examination proved to be heavily charged with poison—one is made to shudder at what might have happened under less favorable circumstances. Far greater danger, however, attends the reading of impure books and papers—unsuspected, though, it may be. Most of us would not permit impure food to enter our homes, but we do not always exercise equal care as to the literature that, known or unknown, invades our premises. Immortal souls are trembling in the balance, and but a slight incentive, in the literature they read, may turn them for either weal or woe.—Gospel Messenger.

### THE STORY OF A COUNTRY GIRL

Once at a boarding school some girls were trying to humiliate a new scholar whose hands were red and who looked as if she knew how to work. They were boasting of what they could not do, apparently thinking she would be ashamed of being a working girl.

"Why," said one of them, "I never did a stroke of work in my life."

"You didn't?" said the country girl. "Don't you know how to wash dishes?"

"Can't you cook?"

"No."

"Wash, iron, bake, or scrub?"

"No! No!" said the girls, all at once. "We have servants to do those things."

"Can't you sew?" asked the country girl.

"Well," said one of them, "I made

an apron once, but it was so poorly done that my mother had to rip it all out."

"Well," said the country girl, "I would be ashamed to be as helpless as you are—to be like a baby and have some one wait on me. You may talk about your fathers being worth money, but I'm worth something in myself. I can cook, wash, sew, scrub, bake and iron and milk and make butter. I am glad for what I can do, and never would think of boasting about what I can't do."

It is not the amount of money that measures our value. Our value lies in what we are, and not in what we possess. A man may possess a million dollars, yet be worth very little, another may have only his two strong hands and firm intellect and be worth a great deal.—Selected.

### THE VALUE OF CHRISTIAN PERSEVERANCE

By Alma Eigsti.

For the Gospel Herald.

In Eph. 6:18 we have these words: "Praying always with all supplication in the Spirit and watching there unto with all perseverance and supplication for all saints."

We as God's children will get much food for thought in these words: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." It is true we all have a cross to bear, but if there were no crosses there would be no crown. Life is a journey. This world is not our home. On this journey we must be sure to remain on the right road. We have a blessed assurance in these words: "I will never leave thee nor forsake thee."

Perseverance is trying to do what is undertaken in the best possible manner. Just one soul standing firmly on the never failing Rock, supplied with the courage to stand for God and His precious Word, is far better than a hundred half-hearted church members.

We see how much it means to be a persisting or firm Christian even if we are scoffed at by the world, bearing in mind that we are not working for the world but for an all wise and heavenly Father. The crowning result of Christian perseverance can be realized only when we have crossed the river and stand before the righteous Judge to hear these blessed words: "Come, ye blessed of my Father, inherit the Kingdom."

Flanagan, Ill.



## Sunday School

For the Gospel Herald.

Lesson for Nov. 2, 1913.—Num. 22:1-24:25

### BALAK AND BALAAM

**Golden Text.**—A double minded man is unstable in all his ways.—Jas. 1:8.

**Introductory.**—The story of Balaam is not only interesting, but it is also full of object-lessons by which we may all profit. Our first advice to the student of this lesson is that he takes his Bible and reads the entire story of this remarkable man's life. Having the lesson story well in mind, and having meditated upon the things which this story brings to us, we are then in a position to consider what others have to say about it.

**Balaam.**—Who was Balaam? According to Josh. 13:22 he was a soothsayer. According to the narrative given in Numbers he was a man possessed of some prophetic gifts. At any rate he was a man who had left his impress upon the enemies of God's people, a handy man to use for selfish purposes, a "man with a price."

**Sought after by Balak.**—King Balak was in sore distress. The invader was at his door, and his people were sorely afraid that this company "shall lick up all that are round about us, as the ox licketh up the grass of the field." Balak, king of the Moabites, sent to Balaam, saying, "Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, curse me this people; for they are too mighty for me."

**Balaam's Response.**—Balaam's response seems noble enough at the start. He professes to want to know the will of the Lord in this matter. Seeking God in prayer, he receives the heavenly response that he must not curse these people. So he returned the money offered, refused to accept the honorable position which was to be his for cursing Israel, and the incident was to all appearances closed.

**The Second Bribe.**—King Balak sent other messengers, promised still greater inducements in the way of honor and emolument, offering to do for Balaam whatever he desired. Here Balaam showed his first sign of unworthiness. Instead of standing by the will of the Lord and positively refusing to have anything to do with this matter he again seeks the Lord in prayer. Was it wrong to pray? It certainly was wrong to pray his prayer under the circumstances. God had already revealed to him what he should do. All that he now needed

was to obey, and the only prayer to make was for grace to stand by the light he already had. Instead, he sought the Lord, and the Lord told him to go. Many people pray against better light and the Lord delivers them to hardness of heart. This was the beginning of Balaam's downfall.

**Balaam Hindered.**—Yet Balaam had enough warnings that he might easily have seen that he was fighting against the Lord had not prospects of earthly riches and honor blinded his eyes. The angel appeared to obstruct his passage, and he proved himself more blind than the beast on which he rode. He was vainly striving to ride on to honor and riches, but was doomed to defeat. Finally he reaches the scene of conflict, and Balaam vainly tries to carry out his part of the contract.

**The Final Message.**—The intended curse upon Israel was turned into a blessing. Time and time again did he try to be obedient to Balak, but each time the Lord compelled him to pronounce a blessing upon Israel. Finally Balak told him to neither bless or curse Israel, but Balaam replied that it was impossible for him to say anything but what the Lord wished him to say. He had pretended to say only what the Lord directed, and now the Lord compelled him to tell the truth. He told of God's future plan for Israel, of the nations that should come to an end and fail to prevail over Israel, of the great Star that should arise to the glory of Israel, and after telling what should be accomplished by Israel ended with the words, "Blessed is he that blesseth thee, and cursed is he that curseth thee."

**Balaam's Sad End.**—All these things were said by Balaam, not because of choice, but because God compelled him to. Balak was very wroth, and the invectives that he hurled at Balaam doubtless made that man feel how foolish it is to betray God and at the same time pretend to be on the Lord's side. But the ruin of Balaam had already been accomplished. His reply to Balak was quite heroic, but his life showed that he was full of hypocrisy. Whispering something into the ear of Balak, he went his way for the time being. A great feast was spread at Bael-peor to which Israel was invited. As a result 24,000 Israelites perished from a plague sent against them by the anger of the Lord. Balaam failed to profit by his failure to curse Israel, kept up his sinful connections with the enemies of God, and died in battle fighting the people of God.—K.

Praying is as natural to the Christian as eating.—Anna King.

## Our Young People

IN DOUBTING CASTLE—THOMAS  
Jno. 20:24-29

Topic for November 16

### MOTTO

"Blessed are they that have not seen, and yet have believed."

### OUTLINE OF TOPIC

- I. **The Furniture of Doubting Castle.**
  1. Carnal experiences.—I Cor. 2:14.
  2. Ignorance of the Divine.—I Cor. 2:8.
  3. Presumptuous conclusions.—Rom. 1:21-25.
  4. The veil of unwillingness to believe.—II Cor. 3:14; Jno. 3:19.
- II. **The Master of Doubting Castle.**—II Cor. 4:3, 4.
- III. **Deliverance.**
  1. Through Christ.—Eph. 4:8; Luke 4:18; II Cor. 3:16-18.
  2. His Word of truth.—Jno. 8:31-36.
  3. The Holy Spirit.—Jno. 7:13.
  4. Willing learners.—Jno. 7:17; 3:20.
  5. Penitent believers.—I Jno. 1:7-9.

### STUDY OF THE TEXT

Jno. 20:24-29

In considering the character of Thomas we should give him full credit. He was no coward (Jno. 11:16). He was ready to ask questions when he did not know (Jno. 14:5). When he was enlightened he was willing to confess (Jno. 20:28).

But the thing in which weakness is manifest is in the hastiness of his conclusions on subjects beyond his experience. These conclusions are partly revealed in his hasty questions in Jno. 14:5, and in his hasty proposal in Jno. 11:16. The same hastiness is manifest in his unwillingness to accept the testimony of his fellow disciples when it conflicted with his past experience of the possible (Jno. 20:25). The ignorance of Thomas was due to his absence (Jno. 20:24). The patient love of Jesus is revealed in giving him one more lesson on the folly of his doubts by complying with his express demands (Jno. 20:27). The weakness of Thomas should teach us:

1. That there are things beyond our understanding that should make us willing to credit the experience of others.
2. That we should form no conclusions nor set any bounds, without reasonable provisions for our ignorance.
3. That unwillingness to believe may not only keep us in doubt a week, but perhaps long enough to blast bright opportunities.
4. By giving due credit to testimony leads us into the truth much sooner than by means of required first hand experiences.

### SUGGESTIVE ASSIGNMENTS

#### For Children.—

1. Text word, Doubt.
2. Commit Heb. 11:1-6.

#### For Young People.—

1. The Limiting Power of Doubt.
2. The Steps to Doubting Castle.
3. The Final End of Doubters.

#### For Older People.—

1. Lessons from Thomas.
2. Presumption.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.  
Scriptural activity in all lines of  
Christian work.  
Love, unity, purity and piety in  
home and church.

THURSDAY, OCT. 30, 1913

## Field Notes

In the absence of several members of the office staff Bro. H. F. Reist will direct the editor's desk for about a week.

Bro. Abram Metzler of Martinsburg, Pa., is expected to labor with the brotherhood at the Casselman Church near Grantsville, Md., in a series of meetings to begin Tuesday evening, Nov. 4.

The Bible conference and evangelistic meetings at Manson, Ia., closed on Thursday evening, Oct. 23, with eleven public confessions as one of the visible results.

The repair work on the Argentine, Kans., mission building is about completed, and regular services are being held at that place. The outlook is encouraging, and the prayers of God's people desired.

Monday, Oct. 20, was National Thanksgiving Day in Canada and many are the blessings which a gracious Father has bestowed upon this land. Praise services were held in many churches.—B.

Bro. S. F. Coffman of Vineland, Ont., conducted the communion services at the Wideman Church, Markham, Ont., Oct. 12. About 100 members partook of the sacred emblems and the Spirit's presence was realized.—B.

**A Correction.**—Our correspondent from Cherry Box, Mo., tells us that the Sunday school meeting spoken of is to be held Nov. 2, and not on the 9th as her letter last week stated. Those interested will kindly take notice.

Among those who were in attendance at the Bible conference at Manson, Iowa, last week were the ministering brethren, Jacob Birky of Beemer, Nebr., Peter Sommers of Metamora, Ill., and Daniel Zehr of Danvers, Ill.

Bro. D. H. Bender of Hesston, Kans., filled the regular appointments at the Kansas City and Argentine, Kans., missions, on Sunday, Oct. 19. From this place he went to Manson, Iowa, where he began his work in Bible conference the following Monday evening.

Bro. Albrecht Schiffler of Roseland, Nebr., stopped with the brotherhood in Harvey Co., Kans., on his way home from the recent conference at Jet, Okla., and filled the regular appointment at the Pennsylvania Church near Newton, Kans., on Sunday, Oct. 19.

Members of the Kansas-Nebraska Conference District will note the change in Treasurer of the Local Mission Board. The new treasurer being Vernon E. Reiff, 301 West 12th St., Newton, Kans., all contributions should be sent to him. Yours in His work, L. O. King.

## Correspondence

### Hesston, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—The people of Kansas have been enjoying ideal fall weather. Oct. 19 a few little flurries of snow swept over Hesston, but made no impression, as it was soon over. We have been enjoying an alternation of sunshine and rain and the earth, which was brown and bare this summer, is beautiful and green.

It takes sunshine and rain to make the grass grow, so it is with our lives; the sunshine and rain must come and we thank the Lord for it.

Sunday morning, Oct. 12, we enjoyed a most edifying sermon from Bro. D. G. Lapp of Roseland, Nebr., at this place, and in the evening at the Pennsylvania Church.

Sunday morning, Oct. 19, Bro. Nunemaker of La Junta, Colo., and in the evening Bro. Good of Roseland, Nebr., preached at this place. It is inspiring to listen to our older church fathers who have long and faithfully stood for the Gospel of Christ.

On Oct. 20 the students were favored with several addresses from Bro. D. G. Lapp who stopped on his return from the Kans.-Nebr. conference, on his way to General Conference at Kalona, Iowa. At noon he favored the students in a body by an address on "Our Relation to the Home." At 4:30 P. M. an address was given to the young men only, and at 7 P. M. to young women only. These addresses dealt with the question of social purity and were of a very high order. We thank Bro. Lapp for his intense interest in the young people of today. Nothing is so inspiring to true minds as this, to know that the leaders of our Church are jealous over the young with a godly jealousy.

Bro. Bender has been absent from us for several weeks attending conferences. He expects to be in attendance at General Conference. We miss his services here and most of all his fatherly presence, yet we are sure that he is in the service of the Lord elsewhere. Our prayers attend him wherever he may go.

We desire an interest in the prayers of God's people.

F. Rose Shank.

### Frazer, Pa.

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—The series of meetings which were conducted at this place by Bro. John W. Weaver of Union Grove, Pa., assisted by other brethren, were closed on Tuesday evening, Oct. 21, on ac-



count of other meetings to be held in the community.

Bro. Jacob C. Clemmens of Lansdale opened the same Sunday afternoon, Oct. 12. His text was taken from I Jno. 4:8. Bish. Warren Bean and Bro. Amos Kolb of Spring City also assisted during these meetings. One precious soul accepted Christ as her Savior the last evening, which brings to our minds Luke 15:7.

Much interest was shown by the people of the community by their attendance, and we feel to thank God from whom all blessings flow, as the membership at this place was truly built up stronger in the service of the Lord through the efforts put forth by the dear brother in the homes as well as in the place of worship. Come again.

Harry G. Brackbill.

#### Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Since our last writing death has entered our number and taken away one whom we loved, Sister Catharine, wife of Bro. E. M. Miller, on Oct. 16.

On Oct. 18, Bro. Geo. R. Brunk came into our midst and conducted preparatory services. The following day communion was observed, which services were conducted by Bro. Brunk and Bro. N. E. Miller of Springs, Pa. We pray for the day when all who have accepted Christ may be found partaking of the sacred emblems in the communion service.

Bro. N. E. Miller and Sisters Ella and Estie Miller, who spent a few days here after attending their mother's funeral, have gone to their homes again.

Cor.

#### Johnstown, Pa.

Dear Readers of the Herald:—It is with pleasure that I greet you in the name of Jesus. On Saturday, Oct. 11, we met in a preparatory service in the Weaver M. H. conducted by Bro. Daniel Kauffman of Scottdale, using Eph. 4:1-16 as a text. During the service the Lord made Himself known by using Bro. Kauffman in setting forth the condition of the ideal church. In the evening he gave a talk on the Publishing House and also preached a sermon. On the morning of the 12th a large number of brethren and sisters came together to partake of the broken emblems of the body of Christ and to wash one another's feet. On this occasion John 19:5 and John 1:29 were used as texts. This was a joyful communion service as the very presence of a kind heavenly Father could be felt. We were sorry because of the absence of

our aged Bro. Jacob Wingard, who on account of sickness could not be present. Sister Mary, wife of D. H. Yoder was also deprived from being with us on account of being low with typhoid fever. Brethren and sisters, will you and I be missed when we are not at communion? About the time this service was closed our dear young sister, Suie, daughter of Levi Gnavel and wife of Edward Beisel, passed into the great beyond. May God bless the bereft husband so that he may come to Christ.

On Saturday, Oct. 18, we met in the Blough M. H. where Bro. W. C. Hershberger allowed himself to be used of the Lord to preach a preparatory service. In the evening Bro. Alexander Weaver preached an impressive sermon. Sunday morning Bro. James Saylor spoke from Isa. 53:5 after which the communion was partaken of. Quite a number of this district were compelled to stay at home on account of sickness. May God richly bless the services we just passed through and may we often stop to think as to what the communion really means to us.

Levi Blauch.

#### Versailles, Mo.

Dear Herald Readers:—Bro. Peter Zehr and wife, and Bro. Becher of Illinois, Bro. W. S. Guengerich and Bro. Sanford Yoder of Iowa, stopped with us over last Sunday on their way home from the conference at Garden City, Mo. While they were here the brethren Zehr, Guengerich and Yoder each preached a sermon, which was much appreciated.

As I have been requested to give a report of the Mt. Zion Sewing Circle I will at this time tell how the work is conducted and what has been accomplished by this organization during the past year. Our officers are, Pres., Vice Pres., Sec., and Treas. These officers appoint three sisters as a committee to see that the society has material to work with. Also see that the finished garments are sent to their proper places.

The aim of this circle is to sew, or help in other ways, any one around us that we feel it our duty to help. Also four different mission stations who are in need of clothing that they might in this way help the poor and needy who they continually have around them.

To raise funds to carry on the work each member gives five cents at each meeting. And the society goes when called to help people who are willing to pay for the work done. Different donations are often given and very much appreciated. We meet once each month at private homes

with the exception of once each year we meet at the church for organization. Each meeting begins promptly at 9:30 with Scripture and prayer, closing at 4:30 with a song. The following is a list of work done by the society during the past year: 24 lbs. of dried apples, one bed comforter, 150 garments consisting of towels, boys' waists, pants, girls' dresses, skirts, aprons, and infants' clothing. This was sent to the needy in Kansas City and at Carver, Mo. Three quilts, two sold to members of the society for \$2.50 each, one presented to a sister in Iowa, a sewing machine presented to the Orphans' Home at West Liberty, O. Made 24 gallons of plum butter for several sisters, and for use during conference held at this place. We have a number of unfinished garments and several unfinished quilts on hand. We held three meetings outside of our regular monthly meetings, sewing for families who called for our help. Work done at first meeting amounted to \$3.75; second, \$5.00; third, the work was donated to the family. Amount of money received during the year, \$37.12. Amount on hand, \$3.25.

Bessie Wenger.

Oct. 18, 1913.

#### Hydro, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—It has been some time since you have heard from this part of God's vineyard. We have many things to be thankful for. We feel to praise the Lord for many blessings we have been permitted to enjoy from time to time. We certainly are thankful for nice beautiful weather enjoyed this fall. Almost everything is green yet. We have had some rainy weather for the last two weeks, but can truly say the Lord has provided us with plenty for this coming winter. There are many of God's dear people who have not had good crops this year. But we know the Lord will provide, if we are willing to do our part. We can truly thank the Lord for permitting us to sit under the sound of the blessed Gospel again. We were richly admonished by our dear brother who has been absent for nearly a month. Bro. Johns was permitted again to preach to us. He certainly brought out some very interesting points, which God's people often neglect. We have Bible meeting every Sunday evening. We are a small band of workers at this place. Pray for us and the work here.

A Sister,

M. A. S.

Oct. 19, 1913.



**Bluffton, Ohio**

Bro. S. E. Allgyer of West Liberty, Ohio, has been here for the last ten days holding a series of meetings at Zion. The meetings were all very interesting and uplifting and well attended. We were so glad to have Bro. Allgyer with us at this time, as he has given us renewed courage and strength to go on in the Master's service. Others who assisted during the meetings were S. W. Warye of Urbana, and Bro. Troyer of West Liberty, and Bishop John Blosser of Rawson.

Pray for the work at this place.  
Oct. 19, 1913.

**Columbiana, Ohio**

Communion services were held at the Midway Church this forenoon. There were no services at the Leetonia Church so that the people from there might come here for communion. Most of the members of the congregation were present and nearly all communed.

The counsel meeting was held two weeks ago today. All members present passed into the counsel room and gave expression of their relation to God and their fellowmen. Those who were not present were visited by the ministers. This is perhaps the first time in our congregation that the entire congregation has given expression of their standing. We pray that it may continue to be thus.

At the same time a vote was taken to determine if services should be held at the North Lima Church every Sunday morning or only every two weeks as at present. The request was granted subject to a vote at the North Lima Church. A similar vote will be taken for the Midway Church in four weeks. These weekly services to be from December 1 to April 1.

Oct. 19, 1913.

**Brandon, Colo.**

Greeting to all who may read this:—We are again made to praise the Giver of all of that which is good, for His love and continued mercies, which He manifests to the children of men. Especially were we made to rejoice when on the 18th inst. Bro. Aaron M. Leatherman and wife, and Bro. Thomas Kauffman and wife, all of La Junta, Colo., came into our midst. The same evening Bro. Leatherman preached an interesting sermon. On Sunday, the 19th, the brother again preached to us, from Matt. 18. Counsel was taken and unanimous peace expressed. All expressed a desire to commune when the time came. Our hearts were indeed made to rejoice as one after

another expressed themselves as having peace with God and man. In the afternoon Bro. Leatherman used for his text, Heb. 12:14. After preaching a short sermon on the marriage question, two young souls were united in the holy bonds of wedlock. (See marriage notice.) They also united with the church at this place. In the evening the brother again preached to us from Josh. 2:18, "the scarlet thread." All of his sermons were very uplifting and edifying, and we surely all enjoyed the visit of the brethren and sisters. Come again. We also invite others to come and visit us. We very much appreciate the visits of our ministers who come and preach the unadulterated Word. We also appreciate the visits of laymembers, for we feel strengthened and more determined to press onward and upward. Pray for the little congregation here, that we may be as a shining light in a dark place, that at least a little good might be done to some dear soul by us being here.

We have one applicant for baptism.  
J. C. Hershberger.

Oct. 21, 1913.

**Souderton, Pa.**

To all Herald Readers, Greeting:—Bro. J. S. Shoemaker was with us Monday evening, Oct. 7, using for a text the words, "One thing," as recorded in five different places through the Bible. He visited several other congregations in this district the same week. The services seemed impressive to all and especially we who were accustomed to hear his voice quite frequently several years ago when living in Illinois. Our cup of pleasure was still more filled by having the Philadelphia mission workers with us at the same time.

Bro. A. O. Histan filled an appointment here Oct. 12, basing his remarks on the text, "What is in thine hand?" The thoughts presented are worth remembrance and practiced. Bro. Clayton Bergey of Fentress, Va., was also in this service.

Bro. Abram Clemmer of Franconia, Pa., was with us Sunday, Oct. 19. He spoke in the German language on that warning text found in Luke 13:24.

Our hearts are saddened today to view the last time the face of Hattie Souder, who met with us in services so many times. Her healthy appearance looked to us a long life, but typhoid fever soon lay her in death's cold embrace. We are glad she could yet be baptized, but trust her unsaved friends will accept Him while in health.

J. D. E.

Oct. 22, 1913.

# Miscellaneous

**REPORT**

**Of the Indiana-Michigan Mennonite Conference Held at Bowne Church, near Elmdale, Mich., Oct. 9, 10, 1913**

For the Gospel Herald.

The moderator, assistant moderator, and secretary having been previously chosen, the remainder of the organization resulted as follows: J. I. Weldy chorister, S. L. Weldy assistant secretary, J. E. Hartzler, N. M. Slabaugh, and B. B. King resolution committee. In the devotional service, Bro. Burkholder read I Cor. 3 and led in prayer.

Bro. David A. Yoder preached the conference sermon of which the following is a synopsis: Text, Rom. 1:16. Paul's call to preach was from God, so also is ours. Since our authority is from God we need not be ashamed to preach His Word. There are three "I am's," very close together here, Am a debtor, am ready to preach, am not ashamed. Thinking of Paul's early life we notice that he was not ashamed to live it and teach it at home and abroad. We should teach it because it convicts men and brings them to Christ and gives them peace. Teach the entire Word—not only a part, or that which is most pleasant to teach, but all of it. Teach the Word because it is a power, the power of God. It cleanses the life, creates a new life and is needful for all men. In the light of Paul's teaching, notice his charge to Timothy (II Tim. 5:1-4).

The bishops, ministers, and deacons gave their testimony after which the congregation gave their assent by a rising vote.

A resolution welcoming the brethren, E. S. Hallman, J. I. Weldy, Harvey Miller and Noah Weaver, as members of this Conference was passed. The petitions from Midland and Homestead, Mich., asking to be accepted as organized congregations was granted and the brethren, Wm. H. Hearer and John M. Yoder, were acknowledged as having the oversight of the respective congregations.

The minutes of the previous conference were read and approved.

Ques. 1 was opened by Bro. P. E. Whitmer. **What is Our Attitude toward the Proposed Sunday School Board and Other Progressive Steps Advocated for Sunday School Work?**

Whereas, we as a Conference believe that we should be awake to the opportunities afforded us in preaching the Gospel and since conditions are changing continually and since we need to exercise care with regards to methods of work, etc., and, Whereas, we believe that more could be done along this line if there were some Board to devise such plans, therefore be it Resolved, that we authorize the Sunday School Conference Program Committee to act as an Executive Board in carrying on the work of the Sunday School Conference and that all questions of aggressive work which imply important changes in methods and principles, be appealed to Church Conference for final approval; and further, that said board report their work annually at the Church conference.

Ques. 2. **Inspiration of the Bible, Our Attitude toward Members Who Deny the Inspiration of the Whole or Part of It.**

This question was opened by Bro. J. E. Hartzler. The following answer was



adopted. Concerning inspiration of the Scriptures, be it Resolved, (1) That we as a Conference recognize the difference between inspiration, revelation, and dictation. Inspiration meaning "inbreathed;" revelation meaning "unveiled," "uncovered;" dictation means that the message has been given through man in a mechanical way, the man being denied any freedom or power of his own.

Resolved, (2) That we recognize revelation in its true sense as communicating original truth and material to the mind of man and that inspiration is the act of the Holy Spirit in recording and making truth known to other than inspired men and further, that inspiration does not create truth but inspiration is found in the use made of truth. Revelation provides the material; inspiration records.

Resolved, (3) That we accept without contradiction the doctrine found in II Tim. 3:15-17, Heb. 1:1, and I Pet. 1:21, of the full and complete inspiration of the Bible as a whole as the message of God to man. That the leading proofs of inspiration are to be found in the testimony of the Scripture itself in the fundamental message of the Scriptures and in the life giving influence which the Word has upon men. That the Bible, as an inspired record, is the perfect and heavenly message.

Resolved, (4) That we believe that every Christian will accept the veracity of II Tim. 3:15-17 without contradiction; that men who are wavering on this doctrine should be dealt with kindly with the aim of indoctrination; that members, ministers, deacons, Sunday school and mission workers who either privately or publicly deny the divine inspiration of the Scripture cannot be recognized by this Conference as being sound in the faith; and that after due instruction and admonition such persons still continue the denial of divine inspiration of the Word, thereby sever themselves from the membership of the Church.

The evening service was devoted to a discussion of the Holy Spirit, six brethren being assigned six verses which bring out various phases of His work.

On Thursday morning the work was resumed, beginning with Ques. 3. **How Help Congregations Whose Minister is not Awake to the Needs of His Flock? What Steps may such Congregation take to Remedy such Needs?**

Resolved (1) That where the minister or bishop is not awake to the needs of his congregation, we advise that the members of such congregation make every effort to convince such minister or bishop of such need. (2) That the congregation go on with its work in young people's meeting, Sunday school, etc., as best they can. (3) That members of such regular organized congregations be advised to appeal (1) to their bishop, (2) to Conference, or the executive committee of Conference, or mission stations may appeal to the district mission board to supply their needs.

Ques. 4. **Should the evangelists Teach the Doctrines Peculiar to Our Church?**

Whereas, we as a Conference believe that our Ministers, bishops and evangelists should thoroughly understand and teach the fundamental doctrines of the Church as upheld by the Scriptures, therefore, be it,

Resolved, that we urge our evangelists to use wisdom and good judgment in their work, teaching the doctrines of the Church, that the people may know without question where he stands. Such teaching to be done at times and places

where the hearts of men are prepared by faith, repentance, and conversion to receive such doctrines intelligently.

The secretary of the District Mission Board read a report of the work for the last year, which was approved.

The revised constitution and by-laws of the District Mission Board were read and approved.

The brethren, O. S. Hostetler, J. E. Hartzler and J. S. Hartzler were elected delegates to the General Conference.

Bro. J. K. Bixler was elected on Committee of Arrangements for the General Conference.

#### Report of the Committee on Conference Union

The joint committee appointed by the two Indiana-Michigan Conferences, met at the home of Bro. J. S. Hartzler on Feb. 13, 1913. After a short session of the separate committees, the two committees met in joint session and the following organization was effected:

Bro. J. K. Bixler Chairman; I. R. Detweiler, Secretary. The meeting was then formally opened with a season of prayer. After a friendly discussion of several hours, the following resolutions were unanimously passed.

Resolved, That, until further steps are deemed advisable, we recommend that the two Conferences be held as heretofore and that all members of both Conferences be encouraged to attend and take part in the discussions and decisions of each Conference.

Resolved, That we recommend a mutual co-operation of the two Conferences in the mission work of the Conference Districts.

Resolved, That we as a Committee express our appreciation of the mutual fellowship that has existed between the two Conference bodies, and urge that our members refrain from doing anything that would in any way hinder the progress of this union and that every member conform to such conditions as will encourage this desirable fellowship. The report of the Committee was approved.

The Secretary's report showing the condition of the Church as a whole was read and approved. The Committee appointed by Conference to find out what the laws of Indiana and Michigan were regarding members serving as jurymen, reported. T. U. Nelson gave a report for Michigan and J. S. Hartzler for Indiana. As a result the following resolutions were passed.

Whereas, we believe that it is detrimental to the spiritual development of our people to serve as jurymen and whereas, the courts have been favorably disposed to recognize their obligation to regard the religious views of the various ecclesiastical bodies in excusing people who have religious conviction on serving as jurymen, and,

Whereas, we as a religious body believe that as citizens of a Christian commonwealth, we are under obligation to give due regard and respect to the laws of our land, therefore, be it,

Resolved, That we, the Indiana-Michigan Mennonite Conference, believing it to be our privilege to be excused from such service, advise the members of our Church to refrain from serving as jurymen, and,

Resolved, That we hereby petition the courts to excuse our members from such service, and,

Resolved, That the Conference Secretary be instructed to send at least one copy of these resolutions to each congregation under this Conference.

#### Resolutions

Whereas, there is a tendency among some of our brethren to conduct and encourage singing classes on the Lord's Day, therefore be it,

Resolved, That we oppose the organization or conducting of any such class which meets on the Lord's Day, such classes conflicting with regular meetings of the church, or which have mere financial or social benefits in view. Any person conducting or encouraging such class after due admonition, place themselves under church censure. This is not to be construed to mean that we oppose singing classes when held at proper times and under proper management.

Resolved that this Conference hereafter shall not recognize the ordination of any brother to the office of deacon or minister or the advancement of a deacon or minister to a higher office, who habitually use tobacco, liquors, or narcotics in any form.

Resolved that the following brethren be elected or re-elected to the following offices: J. S. Hartzler, Mennonite Board of Missions and Charities; J. W. Christophel, Publication Board; Amos Weldy, Local Board for Ft. Wayne Mission; P. E. Whitmer, Member of Sunday School Program Committee; J. E. Hartzler, District Mission Board.

Resolved, That the Yellow Creek congregation be granted the privilege of ordaining a deacon.

Resolved, That all the brethren who are stationed by the District Mission Board and accepted as workers in needy fields by Conference, shall by virtue of their appointment be considered as members of Conference.

Whereas, it pleased Almighty God through His unerring providence to remove from our midst, Bro. N. S. Hoover who has for years been a faithful and active member of this Conference, and, whereas, we as a Conference feel very keenly the absence of our brother, be it

Resolved, (1) That we humbly submit to His Providence, knowing that He doeth all things well; (2) That we extend to the family of our departed brother our heartfelt sympathy in their loss of a faithful husband and kind Christian father and (3) that we instruct our secretary to place on the minutes of this Conference the above resolution.

Whereas, we believe the mission work at Ft. Wayne has been greatly hindered for the lack of room, and, whereas the Mennonite Board of Missions and Charities has granted Bro. King the privilege of privately soliciting for the needed funds for a larger building, be it,

Resolved that we approve of said action of the Board.

Resolved, That we hereby express our appreciation to the Bowne congregation for their kind hospitality shown to us during the Conference.

The Secretary of the Sunday School Conference Program Committee gave a report of their work. Report accepted.

The resolution referring to methods of giving church letters was referred to the General Conference.

There being some time left, Ques. 5 was taken up. **Labor Unions and Kindred Organizations; Their Effect; Our Attitude.**

Whereas, it is rather difficult to pass perfect judgment on this question without making a thorough investigation of conditions, be it,

Resolved, That the moderator appoint a committee of three to thoroughly investigate this problem and report to the next conference.



**Ques. 6. Funerals, When and Where should They be Held? Object of, Feasts in Connection with, Display, Secret Order Services.**

Resolved, That funerals be held at such times as may be most convenient and consistent for all persons concerned, however, we urge that in so far as possible funerals be held at time other than that of regular church services; preferably during the week, rather than on the Lord's Day, that they also, when convenient, be held at the church. That the object of public funerals should be to instruct and warn the living concerning life, its brevity and responsibilities rather than to laud the dead. That we discourage the practice of feasts being held in connection with funerals. That we advise against any and all unnecessary and unbecoming display upon such occasion. That we are opposed to any minister conducting funeral services in connection with secret order services, yet we urge that when possible our ministers should conduct funeral when it can be done in a Christ-like way with the services entirely in the hands of our ministers, that we forbid the use of any of our church buildings for secret order funeral services.

The hour for closing had come. The moderator made some closing remarks and called on Bro. J. E. Hartzler to lead in a closing prayer. We praise the Lord for the feeling of good fellowship and spiritual interests that prevailed throughout the Conference.

There were present five bishops, 19 ministers, 10 deacons, and one of the workers stationed in the new field.

J. S. Hartzler,  
S. L. Weldy,  
Secretaries.

## REPORT

**Of the Western District A. M. Conference  
Held at the Sycamore Grove  
Church, Near Garden City,  
Mo., Oct. 7-10, 1913.**

For the Gospel Herald.

The meeting was called to order by the moderator of last year's meeting. Devotional exercises were conducted by Bro. S. C. Yoder of Kalona, Ia., who read Isa. 54 and led in prayer.

Organization resulted in the election of the following officers: Samuel Garber, Moderator; A. A. Schrock, Assistant Moderator; Abner G. Yoder and C. A. Hartzler, Secretaries; Daniel Graber, S. C. Yoder, C. Z. Yoder, Committee on Resolutions.

The conference sermon was preached by J. C. Birky in German and based on I Cor. 3:9, 10. He was followed by Amos Troyer in English.

The brethren exhorted the conference to unity in purpose and effort and to build squarely on the foundation which was laid, namely Christ Jesus. In building upon this foundation we have the promise of the Comforter to strengthen, guide and keep us.

God's blessings always attend those who are laborers together with Him. If we are faithful and finish the work God has given us to do He will come when it is finished and receive us unto Himself. Standing together is good but unless we stand together on the true foundation our house will fall.

The conference sermons were followed by a testimony from all the ministering brethren present and the best of good-will and love was expressed.

The following bishops, ministers and deacons were present:

### Bishops

John C. Bircky, Hopedale, Ill.  
Amos Troyer, Hubbard, Oreg.  
Samuel Garber, Tremont, Ill.  
A. A. Schrock, Metamora, Ill.  
Sebastian Gerig, Wayland, Ia.  
Peter Zehr, Foosland, Ill.  
J. J. Hartzler, Garden City, Mo.  
\*Menno Esch, Mio, Mich.  
†J. S. Gerig, Smithville, O.  
Sanford C. Yoder, Kalona, Ia.  
†Joe C. Driver, Garden City, Mo.

### Ministers

Jacob Swartzendruber, Shickley, Nebr.  
Wm. Guengerich, Wellman, Ia.  
Daniel Nafziger, Hopedale, Ill.  
Daniel Graber, Wayland, Ia.  
L. J. Miller, Garden City, Mo.  
†Amos Gingerich, Versailles, Mo.  
†J. D. Mininger, Kansas City, Kans.  
C. A. Hartzler, Tiskilwa, Ill.  
Peter Garber, Cazenovia, Ill.  
Joseph Baecher, Foosland, Ill.  
J. J. Zimmerman, Crystal Springs, Ks.  
J. J. Johns, Hydro, Okla.  
†John Zimmerman, Centralia, Mo.  
Joseph Rediger, Milford, Nebr.  
Daniel Orendorf, Flanagan, Ill.  
†C. Z. Yoder, Wooster, O.  
†Wm. Helmuth, Garden City, Mo.  
Wm. Slagel, Milford, Nebr.  
Joseph Harshberger, Wellman, Ia.

### Deacons

H. V. Albrecht, Tiskilwa, Ill.  
I. G. Hartzler, Garden City, Mo.  
Abner G. Yoder, Parnell, Ia.  
†John B. Yoder, Garden City, Mo.

The following were the questions discussed and resolutions adopted:

**Ques. 1. What Things are Helpful to spiritual Edification and What Things Detrimental?**

(1) Since the Word of God which is life and Spirit (Jno. 6:63) and is food for the soul, and as we accept and live it out, we become partakers of the divine nature (II Pet. 4:1), hence we need to be reading and studying the Word daily. (2) Since power belongs to God and we feel our dependence on Him we feel constrained to pray without ceasing. (3) We in obedience to the inspired Word of God want to exercise in all the Christian virtues and in seeking to win souls for Jesus.

Some things detrimental are: Associating with evil companions, neglecting to attend religious services (Heb. 10:25), isolation from God's people, indulging in corrupt communication (Eph. 5:29), or any filthiness of the flesh and spirit (II Cor. 7:1).

**Ques. 2. In Matt. 18:17, the Savior says, "If he shall neglect to hear them, tell it unto the church." Whose duty is it to Tell it unto the Church?**

Since we are all members of the same body and if one member suffer they all suffer. Hence if our brother trespass against us, we in love and sympathy for his soul should carefully and prayerfully follow the words of the Savior, not to blaze it abroad, but if he will not heed the admonition according to Matt. 18:15, 16, the brother should report same to the bishop or those who have leadership of said congregation whose duty it shall be to bring the matter before the Church.

**Ques. 3. How shall We Deal with a Brother or Sister Who was in a Wrong and is Willing to Give up the Wrong but not Willing to make Confession?**

\*Delegate from Eastern A. M. Conference.  
†Visitors.

Since a confession is essential to genuine repentance we believe that such a brother or sister, when they see their transgression will deem it a privilege to make a confession, hence we advise that proper teaching be given on the question that public confession is necessary (I Tim. 5:20; Prov. 28:13) when required by the Church or Conference.

**Ques. 4. In Case a Brother or Sister Sues for and Obtains a Divorce, What is Required of such to make Matters Right with the Church and all Concerned?**

It is evident from the teachings of Christ and the apostles (I Cor. 6:1; Matt. 5:49) that we have no right to take aggressive steps in going to law, and that divorce is contrary to teachings of New Testament Scriptures, hence it is the sentiment of this Conference that such a one should be dealt with as those who have severed their connection with the Church.

**Ques. 5. Can a Member Who Continuously Disregards the Resolutions of Conference be Considered in Harmony with the Church?**

According to the Word (Acts 15 and 16:4) the Conference resolutions were binding, hence when a conference passes a resolution based upon God's Word, members who continuously disregard such resolutions cannot be considered as being in harmony with the Church.

**Ques. 6. How shall We Deal with a Member Who Continues the Wearing of Gold for Adornment?**

Evidently it is wrong to wear gold for adornment according to I Tim. 2:9, 10; I Pet. 3:3-5, hence it is necessary that we teach faithfully and continuously in public and by personal work in the true spirit of meekness and love. If however, they will persist from time to time, it is the sense of this conference, that such cannot be considered as being in full fellowship with the Church.

The following miscellaneous business was then taken up:

### Report of Mission Committee

J. J. Zimmerman reported having visited the Iowa field and finding churches prospering.

S. C. Yoder reported having visited the Nebr.-Colo. field. Three small congregations are without a regular minister.

J. J. Johns reported having visited the Mo.-Ark. field.

L. J. Miller gave report of having done work in Okla.-Kans. field.

Bro. Fred Gingerich not being present sent a written report of work in Illinois.

Upon motion reports were accepted as given.

In reappointment of the Mission Committee Bro. Wm. Gingerich was appointed for the Illinois field, Bro. A. G. Yoder for the Mo.-Ark. field, I. G. Hartzler for the Kans.-Okla. field, L. J. Miller for the Nebr.-Colo. field, Bro. Daniel Orendorf for the Iowa field.

After a discussion of the needs of the field it was decided to appoint a special evangelist to visit the three congregations who are without a resident minister, namely, in Holt Co., and Duell Co., Nebr., and at Thurman, Colo. Such evangelist to make his visit at a different time from the visits of the other ministers who have similar visit to make. Bro. Joseph Burcky was appointed as the special evangelist.

Bro. Asa Ropp was appointed as a member of the Local Board of the Home Mission, Chicago.

Bro. C. S. Schertz was appointed as a



member of the Local Board of Gospel Mission, Chicago.

The brethren, L. J. Miller and Daniel Graber were appointed on the Local Board of the Kansas City Mission.

Bro. J. K. Yoder was appointed as a member of the Mennonite Board of Missions and Charities.

Bro. I. G. Hartzler was appointed as a member on the Sunday School program Committee.

The treasurer's report was read and accepted. Treasurer's report showed that \$45.53 was on hand at beginning of year. Received during the year, \$240.62. Paid out for regular expenses, \$94.30. Besides this \$75.58 had been received and paid for the tax on the Kansas City Mission.

Bro. Andrew Nafziger was appointed as conference treasurer.

Daniel Fisher was appointed as a delegate to the Eastern A. M. Conference.

Bro. Daniel Slagel was appointed as a delegate to the Ind.-Mich. A. M. Conference.

A report was read from the committee appointed by the conference to work with similar committees appointed by the Mo.-Ia. and Kans.-Nebr. Mennonite Conferences, in finding homes for the homeless. The report, as amended, read as follows: 1. We met in connection with the brethren appointed by the Mo.-Ia. and Kans.-Nebr. Conferences Jan. 6, 1913, at the Kansas City Mission and organized into a board for temporary work, outlining our work for the past year, also sought to interest every church in this work. 2. The following work was done: Seven children were placed into permanent homes, eight into temporary homes. All doing well from recent reports. These were placed in homes in Mo., Kans., Iowa, and Ohio. 3. We believe the work can be more successfully done with a home in connection with the work. 4. We suggest that two brethren be appointed by this conference to work in connection with brethren appointed by Mo.-Ia. and Kans.-Nebr. Conferences fully authorized to effect a permanent organization to carry on this work under the direction of the Conference body. Such board to work in harmony with and be subject to the M. B. of M. & C. 5. We suggest that this work be only continued with the approval and action of all three Conferences.

Upon motion it was accepted as amended. The brethren, D. J. Miller and J. J. Wenger were appointed on the above committee.

A request from the congregation at Creston, Mont., to be received into the Conference was read and the congregation was received.

A motion was made that the moderator of the Church conference be considered temporary chairman in organization of Sunday school conference, and that the moderator and assistant for the Sunday school conference be chosen by the ministerial body and elected by ballot. Motion carried.

Report of committee appointed to arrange for publishing in book form the reports of all past sessions of the Western A. M. Conference. Committee reported having had 2,000 copies printed in English and 800 in German at an expense of \$178.20. Upon motion it was decided to raise this amount by collections in each congregation.

Report of the Kansas City Mission was given by the superintendent, J. D. Mininger, also by members of the Local and General Board, who had been at the mission during the year. Thirteen had been received by baptism during the year. The work at the Argentine station has again

been opened. Repairs have been made at an expense of over \$500.00.

Upon motion it was decided to instruct the conference treasurer to notify the churches of the district of the amount needed to defray the printing of conference reports, and the amount to be paid by this district toward repairing the Kansas City Mission buildings, and to pay the same as he received the means to do so. The Kansas City Mission repair fund to be paid first.

Upon motion it was decided to have conference reports printed in English and German and on same size pamphlet as the booklet containing reports of all past sessions of conference district.

A committee of three was appointed to find place for holding of conference next year. The brethren, Daniel Orendorf, Wm. Gingerich, and Fred Gingerich, were appointed on above committee.

C. A. Hartzler,  
A. G. Yoder,  
Secretaries.

### CONFERENCE REPORT

Minutes of the Virginia Mennonite Conference, Held at the Bank Church, Middle District, Oct. 10, 11, 1913

For the Gospel Herald

Conference opened with song, the reading of Eph. 4 by Bish. Geo. R. Brunk, and secret prayer.

Conference rules were read by the moderator.

Bish. L. J. Heatwole read a certificate signed by members of the Kans.-Nebr. Conference commending to this Conference a bishop brother in the person of David Garber who was formerly a member and bishop in good standing in that Conference.

In lieu of the usual addresses from all the members of Conference a motion was sustained to accord all the time of the forenoon to the six bishops present, who in their several talks spoke of conference and church work in its various phases, emphasizing perhaps more especially the duty and work of the ministry. One of the things of first importance devolving upon the work of the ministry is to attend conference, and this importance, it seems to me, is growing from year to year, as it has a tendency to unify the body and fortify it against more popular sentiment and the encroachment of the many isms, false doctrines and theories by which we are encountered in this day and age of the world. As we get closer together we get closer to God, and as we get closer to God, we get closer to the unsaved. A better attendance at conference by the laity was urged, as it would show greater love for the cause and truer loyalty to our profession. Are we at all times in harmony with what we profess by living the principals taught in God's Word? Unity is a noble trait in life, but it needs to be sacrificed rather than principle. We were reminded that we are still in an age of light and darkness, good and evil, that like Job we are not free from Satan's temptations, once he comes as a roaring lion and again as an angel of light. Just as the light of the sun cannot be stored and kept for future use, so our drawing upon God's love and goodness must be constant. There is in this day and age a weakening among Christian churches along the line of doctrines and we need to beware, and if we are in doubt about any part of God's Word let us not ask Dr. Clark for an explanation but let us ask Dr. Jesus and follow His teaching. Let

out the curtains, lengthen the cords and strengthen the stakes is a good motto to govern us in Christian work. An appeal was made to the sisters to properly consider the importance of their vocation and work with regard to their relation to the Church. There is much implied in the definiteness of our Christian work. The blind man knows when he is made to see, so must it be in the spiritual. Paul says **I know**. The minister must know of the doctrine, he must know the truth, not reckon or suppose. We must have strength with God. We must have God in the soul. We are often too cold and indifferent. We must be filled or God will not help us. We must contend for every principle of the Gospel. Like Jeremiah, who stood true to God no matter what came. Zeal and unity and loyalty were other virtues spoken of as important factors in a Christian life. We may have a zeal but it may not be for the right thing. Doctrinal unity must be fostered and maintained by the Church. We lose for lack of loyalty on every hand. We may not go into the temple to cleanse it, but that cleansing is typical of a needed cleansing in our own hearts and lives.

The reports of the bishops indicate a condition of peace and good will, in a general way, throughout this conference district.

A testimony to the discourses of the bishops was asked for by a rising vote of the congregation in which nearly, or all, responded.

### Afternoon Session

The afternoon session was commenced with song, the reading of a part of II Cor. 4, by Bish. A. P. Heatwole and prayer by Bro. David Garber.

On request of the moderator the bishops appointed the brethren Aaron Loucks and A. G. Heishman a committee on resolutions.

Bish. Geo. R. Brunk stated that a small congregation has been organized at Alexandria, Va., and that, on the application of Bish. David Garber, they ask to be admitted to this Conference, subject to its rules. On motion the application is accepted.

Bish. Geo. R. Brunk asks for ministerial help for the Amelia and Halifax congregations by ordination or otherwise; following this request mention was made of the Tennessee congregation; also the West Virginia field.

On motion by vote it is resolved that the request for Amelia and Halifax be granted, and that the means provided at the last conference for the care of the outlying districts be continued until some definite work can be effected.

Bish. L. J. Heatwole stated that our ministering brother, H. B. Keener has been transferred from the West Va. field to the Middle District.

Query I.—Should not this Conference take a more active part in colonization work, as a safeguard to the spiritual interest of the Church?

Note.—Time is given to prepare a resolution.

Query II. What course should be taken with members that absent themselves from communion from year to year?

Resolved, that since it is a privilege as well as a duty to observe the command to partake of the communion and that it is an indication of their spiritual condition we would advise that when members have been absenting themselves from communion and have been visited a number of times without fruit that such member falls under church censure.

Query III. What is the sense of this



### Conference with regard to traveling on steam boats, steam and trolley cars on Sunday?

Resolved that it is the sense of this Conference that all Christians refrain from traveling on public conveyances, for business or pleasure, on the Lord's day, and use them only in the Lord's work as a matter of expedience.

Conference adjourned with prayer, song and the benediction.

### Saturday Morning Session

Conference opened with song, the reading of the 12th chapter of I Corinthians by Bish. David Garber, and prayer; and conference being declared ready for business, the moderator read a letter from Bro. Elam Horst, asking to be released from the station he is now occupying in Fauquier Co., Va., to take up other work in the State of Ohio. On motion the request is granted, and along with the motion a vote of thanks is tendered Bro. Horst, by this Conference, for commendable service rendered us since a co-laborer with us.

Query IV. Would it be agreeable to this Conference for brethren who feel interested, and desire to contribute of their means, patronage and influence, to the organization and maintenance of a church school at the proposed location near Alexandria, Va., said school to be conducted in accordance with the constitution and by-laws submitted for the consideration of this and other conferences?

After a lengthy discussion the query was decided in the affirmative without a dissenting voice.

### Answer to Query I.

Be it resolved that this Conference body encourage wisely directed colonization work by sending ministerial and other help where it is thought to promote spiritual advancement—but that we carefully guard against the evils that are possible in colonization work where selfish ends and pecuniary gains are the only motive.

Delegates to General Conference.

Resolved that each bishop of this Conference name the delegate or delegates to which his district is entitled as representatives to the next Mennonite General Conference. Whereupon C. Good and S. M. Burkholder are named for Middle District, Perry Shank for Lower District, and E. C. Shank for Upper District. Others wanted time to decide.

On motion by vote Bish. Geo. R. Brunk is elected a member of the arranging committee from this Conference to the next General Conference.

The Upper District being entitled to the next annual conference, Bish. A. P. Heatwole stated that the same will be held at the Springdale Church on the second Friday in October, 1914.

The minutes of conference being read and approved conference adjourned with song, prayer and the benediction.

### C. H. Brunk, Secy.

Following are the names of bishops, ministers, and deacons who attended this conference, viz.:

\*David Garber, Alexandria, Va.  
 \*Geo. R. Brunk, Denbigh, Va.  
 \*Lewis Shank, Broadway, Va.  
 \*L. J. Heatwole, Dale Enterprise, Va.  
 \*A. P. Heatwole, Waynesboro, Va.  
 \*Aaron Loucks, Scottdale, Pa.  
 I. S. Martin, Dayton, Va.  
 Jos. W. Coffman, Dayton, Va.  
 A. B. Burkholder, Harrisonburg, Va.  
 Jos. Shank, Broadway, Va.  
 Melvin J. Heatwole, Dayton, Va.  
 Amos D. Heatwole, Dayton, Va.  
 †Jacob W. Showalter, Harrisonburg, Va.  
 Perry E. Shank, Broadway, Va.

Joseph W. Geil, Broadway, Va.  
 †Henry S. Holsinger, Linville Depot, Va.  
 Samuel H. Rhodes, Harrisonburg, Va.  
 †Harvey W. Sauver, Harrisonburg, Va.  
 Henry B. Keener, Harrisonburg, Va.  
 Jos. H. Weaver, Waynesboro, Va.  
 Jos. R. Driver, Waynesboro, Va.  
 J. Early Suter, Harrisonburg, Va.  
 E. C. Shank, Waynesboro, Va.  
 †Fred Driver, Waynesboro, Va.  
 †J. J. Wenger, Linville, Va.  
 Elam Horst, Calverton, Va.  
 Sem S. Weaver, Mt. Clinton, Va.  
 †Henry Blosser, Harrisonburg, Va.  
 †C. J. Shank, Linville Depot, Va.  
 A. G. Heishman, Broadway, Va.  
 Christian Good, Dayton, Va.  
 †Elias Brunk, Harrisonburg, Va.

\*Bishop.

†Deacon.

## REPORT

### Of the Kansas-Nebraska Conference

For the Gospel Herald.

The Kansas-Nebraska Conference met in its annual session at Jet, Okla., Oct. 16, 17, 1913.

D. H. Bender served as Moderator, D. G. Lapp Assistant Moderator, C. Snyder, T. J. Coopridge, and J. M. Brunk Committee on Resolutions.

The conference sermon was preached by I. C. Driver of Garden City, Mo. He used I Tim 4:16 as a text. The verse tells of three things to do, viz: watch ourselves, watch our teaching, and watch ourselves while teaching, and if these three things were observed would result in two things—save ourselves and them that hear us. The sermon touched the key of the spirit of the conference. For after 3 bishops, 16 ministers and 11 deacons, also Bro. R. J. Heatwole had spoken the feeling of unity and love being so intense the congregation burst out in singing, "Blest be the tie." The entire hymn was sung with such a fervency as only can be done when every one singing believes every word sung. This was followed by a season of silent prayer. Closing with an audible prayer by I. M. Brunk.

The following were the questions and resolutions adopted:

I. Could we adopt a more complete system for regulating the locating and changing of location of the ministry?

In connection with the resolution on question 3 passed in 1910, be it resolved:

(1) That we encourage all to seek the leadings of the Holy Spirit, and seek to conform to the best interests of the Church by submitting such cases to an advisory committee composed of the bishops of the district.

(2) Where said members of the ministry locate outside of district letters of recommendation be given with approval of Conference.

(3) That members of the ministry coming into our district present similar letters to our Conference body.

II. Does this Conference deem it advisable to form an alliance with the various Mennonite bodies in Church and educational work?

We deplore the fact that the Mennonite Church has been sadly divided by various divisions going out from the main body and we heartily favor any movement along Gospel lines that will bring these branches of the church into a closer union with each other. But since "two cannot walk together except they be agreed" (Amos 3:3), and "every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall

not stand" (Matt. 12:25), Therefore, be it resolved, That Conference do all it can to discourage and frustrate any such movement until such alliance can be effected on a complete Gospel basis.

III. Can we have permanent arrangement for sessions of our Church and Sunday School Conferences.

In order to avoid railroad traveling on Sunday either in going to or coming from conference, be it resolved, That we have a fixed time for holding our conference sessions. Said sessions to begin Wednesday forenoon and closing Sunday evening.

IV. What can this Conference do to revive the work with the Lapsed congregation?

Inasmuch as we still are deeply concerned for this and similar congregations and realizing the importance of reviving the work soon, be it resolved, That we make an effort to do so by sincere and prevailing prayer to God for shepherds of the flocks and by sending a band of workers there in an evangelistic effort to again revive this important work. It to be under the direction of the Mission Board.

V. What plan can this Conference devise to care for members of our faith who are isolated from our regular congregations?

Since there are many members of our faith living within the bounds of our district who are isolated from our congregations and seeing the danger of their families losing their spiritual life, be it resolved, That the Secretary of the Mission Board receive the address of all such persons, if possible visit or have some one visit them, preach for them and when advisable hold evangelistic services with the establishment of a Sunday school in their midst in view.

(Note.—Any one knowing of such families please send address to R. M. Weaver, Harper, Kans.)

6. Is it consistent for our ministers to carry a kodak while traveling and take pictures by the way?

Inasmuch as photography has become so popular, until much money is spent in a useless manner and does not promote religious attainments, be it resolved: That we advise our ministers to be examples of simplicity in this matter and refrain from the use of the camera while on evangelistic trips, also advise our members to prayerfully consider the responsibility of spending money for such extravagances.

### Other Resolutions Passed

Inasmuch as the ministers D. D. Zook and J. M. R. Weaver have gone out from us and a number of members have gone with them, we express our deep regret, pray that they may see their mistake in leaving us and we hereby heartily welcome them to return to the Church.

Resolved that we accept report of the committee to investigate orphanage work, pledge our general support to the movement, but advise that the Church be not involved in debt without the consent of the conferences concerned.

Our portion of indebtedness incurred at the Kansas City Mission was assumed and the Mission Board instructed to raise the amount.

An invitation is extended to our sister conferences to have representatives in our conference sessions.

An invitation was given to the M. B. of M. & C. to hold its next meeting within our conference district.

Election of officers for next year resulted as follows: Mod., D. G. Lapp; Asst. Mod., R. M. Weaver.

Member of M. B. of M. & C., L. L. Beck.



Member of Publication Board, D. H. Bender.

Trustees Kansas City Mission, D. G. Lapp, B. F. Buckwalter.

S. S. Field Worker, J. M. Brunk.

Committee Orphanage Work, D. S. Weaver, L. O. King.

Sanitarium Board, J. M. Nunemaker, D. S. Weaver, J. A. Heatwole, S. S. Stalter.

Delegates General Conference, D. G. Lapp, J. M. Brunk, J. D. Mininger, C. D. Yoder, R. M. Weaver.

Committee on Arrangement General Conference, D. G. Lapp.

Program Committee, L. O. King, J. M. Nunemaker, J. A. Heatwole.

The La Junta, Colo., district was the place chosen to hold the next conference.

At the request of the brethren from Colorado the time for holding conference in 1914 was changed to Sept. 30 to Oct. 4.

The secretary reported that the 17 congregations within the district reported a membership of 1083, 35 ministers, 15 deacons, 52 received by baptism.

The Mission Board Treasurer reported that during the year \$3475.72 were received by him for various purposes. Over \$3000 were also reported raised within district but not sent to treasurer. The collection all showed an increase over any previous year. Hence in spite of the dry year the Lord's work was not stunted. Vernon E. Reiff, 301 W. 12th St., Newton, Kans., was elected treasurer of Mission Board.

L. O. King, Sec.

Bishops, ministers and deacons present:

#### Bishops

D. H. Bender, Hesston, Kans.

A. Shiffler, Roseland, Nebr.

S. C. Miller, Jet, Okla.

J. C. Driver, Garden City, Mo.

#### Ministers

Andrew Good, Roseland, Nebr.

D. G. Lapp, Roseland, Nebr.

J. M. Nunemaker, La Junta, Colo.

R. M. Weaver, Harper, Kans.

C. Reiff, Newton, Kans.

J. M. Brunk, Hesston, Kans.

Simon Hershberger, Goltry, Okla.

Noah Ebersole, Protection, Kans.

M. E. Horst, Peabody, Kans.

J. D. Mininger, Kansas City, Kans.

D. S. Brunk, Canton, Kans.

Geo. B. Landis, Hesston, Kans.

Allen Erb, McPherson, Kans.

L. O. King, Peabody, Kans.

J. J. Zimmerman, Harper, Kans.

J. J. Johns, Hydro, Okla.

#### Deacons

Tobias Hershberger, Goltry, Okla.

P. J. Zimmerman, Jet, Okla.

R. C. Yoder, Inman, Kans.

Geo. Reber, La Junta, Colo.

C. Snyder, Ayr, Nebr.

B. F. Buckwalter, Newton, Kans.

L. L. Beck, Peabody, Kans.

J. L. Shellenberger, Canton, Kans.

Aaron Landis, Canton, Kans.

H. E. Hostetler, Harper, Kans.

Jacob Zimmerman, Protection, Kans.

## Married

**Troyer—Miller.**—On Oct. 19, 1913, at the home of J. C. Hershberger, near Brandon, Colo., Bro. Ora Troyer and Sister Lydia Miller, both of West Liberty, near Windom, Kans., were united in holy matrimony by Bro. Aaron M. Leatherman of La Junta, Colo. May God's choicest blessings accompany them in their new relation all through life is our prayer.

**Rhodamer—Maust.**—On Wednesday evening, Oct. 15, 1913, Bro. Steward Rhodamer and Sister Orpha C. Maust, both of Springs, Pa., were united in marriage at the bride's home, by Bro. N. E. Miller. May the Lord bless this union.

**Miller—Buckwalter.**—Bro. Ira E. Miller and Sister Maggie M. Buckwalter, both of Fentress, Va., were united in the holy bonds of matrimony, Oct. 22, 1913, at the home of the officiating minister, Bro. A. D. Wenger. May the Lord bless their journey through life.

**Yoder—Baker.**—On Oct. 12, 1913, at the home of the bride's parents in Lagrange Co., Ind., Bro. Martin L. Yoder of Holmes Co., O., and Sister Emma Baker of Lagrange Co., Ind., were united in holy matrimony, Bro. Y. C. Miller officiating. We wish them God's choicest blessings in their new relation.

**Keener—Longenecker.**—On Oct. 14, 1913, Bro. Walter D. Keener and Sister Ada B. Longenecker, both of the Erisman congregation, Lancaster Co., Pa., were united in the holy bonds of matrimony, at the home of the officiating minister, Peter R. Nissley. May the Lord abundantly bless them for His service.

## Obituary

**Detrow.**—Clyde Raymond Detrow was born Feb. 9, 1902; died Sept. 23, 1913; aged 11 y. 7 m. 14 d. Clyde was much loved by his parents and those who knew him. He will be missed by his many friends. Funeral services by E. M. Detwiler, David Lehman, and A. J. Steiner.

**Landis.**—Bro. Tobias Landis of Millersville, Pa., died Oct. 14, 1913, of the infirmities of old age. He was in his 89th year. He leaves a wife and no children. Funeral on the 17th at the Millersville Mennonite M. H. Interment in adjoining cemetery. Services by Bish. Benj. Weaver in German and Pre. Abraham Brubaker in English.

**Good.**—Bro. Jacob G. Good of Goodville, Lancaster Co., Pa., departed this life Oct. 15, 1913; aged 67 y. 10 d. His sickness was consumption and cancerous tumor. He had been a faithful member of the Mennonite Church for many years, a staunch witness against worldliness. He leaves a wife, 2 sons, and 3 daughters to mourn their loss, which we believe is his gain. Funeral on the 18th at Lichty's Church. Interment in Zimmerman's burial ground. Services by Pre. J. M. Sauder in German and Bishop Benj. Weaver in English.

**Beisel.**—Sister Suie Bertha, daughter of Bro. Levi and Sister Christena Knavel, was born Nov. 21, 1891; died Oct. 12, 1913; aged 21 y. 10 m. 21 d. She united with the Mennonite Church several years ago, but through weakness of the flesh drifted back into the world. Last fall she renewed her covenant with God and during her sickness expressed a willingness and readiness to depart. March 23, 1913, she was married to Edward Beisel, who survives her. Funeral services were conducted at the Elton Church by S. G. Shetler, after which her body was laid away in the cemetery nearby.

Parents, brothers, sisters, a heart-stricken husband, and friends weep over her departure, but all rejoice in the blessed hope that it is well with her soul.—S.

en husband, and friends weep over her departure, but all rejoice in the blessed hope that it is well with her soul.—S.

**Domer.**—Mary Domer was born July 2, 1830; died Oct. 8, 1913; aged 83 y. 3 m. 6 d. She often longed to leave this world and be at rest. She was a faithful member of the Old Mennonite Church for 60 years. She leaves to mourn one step-daughter, four daughters, one son living in Nebraska, 14 grandchildren, and one great-grandchild. She was an inmate at the Old Mennonite Home of Lancaster Co., Pa., for five years. Services were conducted at the Home in German by Bro. John Mosemann. Text, Jno. 10:27-28, and at the Salunga Mennonite Church by Bro. Noah Landis in English from Heb. 4:9. She is silently resting.

The bosom where I oft have lain,

And slept my infant hours away,

Will never beat for me again,

'Tis still in death, 'tis senseless clay.

By one of her daughters.

**Barnes.**—Harriet Barnes was born in England, Dec. 15, 1833; died Oct. 5, 1913; aged 79 y. 10 m. 20 d. She, with her late companion, who passed away Feb. 9, 1912, were received into church fellowship at the Mission at Youngstown, Ohio, on May 30, 1909. They were faithful members, and consistent followers of Jesus. Sister Barnes, while almost blind and having other ailments which caused much suffering was so patient and cheerful. Grandma—as many knew her—was in truth an inspiration to those who came in touch with her. Her faith was so simple yet so steadfast, her assurance so unwavering. But her deep prayer life, perhaps impressed us most of all. She so fully trusted her Father, and talked with her Savior as an intimate friend. We miss the Sunday afternoon prayer meeting with her, and her constant prayers for the work and workers. Bro. T. K. Hershey conducted the funeral services. Text used was II Cor. 5:1-4.

**Landes.**—Jacob S. Landes of near Harleysville, died on Wednesday morning of complication of diseases; aged 71 y. 6 m. 7 d. Besides the widow there survive 2 daughters and 2 sons—Ellen, wife of Cyrus K. Clemmer of Hatfield; Mary, wife of Henry M. Ruth at home; Elias G., of Franconia, Abram G. of Souderton. One daughter preceded him in death. Two sisters also survive; Annie, wife of Mantilius Seidel of Sellersville, and Mrs. John Cassel of Ironbridge. Twenty-six grandchildren, 2 great-grandchildren also survive.

Funeral was held Sept. 22. Burial at the Lower Salford Mennonite Meeting House, conducted by Abr. Derstine and Jacob Clemmens, from Rev. 26:14.

Dear friends farewell, I go to dwell

With Jesus Christ on high,

There for to sing, praise to my King,

Through all eternity.

Weep not for me for here you see

My trials have been great;

But now 'tis true I bid adieu

And change my mournful state.

By the family.

**Souder.**—Sister Hattie A., daughter of Pre. Mahlon Souder, of Sellersville, Pa., died Friday, Oct. 17, of typhoid fever; aged 25 y. 3 m. 4 d. She is survived by 4 brothers, 2 sisters, and her parents.

Funeral was held Oct. 22. Interment at Rockhill where services were held.



## Items and Comments

Another severe earthquake shock was felt at Colon, Panama, Oct. 23.

"Nine dead and thirty-six injured" is a report from the effects of a terrific storm which passed over southern Louisiana Oct. 23.

Another mine explosion near Dawson, N. Mex., is added to the numerous disasters of a similar nature reported during the past few weeks. The explosion occurred Oct. 22, and several hundred miners were entombed in the bowels of mother earth. Death, like the second coming of our Lord, often comes "in such an hour as ye think not."

Many of the farmers of Iowa have been seriously battling against the ravages of hog cholera. Relief measures have been taken, and now Senator Kenyon of that state comes forward with a proposition that Congress appropriate \$1,000,000 to stamp out the disease. While it is right to battle against disease which is destructive to life and property, it would be a blessing to humanity if people were equally zealous in stamping the greatest and most destructive of all diseases—SIN.

When the Balkan war first broke out many were inclined to look upon it as a righteous struggle on the part of several Christian states in southeastern Europe against the barbarous aggressions of "the unspeakable Turk." This idea, however, has long been dispelled by the fact that the "Christian" fighters proved themselves well versed in the ways of the Turk. The International Carnegie Commission has made investigation and their report, which is to be published in book form, shows that the troops of all Balkans committed atrocities unworthy of any civilized nations. It is hard to civilize an institution of savagery, and make it look respectable.

The presidential election in Mexico on Sunday, Oct. 26, passed by very quietly according to early reports. Serious disturbances were anticipated, but it seems the people took very little interest in the election, many of them not going to the polls. In Vera Cruz the polls were practically deserted all day, and in Mexico City it is estimated that only 10,000 votes out of a possible 80,000 were cast. At this writing (Oct. 27) it is not known which candidate received the highest number of votes, but it is claimed that Gamboa is in the lead. Because of the small vote cast it is thought that probably the new Congress when it convenes will declare the election void. Mexico is a striking example of the blighting effect of being exploited by selfish men who seek their own aggrandizement and personal honor. Personal interests are placed above those of the masses. Whenever such a policy is pursued woe and misery follows. This is not only true in the history of nations thus exploited, but also in the life of the individual. The unselfish man is the happy man and the benefactor of his fellowmen.

Indian definition of conscience: "Conscience is a little three-cornered thing in my heart that turns around when I do wrong and hurts me, but if it turns often the corners wear off and it does not hurt me much anymore."—A. H. E.

Miller.—Sister Catherine J., wife of Bro. E. M. Miller, was born in Somerset Co., Pa., Mar. 16, 1848; died at her home at Fentress, Va., Oct. 16, 1913; aged 65 y. 7 m. 2 d. She was afflicted with heart trouble and dropsy for several years and for the last four months Bright's disease rendered her almost unable to leave her chair. She was a very patient sufferer, never complaining, saying she was satisfied as the Lord saw best, and ready to go. On the morning of Oct. 16, after having been awake and speaking to her husband, they again went to sleep and at 4 o'clock when her husband again awakened he found she had peacefully fallen asleep in Jesus, without a change of position from natural sleep. Her life was spent at Springs, Pa., on part of the farm of her girlhood home, till October, 1910, when on account of her husband's health they moved to Virginia. She was the mother of six children of whom the following survive and were present at the funeral: Fannie and Ira, at home, Bish. Noah E. of Springs, Ella and Estie of Scottsdale, Pa.; also a granddaughter, Ruth Bender, at home. Her oldest daughter, Sister Ida Bender, wife of D. H. Bender of Hesston, Kans., preceded her to the spirit world eleven years ago. Besides these she leaves her husband, 5 grandsons, 3 brothers and one sister and many other relatives and friends. Having reared six children and a granddaughter, she lived to see them all unite with the Mennonite Church, and her cheerful and motherly disposition as well as her Christian teaching will long be remembered by all who came in contact with her. She was a faithful member of the A. M. Church since her youth.

Funeral services were held at Fentress, Va., by Bro. A. D. Wenger, from II Cor. 5:1. Burial in Mt. Pleasant Cemetery adjoining.

Plank.—Sarah King was born in Fairfield Co., O., Jan. 9, 1844; died near Harper, Kans., Oct. 15, 1913; aged 69 y. 9 m. 6 d. She was married to John Plank of Logan Co., O., Jan. 25, 1866. Lived in matrimony 47 y. 8 m. 20 d. To this union were born 7 sons and 5 daughters, 3 sons preceded her to the spirit world. Those living are W. Henry of Hutchinson, Kans., Solomon B. of Strang, Nebr., Mrs. Maud Stutzman, Perry G. and Mrs. Sadie Yoder, Harper, Kans., Samuel J. of East Lynne, Mo., Mrs. Emma Clark, Los Angeles, Cal., and Bertha and Mamie at home. Also 30 grandchildren, 2 preceded her.

She united with the A. M. Church at the age of 17 years. She was ready and longing to go home and be with Jesus. She so much enjoyed the singing of Gospel hymns, and we have the assurance that she now enjoys far sweeter music than earth could afford. She leaves to mourn a dear companion, children, grandchildren and 1 brother and 1 sister. Funeral services held Oct. 17, 1913, at the Pleasant Valley Church by R. M. Weaver, assisted by J. P. Berkey, using as a text I Thes. 4:13-18, which was chosen by the deceased. Interment in adjoining cemetery.

We miss thee so, O! mother dear,  
Since thou hast gone, and left us here,  
But we will try by the grace of God  
To walk the path that thou hast trod.

"She who despises her family's respect has already deserted the virtues that deserved it."

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Mattawana, Pa., Nov. 12.—Instructors, J. S. Mast, J. L. Stauffer.

Cross Roads Church, near Richfield, Pa., Nov. 11-14. Instructors, I. B. Good, I. W. Royer.

Glade Church near Bittinger, Md., Nov. 14-18, 1913. Instructors, Abram Metzler, N. H. Mack.

Springs, Pa., Nov. 24-29, 1913. Instructors, N. H. Mack, J. S. Hartzler.

Wideman Church near Markham, Ont., Nov. 25-28, 1913. Instructors, S. E. Allgyer, A. B. Snyder.

Maple Grove A. M. Church, near Wilmington Junction, Lawrence Co., Pa., Dec. 2-7, 1913.

Diller Church, near Newville, Pa., Dec. 5-7, 1913. Instructors, J. B. Senger, W. F. Charlton, Daniel Kauffman.

Pleasant Grove and Thomas Churches near Johnstown, Pa., Dec. 5-14, 1913. Instructors, J. S. Shoemaker, Abram Metzler.

Bowne Mennonite Church, near Elmdale, Mich., Dec. 8-15, 1913. Instructor, John Blosser.

Breslau, Ont., Dec. 16-18, 1913. Instructors, J. E. Hartzler, L. J. Burkholder.

Thoughts produce character; if we allow evil thoughts to undermine our character, we shall fail in the time of test.—Harry Diener.

**WANTED.**—Several copies of the "INSTITUTE MONTHLY," the July 15, 1899, Commencement number. Goshen College Library is making a collection of back numbers of our school paper. Anyone who can furnish us with this number will please report to us. We shall be very grateful to them. J. E. H.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, NOVEMBER 6, 1913

No. 32

## OUR IOWA MEETINGS

Our editorial writings this week differ somewhat from those which ordinarily appear on this page. Believing that our readers will be interested in the work of the General Conference which met near Kalona, Iowa, last week, we have undertaken to submit a report of the leading features and work of that meeting, as well as a few more meetings held just previous to the General Conference.

\* \* \*

The first of these meetings was that of the Publication Board Meeting which met with the Liberty congregation near South English, Iowa, Saturday and Monday, Oct. 25 and 27. There were present ten members of the Board of Trustees, all the officers of the Mennonite Publishing House, all the members of the Mennonite Publishing Committee, and a goodly number of interested brethren and sisters from various congregations and states.

\* \* \*

The arrangement of work at this meeting was as follows: the forenoons were devoted to meetings by the Executive and Publishing Committees. In the afternoons the Board was in session. The evenings were devoted to various phases of the literature question of interest to all. These meetings were well attended.

\* \* \*

The evangelistic services held before and during the Board meetings are deserving of special mention. For over a week Bro. S. G. Shetler had been faithfully proclaiming the Word. A number of precious souls had already confessed their Savior. Each evening, after an hour's discussion of some subject pertaining to literature, a stirring sermon was preached which drove the truth home to attentive congregations.

\* \* \*

Three questions were discussed during the evening meetings, as follows: (1) The Mission of Literature in the Work of the Church, by Geo. R. Brunk; (2) What Shall We Read? by D. D. Miller; (3) Literature and Loyalty, by Aaron Loucks.

\* \* \*

On Monday evening a group of us left for Kalona, Iowa, where by previous arrangements two committees went into session. These were committees of ten, appointed by the last meeting of our General Conference

for the purpose of preparing some standard literature for our Church.

\* \* \*

The Committee on Book of Doctrines met at the home of Bro. Dan Wertz. There were present, eight out of ten members of the committee. On Monday evening and all of Tuesday forenoon we labored diligently and by noon we had a report ready for General Conference. This is in the form of a proposed book of about 800 pages. Name of book, BIBLE DOCTRINES; containing 44 chapters, covering the entire range of Bible doctrine and Christian duty. A fuller report from this book will be given later.

\* \* \*

The Committee on Worker's Manual met at the home of Bro. P. D. Shetler of Kalona, Iowa, seven members of the committee being present. Manuscripts for two of the three volumes of the CHRISTIAN WORKER'S MANUAL were submitted and acted upon, and a table of contents for the third volume was also presented. It is arranged that the parts on **The Ministry** and on **The Sunday School** are to be printed soon and the one on **Missions** is to be prepared soon.

\* \* \*

On Tuesday afternoon we went to the East Union Church, about three miles northeast of Kalona, Iowa, where the Educational Board Meeting was in session. The principal work before that meeting was the adoption of a new Constitution designed to strengthen the work of our schools. Permission was accorded Goshen College to install new courses in manual training, in domestic science, and in French. After the appointment of committees the meeting adjourned. The attendance was good, and the interest marked.

\* \* \*

The arrangement committee of the General Conference held a meeting on Tuesday evening immediately after the close of the meeting of the Board of Education. This committee consists of a member from each district conference represented, together with the moderators and secretaries of the last General Conference. The questions to be submitted to the meeting were first acted upon by the committee. The officers of the conference were also nominated by this committee. Since both brethren, S. F. Coffman and E. L. Frey, moderators of the last meeting of conference, were absent, Bro. J. S. Hartzler, the secretary, acted as chairman of the committee until Bro. D. J. Johns was chosen temporary moderator.



"Ambassadors for Christ" were the ringing words which Bro. P. E. Whitmer used as a basis for a stirring message in the evening meeting. At the same time another meeting at Kalona was held, Bro. J. E. Hartzler being the message bearer.

\* \* \*

To provide for the shelter of all people wishing to attend the General Conference the brotherhood of the community erected a large tent on the ground near the Church. The weather being stormy, it was decided to hold the first session of General Conference in the church building. It was soon found, however, that the house would not hold all the people, and an overflow meeting was held in the tent, the brethren, Noah H. Mack, John C. Birkey, and Ed Miller being in charge.

\* \* \*

Promptly at 9 o'clock A. M. the General Conference convened. The organization resulted as follows: Moderators, D. D. Miller, Aaron Loucks; Secretaries, J. S. Hartzler, S. G. Shetler. There were present 36 bishops, 63 ministers, 14 deacons—representing 18 states and provinces.

\* \* \*

Bro. J. S. Shoemaker preached the conference sermon. "Upon this rock I will build my church," was the declaration of the Master which our brother before us emphasized and held forth in a way that made us feel that unless we stand upon this Rock we are unsafe for time and lost for eternity. The doctrines of the Church and the living issues of the present time were clearly set forth in no uncertain tones.

\* \* \*

The responses to the conference sermon were pointed and spirited. The brethren, J. M. Shenk, A. I. Yoder, J. M. Kreider, Christian Wery, Norman Stauffer, and L. J. Heatwole, gave testimony to the truths presented in the sermon, and added thoughts worthy of our consideration. By a rising vote the conference unanimously approved of the truths presented and expressed a desire to put these teachings into practice.

\* \* \*

Under the present regulations of the General Conference, the secretary is elected for six years. Bro. J. S. Hartzler is the present secretary. He read the minutes of the last meeting of the conference. The advantage of the present plan was apparent.

\* \* \*

Three book committees of ten members each had been appointed by the last General Conference. One committee was to prepare a book of doctrine, another a workers' manual, and a third committee was to work on a book on Church history. The first two committees reported work almost or quite ready for publication. The historical committee reported progress in the collection of historical information.

\* \* \*

The importance of the work of the Sunday school was recognized in response to a request from the Illinois

Conference for a permanent organization to look after the interests of our Sunday schools. A committee of seven was appointed to investigate the whole matter and report to the next meeting of the General Conference.

\* \* \*

Bro. A. M. Eash of Chicago conducted an interesting workers' meeting from 6:30 to 7:30 on Wednesday evening. A number of ringing testimonies were given to the Gospel truth of the doctrine of the new birth.

\* \* \*

Bro. J. M. Nunemaker of La Junta, Colo., opened the preaching service on Wednesday evening by Scripture reading and prayer, Bro. Geo. R. Brunk preaching in his usual forceful way on the old, yet ever new, plan of salvation. It is a theme of which the children of God never tire, and which should be presented to our congregations more often than it is.

\* \* \*

One of the familiar figures on the sisters' side of the house during the conference sessions was that of Sister Melinda Ebersole, the veteran mission worker of Chicago, Sisters Ruth Buckwalter and Emma Oyer were also in attendance.

\* \* \*

One of the most important committees appointed by the last meeting of the conference was the one which has come to be familiarly known as the "dress committee." The members of this committee were conspicuous by their absence in the Wednesday evening meeting. They were in private session. Not a few were the prayers that were silently offered for the success of the work of the absent committee. On Thursday morning their report was presented to conference. After a brief discussion the report was unanimously adopted. We hope and pray that the resolutions adopted by the assembled body may be made practical in the Church.

\* \* \*

The persistent inclement weather made it necessary to hold the meeting of the conference in the church building on Thursday forenoon. An overflow meeting in the tent was addressed by brethren A. H. Leaman, B. B. King, and I. W. Royer. In the afternoon the meeting was moved to the tent, and an inspiring session held.

\* \* \*

The conference passed a resolution asserting the position of the Church on the inspiration of the Bible. The discussions on this question were forceful and to the point, and the vote as well as the speeches gave evidence of a unanimous adherence to the whole Bible as God's Word and inerrant message to man. It seems almost incredible that such a resolution would be called for from and Christian body; but the present wave of unbelief in the name of Christianity makes it necessary that the attitude of every believing church be clearly stated on this question.

\* \* \*

One of the features of the meeting was the recognition of the Mennonite Conference in India as one of our district conferences supporting the General Conference



and the welcome accorded to Bro. M. C. Lehman as the delegate from that distant field. This makes the fourteenth conference which has given formal recognition to the Mennonite General Conference.

\* \* \*

One of the questions which aroused a lively interest was that of how far we should co-operate with those who are not one in faith and practice with us. The great principles for which we stand were set forth in clear and emphatic form, the speakers giving evidence that they understood what Paul meant when he counseled "speaking the truth in love." In this, as well as in all other questions before the Conference there was a practically unanimous voice and conviction, and unity in faith and practice was declared the only safe foundation for co-operation.

\* \* \*

A change was made in our method of organizing the Conference. Heretofore the officers were elected at the beginning of each regular meeting. Upon recommendation of the Committee on Arrangements and by vote of the Conference it was decided to elect the officers for the next meeting. The organization resulted as follows: Moderators, D. H. Bender, S. E. Allgyer; Secretaries, J. S. Hartzler, S. G. Shetler; Treasurer, D. G. Lapp. To this list were added the names of Louis Shank and E. L. Frey who together with the officers named are to constitute an Executive Committee to decide upon time and place for holding the next General Conference and attend to such other duties as are necessary to promote the interest of the cause in preparing work for the next meeting. A preference was expressed in favor of August or September as the time for Conference, provided there should be no great obstacles in the way.

\* \* \*

An important service was held in the tent on Thursday evening. A children's meeting in charge of Bro. B. B. King was held early in the evening. This was followed by a workers' meeting in charge of Bro. I. W. Royer, which in turn was followed by an impressive sermon by Bro. S. G. Shetler on Matt. 7:24. Altogether it was a service helpful to all who have a desire to do God's will. At the close of the service an appeal was made to the unsaved and a number of precious souls came out on the side of the Lord.

\* \* \*

Was the Conference a success? That depends upon what results will come from the work. All felt constrained to believe that much practical work was accomplished, and that it was good to be there. The inclement weather interfered somewhat with the comfort of the crowds, and it was largely because of this that the meeting was brought to a close at the end of the second day. While the resolutions adopted were probably the same as they would have been had more time been given them, a fuller discussion of them would have strengthened the believers and confirmed them more fully in the faith. We believe that in the future there should be three full days devoted to the work in order to insure a full, rounded

out conference. At the same time we look upon this as one of the most eventful and most important meetings yet held.

\* \* \*

To one who has had the privilege of attending these meetings from time to time it is interesting to note the changes which time brings in the personnel of those who attend. Our veteran workers are being called up higher and our younger men are stepping forward to take their places. Many who met with us fifteen years ago have either been called to their eternal reward or are restrained from active service because of the infirmities of age. Many who are now helping to bear the burden and heat of the day had at that time not yet assumed the pleasure and responsibility of active service. Among our older brethren in attendance were C. Wery and Joseph Buereky, who have long since passed their allotted three score years and ten. Others not quite so far along in years but old in the service are J. M. Shenk, C. Z. Yoder, J. S. Shoemaker, Jonathan Kurtz, Moses Hoover, D. J. Johns, and others. It is encouraging to see representatives of three generations working harmoniously together.

\* \* \*

There was one feature of the meeting which received general recognition and commendation. The brotherhood and friends living in the vicinity of Kalona and East Union Church were untiring and unsparing in their desire to minister to the comfort of the visitors, and as such merited and received the thanks of the Conference. The moderator likewise is to be commended for his faithful service.

\* \* \*

But the most important part of the Conference is yet to follow. We were together and had a spiritually edifying time. We have separated, and it now remains for us and all our fellow workers to put our resolutions into practice. It is the doers of the Word who have the promise.

\* \* \*

"Goodbye — goodbye!" was the parting salutation heard on every side. Many left on Thursday evening and many more on Friday morning—some for their homes, others to assist their fellow workers in other fields. Members of the Executive and Mission Committees of the Mennonite Board of Missions and Charities remained for a meeting on Friday, when work pertaining to the interests of various mission stations and charitable homes was considered. Announcement was made that the workers of the home congregations should meet on Friday morning to clear off and clean up, and doubtless by the time for regular services on Sunday following there was nothing left to indicate that a meeting had been held but a vivid memory of a stirring and we trust profitable meeting and the presence of a number of visitors who had decided to remain over Sunday to worship with the congregations of the community.

\* \* \*

A full report of the meetings held will be published later.



## Missions

ric that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### INDIA MISSION HOSPITAL BUILDINGS

By C. D. Esch.

For the Gospel Herald.

No doubt the readers of the Gospel Herald, who have been so generously donating of their means towards the building of the hospital and other buildings in connection with the Medical Station of the Mission here, have been wondering what progress is being made and why the matter is moving so slowly. You must remember that this is a slow country where things don't move like they do in America. In America when one wants to do some work of this kind he may go one day and buy a plot of land, conclude the bargain the same day and the day following may have men and material on the spot, and the work is done with dispatch in accord with other things in general. But here it is all so different. I don't think there is any one thing that is inclined to try an American's patience as severely as making land deals in this country.

There are so many different kinds of land, I mean there is some land that is held by the farmer alone and he is able to sell it at his own pleasure, some may not be sold without the consent of the head man of the village, or without the consent of the Government Magistrate. Some land belongs to a family and cannot be sold at all, etc., etc. Then so much of the land is held in partnership by a number of friends or relations so one cannot sell without the consent of the other. Besides there are so many loop holes to slip out of so that it often takes a long time to get a land deal settled if it can be made at all.

So it has been here with the hospital site. The one on which we are now to build has been in the hands of the mission for some time but it was not thought to be the best place and another was looked for but the deal for the other plot could not be made so the old plot was selected after all.

Now when you go to build in America you can go to the brick yard

and order as many bricks and of what kind you desire and they are at hand at once. Here we must often make them ourselves or give a contract for the making and there is only part of the year in which they can be made. So you may want bricks in July but you may have to wait until January till you can get them. There you can go to the lumber yard and order as much and what kind of lumber you want, as well as doors, windows, etc., etc. Here we are often obliged to go to the jungle and get logs, have them sawed up and the material manufactured. All this consumes a lot of time and when one makes all allowance you think will be needed at any consideration there is sure to be some hitch at some point and the work must wait.

We are fortunate here in the present situation that we were able to buy enough building bricks to put up most of the buildings now. We are also fortunate in having a workshop at hand in which the wood may be made, but still the work don't go on with the dispatch that it does in America. We hope the friends of the cause will be patient with us in this matter. If there is no preventing Providence we will begin on the bungalow foundations in a very few days and the hospital buildings will also be begun soon. Those of you who are interested in the cause will remember that the whole number of buildings necessary will cost somewhat over \$8,000. A large part of this is contributed already and we are praying that the remainder may be forthcoming so that the work may not be hindered or there may be no necessity for going into debt.

In this list of buildings we will have a well equipped operating room, where all kinds of surgical work will be done; a separate operating room for infectious cases; a place for teaching the Gospel to those who come for medicine; a dispensary room for general patients; a general ward that will hold 24 patients; a family ward (for the use of friends of the patients) with six rooms; a private women's ward with accommodation for 20 patients; besides living quarters for all the doctors, nurses and other assistants. Thus we will have accommodation for 50 sick people and be in a position to give them the best attention both physically as well as spiritually. All these accommodations for less than ten thousand dollars. **And that in a heathen land.** I understand that our Sanitarium at La Junta, Colo., has accommodation for about this many patients, cost about four times as much, and is situated in a Christian

land, and that is a good investment. Dear reader, will you give the above your prayerful attention and help us to improve the opportunity before us. Dhamtari, India.

### MENNONITE CHILDREN'S HOME

For the Gospel Herald.

A number of children have passed through the Home since our last report. We have twenty-seven children in the Home now. Our family is growing and we are anxious to find permanent homes for a number of boys and girls between the ages of five months and eleven years. Baby Robert is a bright little boy, five months old, and would bring joy and sunshine into any home. Who will open the door for him? A number of cases of diphtheria have developed in our village, but have not heard of any new cases for ten days. We feel grateful to our heavenly Father for His protection thus far. All the children and workers are enjoying good health. The brotherhood at Mt. Joy and Salunga, Pa., recently donated one hundred and twenty-five quarts of fruit, the Bowmansville congregation a lot of fruit and provisions. Sisters in the Reiff Church, Maugansville and Long Green, Md., sent ready made clothing. Our home congregation is continually sending in contributions. The sewing circles throughout our county are doing commendable work in supplying us, as well as other places, with sufficient clothing for our present needs. We desire to thank all who have contributed. We ask an interest in the prayers of God's people. May we pray earnestly in behalf of these dear unfortunate children as well as the unsaved everywhere.

Yours for the needy,

Levi Sauder.

Millersville, Pa.

### ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Since our last letter homes have been found for several little girls in Illinois. Others were returned to their own mothers, while a number were admitted into the Home which makes the present number of inmates 86. We have bright boys from eight months to 10 years old, and girls from two to 13 years, to place

The young sister who was operated on some time ago for appendicitis is still confined to her bed but is



improving and cheerful and happy in the Lord. Sister Alta B. Snyder one of our workers had her left hand caught in the clothes-wringer recently making a bad gash across the palm of the hand that required five stitches. The rest of our family of 17, including the workers, are enjoying good health.

We failed to mention in our last letter that some unknown friends sent us as a donation a new sewing machine which we very much needed and we appreciate the gift. We have also received the annual donation of 30 gallons of extracted honey from Bro. Yoder of Meridian, Idaho, freight prepaid. He keeps us supplied with honey and we all have abundant reason to remember him all the year round for his generosity.

We feel obliged again to remind our friends who send us boxes of clothing, etc., that if a slip of paper with the name and address of the sender written on were enclosed in the box, or the box marked in some other way to indicate where it comes from, we would then always know to whom to acknowledge the same, and it would save much inconvenience. We receive many boxes that we only have to guess where they come from.

West Liberty, Ohio.

### MESSAGE FROM OLD PEOPLE'S HOME

By Etta Brunk.

For the Gospel Herald.

Dear Herald Readers, Greetings of love in Jesus' Name:—As the showers of rain fall upon the earth we are made to think of the showers of blessing we are receiving from time to time, and we are made to wonder if we are thankful enough to our heavenly Father for supplying our needs "according to his riches in glory?" We have many things to be thankful for, and one thing is, that our old people are as well as they are. We have none at present that are bedfast, and only a few that can not be with us at the table and chapel services. We expect a few more inmates in the near future, then our house will be filled. It makes our hearts sad to receive letters, asking for admittance, and closing with the words, "I have no home;" and to have to answer, "We have no more room." We are in the midst of house cleaning and it makes us glad for the help and interest shown us by those that are able, and when we see the aged ones return to their clean rooms again with smiling faces, we feel repaid for our labor.

Last Sunday Bro. Ira Buckwalter and wife were with us at the Crown

Hill services in the morning and at the Home in the afternoon, when we had communion services. Bro. Albert Hartzler and wife were with us also. We realize that God is good to us. Marshallville, Ohio.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1721 11th Ave.)

Dear Herald Readers, Greeting in Jesus' Name:—"Thanks be unto God for his unspeakable gift." How few people appreciate the "gift of God." When we see on every hand men and women turning away from the Gospel, surely it is a serious state of affairs.

There are a number of people in this city that are almost persuaded to become Christians. Pray with us that they may give up their ways.

The Lord willing, we expect to have our communion on Sunday, Nov. 9.

The following funds were received during the month of October for which we are thankful:

Mattawanna A. M. S. S. ....	\$ 6.00
A Brother, Lancaster, Pa. ....	5.00
Sister Hoover .....	1.00
Maple Grove S. S. ....	12.25
Bro. Dodson .....	2.00
Sisters, Spring City, Pa. ....	5.50
A Brother, Orrville, O. ....	5.00
E. F. Hartzler .....	1.50
Mrs. Miller .....	1.00
Martinsburg Brethren .....	2.42
Bro. Zock .....	.50

Yours in His service,

John L. Stauffer.

Nov. 1, 1913.

### HOW BETTER OUR RURAL CONDITIONS

By Rebecca Shank.

For the Gospel Herald.

"Go ye into all the world and preach the Gospel to every creature," is the great command. As our people are mostly a rural people the topic before us finds a warm place in the hearts and invites our most thoughtful and prayerful consideration.

How better our rural districts? As this is a mission topic we shall largely deal with it as such. We feel to praise God that we as a people are becoming more and more awakened to the fact that mission work is not some mysterious work carried on away off in the heathen nations, and in our large cities, but that the command is to carry the Gospel to "every creature." There are no restrictions as to any particular place, but in every place, and the time is now. "Go ye," That we may know how

to better conditions it is necessary to know what some of the conditions are. It is well for us to begin first with the individual. Very often the most difficult mission work we have to do is with ourselves. The sooner we learn the simple lesson of looking to our heavenly Father in simple faith for guidance in every walk of life, with a ready and an obedient heart to follow every step of the way the better it will be. Free from the everlasting struggle about ourselves, with hearts at leisure for others, the letter we shall be able to fulfill our mission. If this be the condition of the individual he or she knows something about the "ideal standard" of Christian living, and is of great influence in bettering the conditions of the rural districts.

Next, the home. How do we find conditions there? Are the parents possessors of the true spirit of Jesus Christ?

Are the little treasures which are entrusted to their care brought up in the nurture and admonition of the Lord? Does the family altar find a sacred place within walls of our country homes? Are the members of the family concerned one for the other to the extent that when one is out of the fold of Christ the others will speak to this one? And does the Sunday school find a happy response in the heart of each member of the family? Is the work of the Church a real pleasure? Were this the condition of each home where they profess godliness we could look upon it as a mission station from which there would flow channels of living water to those who are thirsting for want of it—but how sadly different are the conditions of many homes.

Oh the great opportunity of mission work in our rural districts. Away from the turmoil and noise of the city; away from its allurements and its many temptations; out where the air is pure as God made it; where all nature is seen in its beauty, thus attracting the mind and soul heavenward to the Creator of all good—here are the best conditions for character building and Christian service. We wish that rural conditions might be such that would attract the young people, and the aged as well, from the city instead of the city attracting them away from the country homes, "Unless God would call them to the city for a special work." We believe that conditions can be brought about that will bind the boy and the girl to their country home and church.

(To be continued.)

Canton, Ohio.



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### STIR ME, LORD!

Stir me, oh! stir me, Lord, I care not how,  
But stir my heart in passion for the world!  
Stir me to give, to go—but most to pray:  
Stir, till the blood-red banner be unfurled  
O'er lands that still in heathen darkness lie,  
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord, till prayer is pain—  
Till prayer is joy—till prayer turns to praise,  
Stir me, till heart and will and mind—yea all  
Is wholly Thine, to use through all the days;  
Stir, till I learn to pray, "exceedingly,"  
Stir, till I learn to wait expectantly.

Stir me, oh! stir me, Lord. Thy heart was stirred  
By love's intensest fire, till Thou didst give?  
Thine only son, Thy best beloved One.  
Even to the dreadful Cross, that I might live;  
Stir me to give myself so back to Thee,  
That Thou canst give Thyself again through me.

Stir me, oh! stir me, Lord, for I can see  
Thy glorious triumph-day begin to break!  
The dawn already girds the eastern sky;  
Oh! Christians arise! awake! awake!  
Oh! stir us, Lord, as heralds of that day,  
For night is past—our King is on His way!"

—The Helping Hand.

### STRIVING FOR NOBLE ENDS

By Susanna Nice.

For the Gospel Herald.

This should be the ultimate endeavor of every individual regardless of social condition, wealth, or accomplishment. To the Christian these noble ends are realized in Paul's words to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

There are many different ways

which the individual may take to reach these ends. Sometimes fate or providence decide that for us; or on the other hand the person may choose his course. Some may obtain the noble ends by being teachers, others as preachers, missionaries, business men, etc. But it need not be in a professional way, it may be accomplished in the life of the humblest laboring man. These stations are not the essentials. Whatever our vocation, with Christ as our perfect pattern we must set our goal not so far that we can never attain to it, for if so we may become discouraged and lose our way entirely. But that goal must be set far enough that it takes a life-time to reach it, for if it is reached and the individual makes one of the great mistakes of life, thinking he has reached the highest possible attainment he will be inclined to drift backward. He must either go forward or backward, progress or decline—there is no such a thing as standing still. We should ask God to open our eyes of understanding that we may choose such goals or ideals toward which we may continually strive. "Blessed is the man who devotes his life to striving for noble ends, and who forms his well considered plans with deliberate wisdom."

God has a work for each one of us and a purpose for which we shall live. If we allow Him to choose for us, He will point out such ideals as will carry out His purpose.

This ideal is a responsibility to the individual; it is the working model that God has given him, the pattern after which and by which he shall shape his life. If he accepts and follows it with fidelity and energy: with that energy born of absolute faith in divine leading, he will find himself miraculously led, he will find that the obstacle that seemed so insurmountable to view vanishes as he comes near; that a way is made, a path appears. Then when his purpose is fulfilled, the ideal is reached, the noble ends are attained, he too may enjoy the blessing of which Paul tells.

One of the great essentials in striving for noble ends is steadfastness. (Heb. 3:14). For we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end. If we find ourselves drifting from our goal instead of nearing it, or if we have struggles and grow weary, if we but grasp the strong arm which is ever outstretched for our assistance, we can again be drawn on in the right way. Trials or mistakes should not discourage us but should encourage us

to be stronger if we should again face like circumstances.

As young people and soldiers of the cross this subject should inspire each one of us with a stronger desire than ever to

"Give to the world the best you have  
And the best will come back to you."

To most successfully strive for noble ends we must be virtuous and noble all through that long strife, for "virtue and piety are true nobility."

In Acts 17:11 we are given an example of noble living: "These were more noble . . . in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

The people spoken of here were noble because "they received the word with all readiness of mind." Their minds were open and receptive to any good advice. They first reasoned, weighed the subject and went to the Scriptures, looked up what was said to see if it were so. So should we when at all inclined to contradict instead of condemning the opinion of another, "prove all things, hold fast to that which is good."

A study of the Bible is also conducive to filling the mind with noble thoughts o'er which to ponder. Thinking is the exercise of the brain. If we would train it correctly we must give it proper exercise.

If our labors are hard it requires more striving. Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know. If at the close of that day you feel you have not done your best take courage and let the dawn of the next morning be to you a new beginning.

Be noble in every thought  
And in every deed!  
Let not the illusion of thy senses  
Betray thee to deadly offenses.  
Be strong! be good! be pure!

Sterling, Ill.

It is not only our duty to serve the present age well, but it is our duty to leave it in such condition that our children may have the possibility to serve the next age successfully.—D. G. Lapp.

We can not think ourselves into the Christian life, it requires the blood of Christ applied to the heart to produce a Christian.—Harry Dien-  
er.



## Sunday School

For the Gospel Herald.

Lesson for Nov. 16, 1913.—Deut.  
34:1-12

### THE DEATH OF MOSES

**Golden Text.**—Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

**Moses' Parting Admonitions (31:1-8).**—The time has come when Israel shall cross the Jordan and take possession of their heritage. Moses, the peerless leader, is to lay the burdens of leadership upon younger shoulders. He himself cannot enter the promised land because of transgression, although he prayed God that he should be allowed to do so. "Moses must die and give way to Joshua, but Jehovah would still be with His people." The change of leadership is not necessarily dangerous to a cause, and never will serious consequences follow when God removes a leader and sets up another. There is danger of man getting his attention fixed on some human leader instead of recognizing the leadership of God. Moses was confident of the success of Israel in the taking of the land. "Thou shalt possess them." God would be with Joshua as he had been with Moses.

The words of encouragement, "Be strong and of good courage," twice spoken, are the outgrowth of the faith of Moses in the promise given to Abraham and later in a fuller revelation to Moses himself. His reason for this exhortation was a good one, "For Jehovah thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." With the assurance of divine co-operation in an enterprise we dare not entertain even a suggestion of doubt as to its ultimate outcome.

**Moses Called to Die (32:48-52).**—God's decree is immutable. The sin of Moses prevented his entrance into the land. Though forbidden to enter, he was to see it from afar. He must stop just a step this side of the goal for which he had striven for at least forty years; not because of the sins of the people with whom he labored so patiently, but because of his own sin committed in an unguarded moment when angered because of the complaints of his followers. This is discipline, not meted out by man, but by God Himself. We, too, must submit to the discipline of God, if we would yield fruit and show forth His praise and glory.

Discipline can be of merit to us only as we allow ourselves to be exercised thereby and accept it with gratitude because of the purifying effect it will have in our life. Those

whom the Lord loveth, are chastened.

**His Death and Burial (34:1-12).**—The Lord showed him the land promised to the patriarchs and again reminded him of the fact that he could not enter. We have no record that Moses made a reply. What passed through his mind we can only surmise. Here in the land of Moab he died "according to the word of the Lord." Died alone with the Lord, and buried by Him. No one knows where is his grave. When God buries something it is hidden from man and man cannot search it out. Moses although 120 years old was not superannuated, for "his eye was not dim, nor his natural force abated." Thus strong in body and vigorous of mind he simply yielded his spirit to God and was taken home. His work was finished although his strength was not yet exhausted. What sweet peace pervades the soul of the one who has been faithful in all things to the best of his ability, when assured of God his labors are ended and is now to be taken home! The consciousness of duty done, of obligations faithfully discharged, floods the souls with joy and peace that "surpasseth all understanding." Our faithfulness to the trust committed unto us will determine the degree of success of our work.—R.

The poet pictures this scene very beautifully thus:

"By Nebo's lonely mountain,  
On this side Jordan's wave,  
In a vale in the land of Moab  
There lies a lonely grave;  
But no man dug that sepulcher,  
And no man saw it e'er,  
For the angels of God upturned the sod,  
And laid the dead man there.

"That was the grandest funeral  
That ever passed on earth;  
But no man heard the tramping,  
Or saw the train go forth;  
Noiselessly as the daylight  
Comes when the night is done,  
And the crimson streak on ocean's cheek  
Grows into the great sun—

"Noiselessly as the spring time  
Her crown of verdure weaves,  
And all the trees on all the hills  
Open their thousand leaves—  
So, without sound of music,  
Or voice of them that wept,  
Silently down from the mountain crown  
The great procession swept.

"Perchance the bald old eagle,  
On gray Beth-peor's height,  
Out of his rocky eyrie,  
Looked on the wondrous sight.  
Perchance the lion, stalking,  
Still shuns the hallowed spot;  
For beast and bird have seen and heard  
That which man knoweth not.

\* \* \*

"And had he not high honor?  
The hill-side for his pall,  
To lie in state while angels wait,  
With stars for tapers tall;

## Our Young People

"AND BE YE THANKFUL."—Ccl. 3:15.

Topic for November 23

MOTTO

"Forget not all his benefits."

OUTLINE OF TOPIC

- I. **Thankfulness Defined.**—That disposition of heart which so appreciates the kindness it receives as to give expression in appropriate words and deeds.
- II. **Blessings that Call for Thankfulness.**
  1. For God's goodness.—Psa. 106:1.
  2. For the gift of Christ.—II Cor. 9:15.
  3. For the work of grace in others.—I Thes. 2:15; Rom. 6:17.
  4. For appointment to service.—I Tim. 1:12.
  5. For supply of bodily needs.—Rom. 14:6, 7.
  6. For all things.—II Cor. 9:11; Eph. 5:20.
- III. **How Thanks is to be Offered to God.**
  1. Through Jesus.—Rom. 1:8; Col. 3:17; Heb. 13:15.
  2. In Jesus' name.—Eph. 5:20.
  3. With an established faith.—Col. 2:7.
  4. Not in boastfulness.—Luke 18:11, 12.
  5. While engaged in prayer.—Phil. 4:6; Col. 4:2.
  6. By offerings.—Prov. 3:9; Heb. 13:16.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Thankful, Thanks.**
2. Song of Thanksgiving for Children.
3. Exercise in Counting Blessings.

For Young People.—

1. Our Blessings of this Season.
2. The Grace of Thankfulness.—
  - a. Its Source.
  - b. Its Expression.

For Older People.—

1. Instructive Thanksgiving.
2. Fruitfulness of a Thankful Life.

And the dark rock pines, like tossing  
plumes,  
Over his bier to wave;  
And God's own hand, in that lonely  
land,  
To lay him in the grave—

"In that deep grave, without a name,  
Whence his uncoffined clay  
Shall break again—O wondrous thought—  
Before the judgment day;  
And stand, with glory wrapped around,  
On the hills he never trod,  
And speak of the strife that won our life,  
With the incarnate Son of God.

"O lonely tomb in Moab's land!  
O dark Beth-peor's hill!  
Speak to these curious hearts of ours,  
And teach them to be still.  
God hath His mysteries of grace—  
Ways that we cannot tell;  
He hides them deep, like the secret sleep  
Of him He loved so well."



# Gospel Herald

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Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, NOV. 6, 1913

## Field Notes

A number of reports on hand were held over for publication next week.

Bro. E. E. Strickler of Wrightsville, York Co., Pa., was among the early arrivals at the Iowa meetings.

Bro. L. J. Heatwole of Dale Enterprise, Va., stopped for a day at Scottsdale on his way to the General Conference.

Bro. R. M. Weaver of Harper, Kans., worshiped with the Pennsylvania congregation near Truesdale, Kans., over Sunday, Oct. 26, handing out the bread of life.

Evangelistic meetings have been in progress at South English, Ia., since Oct. 15, with Bro. S. G. Shetler in charge. Up to our latest information four souls had made the good confession.

Bro. D. F. Driver of Versailles, Mo., is one of the prominent figures in the Iowa meetings. Notwithstanding his advanced years, his interest in the Lord's work is keen.

Bro. Geo. R. Brunk of Denbigh, Va., came with the earliest arrivals at the meetings in Iowa, having joined a number of workers at the Scottsdale station as they started out.

Bro. David Zook, wife and daughter of Sterling, Ohio, have been welcome visitors among brethren and friends of Scottsdale being here as guests of Bro. J. A. Ressler and family.

Bro. D. F. Driver of Versailles, Mo., and a number of others from the same community were called home from South English, Iowa, by the death of Sister Barbara Driver. Funeral services on Wednesday, Oct. 29.

South English, Ia., was the meeting place for the first of a series of important groups of earnest workers interested in special phases of the Lord's work—the Mennonite Publication Board, on Saturday morning, Oct. 25.

Bro. J. M. Nunemaker of La Junta, Colo., filled the regular appointment at the West Union Church near Wellman, Iowa, on Sunday morning, Oct. 26, and Bro. J. S. Gerig of Smithville, Ohio, performed a similar service in the evening.

Bro. C. Z. Yoder of Wooster, O., filled several appointments with the Palmyra and Pea Ridge, Mo., congregations Oct. 24-26. From this place he, with a number of brethren from the community went to the General Conference at Kalona, Ia.

Visitors at South English were glad to find Bro. Samuel W. Lapp in good health. It will be remembered that his four sons are all ministers in the Mennonite Church, two of them bishops, two of them are missionaries in India. Bro. Lapp is now in his eighty-first year.

Sister Anna Mumaw of Wooster, Ohio, is in Scottsdale, Pa., for the time being, the guest of Bro. Levi Mumaw and family.

Bro. John B. Senger of Kinzer, Pa., is expected to labor with the brotherhood at the New Providence Church near Yerkes, Pa., in a series of meetings to begin on Tuesday evening, Nov. 11.—M.

The brethren, N. H. Mack of New Holland, Pa., and E. E. Strickler of Wrightsville, Pa., stopped at Chicago, Ill., on their return trip from the General Conference and attended services at the Happy Hour Mission.

Bro. J. M. Brunk of Hesston, Kans., worshiped with the brotherhood of Kansas City and Argentine Missions on Sunday, Oct. 26. Good meetings are reported. One precious soul confessed Christ.

Communion services were announced for Strickler's Church near Middletown, Pa., to be held Nov. 16. Nov. 9 is the time for regular appointment there but their bishop, Bro. John G. Ebersole, not being able to be with them at that time the meeting was postponed a week.

Bro. N. B. Stauffer of Alderside, Alta., worshiped with the congregations near Surrey, N. Dak., over Sunday, Oct. 26, and preached a number of impressive sermons. From this place he, in company with Bro. I. S. Mast, went on to Kalona where they took an active part in the work of General Conference.

Bro. George R. Brunk favored the congregation at the Scottsdale Mennonite Church with two helpful sermons last Sunday morning and evening. He was accompanied by Sister Minnie Coopridger of McPherson, Kans., who was on her way to Denbigh, Va., on a visit. Their visit at this place was much appreciated. They left on Sunday night for Virginia.

Word reaches us that the work at the Youngstown, Ohio, Mission has grown to an extent that the present force of workers there is unable to attend to all there is to do. For some time Bro. P. R. Lantz of Weilersville, Ohio, has been giving his aid in the good work at Youngstown. Should this reach the eyes of some one who is thinking of entering the mission field, it would be well to correspond with the superintendent, Bro. T. K. Hershey, Youngstown, Ohio.



**Arrangements** have been made for a Bible conference to be held with the Beech Church near Louisville, Ohio, Nov. 24-28, with Bros. I. W. Royer and J. E. Hartzler as instructors.

The brethren, C. Good, L. J. Heatwole, S. M. Burkholder, and Lewis Shank and wife, all of Rockingham Co., Va., stopped at Sterling, Ill., on their way home from General Conference. The two former expect to remain in the middle west for some time. Bro. Heatwole expects to fill a few appointments in Indiana the fore part of this week, after which he expects to return home. Bro. and Sister Shank expect to visit a few congregations in Pennsylvania and Maryland before returning home.

## Correspondence

Albany, Oreg.

Dear Herald Readers, Greeting:—On Oct. 26, communion services were held at the Fairview Church, seventy-three took part, twenty-one brothers and sisters could not be present, Bishop C. R. Gerig officiating. We have a church of 94 members. In the Mennonite Year Book and Directory the membership at the Fairview Church is given as 40, instead of 94. May God bless His children wherever they may be is my wish and prayer.

David Steckly.

Jet, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—As conference was held here this fall perhaps a few lines from this place may be of interest to some. A number of visitors were here during conference and also many out-siders attended the meetings. The church was filled most evenings. We certainly had good meetings. I am sure we were all benefitted by the meetings and were all made to realize our responsibility toward our God and our fellowmen as never before. While with us Bro. D. G. Lapp of Roseland, Nebr., gave us a very good lecture on the social problem. He warned us of the danger awaiting our young people and how to prepare to meet these dangers. Several of the ministering brethren and visitors remained over Sunday when we observed communion.

Mrs. Noah Miller and Mrs. Alf Miller and four children of Comanche Co., Kans., are here visiting in the

community. Also Abe Troyer and family of McPherson, Kans.

Alvin and Daniel Yoder left this morning for Thomas, Okla., where they expect to work for some time.

Health is fair as far as I know. Crops are looking fine at present. Farmers are at present making their last crop of alfalfa hay for this season. With love to all.

Yours in His service,  
Ella Miller.

Oct. 22, 1913.

Waynesboro, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Communion services were held at Springdale Oct. 19. Bro. Joseph Geil and wife of the lower district, Rockingham Co., were present, and also others of the same place. We were very glad to have them all with us. Bro. Geil preached two very instructive sermons, one on Saturday afternoon and one on Sunday morning. The attendance was not very large because of inclement weather, but hope all present were helped and encouraged by being there. On Saturday, Oct. 25, an all day Sunday school meeting was held at the Mt. View Church. It rained Friday, and was very gloomy and threatening Saturday morning. Some from this community went up, a distance of 12 or 14 miles, and some came in from the mountains. The water kept many away. At noon the sun appeared and others came in and we had a very interesting meeting. All the ministers of the district were present, and took part. Were very sorry some of the speakers on the program were absent, among them Bro. David Garber, who was not able to be with us. Expect him to hold meetings for us as soon as he is well enough to come. The vacancies were ably filled. This was the first meeting of the kind for us, and hope it will not be the last.

On Sunday following at the same place communion was observed, with a large crowd present, and a good meeting.

Bro. A. P. Heatwole is holding meetings each evening this week, as Bro. Garber was expected.

Communion services will be held at the Hildebrand Church the second Sunday in November if Providence permits. These are refreshments for the soul, if partaken in a worthy manner, which all true believers do. May God's rich blessings continue, and may all praise and thank Him for what He so bountifully provides.

Maggie M. Driver.

Oct. 29, 1913.

Wadsworth, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—Sunday evening, Oct. 19, Bro. J. F. Brunk of Marshallville, Ohio, was with us at the Bethel Church, his name being on the program for our young people's Bible meeting. Bro. Brunk gave a very helpful talk on the "Dangers in the Social Life of our Young People." There were very few people present, owing to inclement weather, but we believe many others would have been well paid (not in dollars and cents, but spiritually) if they had braved the storm and heard the message which God had for them. Pray for us.

In His name,  
B. L. Neff.

Oct. 31, 1913.

## WHY THE BIBLE IS SUPERIOR TO ALL OTHER BOOKS

By a Sister.

For the Gospel Herald.

There is no other book its equal. Man alone, without the help of God, could not write a book of books that fit together so well and meet the needs of human life like the Bible does. You may go to any library and pick out the best books but they will not stand the test like the Bible does.

There is not a single known truth on moral or spiritual subjects that can not be found within the covers of the Bible. The Bible is an old book and yet, man in all his thinking before and since the Bible was written, has never found anything to surpass it. For instance notice the difference between men that believe in the Bible and those who do not, and you will find a great difference between them.

If the Bible is man's book and other books are men's books, why is it that other books are soon forgotten while the Bible stands? Because man can destroy his own work but not God's. So often man has tried to destroy the Bible but failed. If all other books were destroyed and the Bible left we would suffer no essential loss on moral or spiritual subjects; but if the Bible was destroyed and all other books left our loss would be irreparable.

Cullom, Ill.

They that walk with the Lord become the friends of Jesus. To them Jesus reveals the secret of spiritual power.—Allen Erb.



## Miscellaneous

### A SONG OF TRUST

I cannot always see the way that leads  
To heights above;  
I sometimes quite forget that He leads on  
With hands of love;  
But yet I know the path must lead me to  
Immanuel's land,  
And when I reach life's summit I shall  
know  
And understand.

I cannot always trace the onward course  
My ship must take,  
But, looking backward, I behold afar  
Its shining wake  
Illumined with God's light of love; and so  
I onward go,  
In perfect trust that He who holds the  
helm  
The course must know.

I cannot always see the plane on which  
He builds my life;  
For oft the sound of hammers, blow on  
blow,  
The noise of strife,  
Confuse me till I quite forget He knows  
And oversees,  
And that in all details with His good plan  
My life agrees.

I cannot always know and understand  
The Master's rule;  
I cannot always do the tasks He gives  
In life's hard school;  
But I am learning, with His help, to  
solve  
Them one by one,  
And when I cannot understand to say,  
"Thy will be done."

—Unknown.

### THE LORD'S PRAYER

By Lydia Oyer.

For the Gospel Herald.

The Lord's Prayer, as recorded in Matt. 6 and Luke 11, is the **model** prayer, because it includes everything for which we might ask, and covers every need of ours. Notice the first sentence—"Our Father." In His discourse on the "Good Shepherd" Jesus said, "Other sheep I have which are not of this fold; them also I must bring." He made provision for the salvation of the whole world, thereby giving both Jew and Gentile access to the kingdom of God. If we are not in sympathy with the whole human race, having fellowship with those who have been redeemed, and compassion upon the lost, even of every tribe and nation, can we truthfully call Him our Father? God is the Creator of all, and in that sense, all mankind is a common brotherhood. Do we think that God is our Father, and yet we turn a deaf ear to the call for "more laborers," or even refuse to heed the command "pray ye the Lord of the harvest, that he may send forth more labor-

ers?" It seems selfish to continually pray for blessings upon ourselves, yet have no interest in the millions who "know not God."

Next, we notice the place of His abode—"In heaven." It is not enough simply to believe that there is a heaven, a final home for those who die in the Lord; it is necessary that we conduct our own lives so that we may, by the grace of God, be prepared to dwell in that home by and by. One who prays "in Spirit and in truth," enjoys "foretastes" of heaven already in this life. The hour of prayer could not be half so blessed if it were not for the privilege of lifting our hearts and minds up above the cares and toils of the day—above earthly scenes. "Where your treasure is, there will your heart be also."

"Not a sound invades the stillness,  
Not a form invades the scene,  
But the form of my Beloved,  
And the person of my King."

Thus in seasons of prayer and quiet meditation do we feel ourselves drawn heavenward, and are "made to sit in heavenly places in Christ Jesus."

"Hallowed be Thy name." Do we always speak the name of God reverently? Most of us would not think of using this holy name in vain, but we cannot utter it too reverently and tenderly. Also, we should guard against making "vain repetitions" in prayer by using the name of Jesus, or God the Father, very frequently without realizing it.

Do we mean what we say when we pray, "Thy kingdom come?" If Jesus is not "reigning without a rival" in our hearts, His kingdom is not yet established in our hearts, (though it may have been begun) and if it is not our deepest, inmost desire to have Him thus enthroned within, we pray in vain "Thy kingdom come." More than this, we must have the same longing desire to see this kingdom established in the hearts of others. If this be our condition, our minds cannot remain prejudiced against the missionary movement, or any effort to reach the lost. Then, too, in another sense we expect God's kingdom to come. The Bible contains many predictions and promises of Christ's second coming, and the final establishment of His kingdom. Only the consecrated and Spirit-filled, who await this second appearing, when "the Lord himself shall descend with a shout, and with the voice of an archangel, and with the trump of God," who shall "be caught up" to "meet him in the air," only they can pray this prayer from the beginning to end, realizing that their Christian experience is in ac-

cordance with it. They can truly say, "Thy will be done, in earth, as it is in heaven," being satisfied with His will concerning them, rebelling against it no more than do the inhabitants of heaven.

"Give us this day our daily bread." This petition, granted, covers our spiritual and temporal needs, although it may be hard for those who are bountifully blessed with this world's goods to literalize it. Have we plenty to eat and to drink? Sufficient clothing, and homes to shelter us? Then let us accept these temporal blessings as gifts from God's hand, given before we needed to ask for them, remembering that in many a city and country, the world over, others are actually suffering for want of food and clothing. Think of the many news boys and boot-blacks in our great cities, whose home is the street, and place of lodging, oftentimes, a store-box! Many others, perhaps, are equally unfortunate.

"Give us."—If we have plenty God expects us to do the giving; He blesses us with good things, expecting us to pass it on to others.

Spiritually speaking, Jesus is our "Bread which came down from heaven," our "well of water, springing up into everlasting life. In order to live a Christian life, we must feed on His life giving Word daily. Prayer and Bible study are inseparable, in a Spirit-filled life. Prayer—communion with God—gives us an "appetite" for the Word. "We hunger and thirst after" it, and, partaking of it, we relish it, just as the natural man with a natural appetite relishes a good meal. And nothing is so powerful to draw us into a prayerful attitude, as a few moments spent in reading and meditating—feeding upon—God's Word. But think of the millions who have never heard of our Bread of Life—never tasted of the joy of salvation! If we can really pray the "Lord's prayer," we cannot get through this "daily bread" passage, without thinking of our obligations to the heathen in far-off countries, and the unsaved at our own doors.

### WINNING THE PRIZE

By R. J. Heatwole.

For the Gospel Herald.

Every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

They that run in a race, all run, but only one gets the prize. But in the Christian race they that run as directed in the Gospel, can all have the prize. To be temperate in all things, is right, eating as well as drinking, and working also. It is right to work



with the hands the thing that is good to have something to give to him that needeth (Eph. 4:28).

But "let your moderation be known unto all men, the Lord is at hand" (Phil. 4:15). The disciples had homes. Jesus told John to behold his mother, and John took her to His own home (Jno. 19:27).

We can be immoderate and intemperate in our work. Our farms may have more acres than necessary, if we cannot pay them, our dwellings larger and more costly than is on a line with Gospel simplicity. On this account homes sometimes have been lost, taken from us.

In striving for the mastery we do well to consider I Tim. 6:3, and be more content with food and raiment; also Mark 16:15 about getting the Gospel to every creature. Statistics give a serious statement—that professors of the Christian religion in the United States are giving but one-tenth of a penny daily for home and foreign missions. Some give more, but many give nothing; so as a whole ten are giving enough to make one cent every day. "The gold is mine," saith the Lord, and how many professors use it as though it were theirs. One said to me once that the ring on his finger cost \$200 (\$25 for the ring and \$175 for the diamond in it). And he said he could easily believe statistics as I had given them, that every year in the United States \$50,000,000 was paid out for finger rings.

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I Jno 2:17). What a wonderful day will the judgment be. In II Cor. 5:10 we are told that all must appear there to receive the things done in the body, according to that he hath done, whether good or bad.

May we strive for the mastery, "looking unto Jesus, the author and finisher of our faith" (Heb. 12:2, and obtain "the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Once Jesus died, once He arose, once He will judge the living and the dead, once all will hear their eternal destiny. Oh, for love sincere and true.

Windom, Kans.

## SIN

By Libbie Nofziger.

For the Gospel Herald.

Sin is essentially a departure from God. Most sin begins at the eyes; by them commonly Satan creeps into heart, that he can never be in safety that hath not covenanted with his eyes.

The wages that sin bargains for with the sinners are life, pleasure,

and profit; but the wages it pays him are death, torment, and destruction, "And if we say that we have no sin, we deceive ourselves, and the truth is not in us." But sin is never at a standstill, if we do not retreat from it, we shall advance in it, and the further on we go, the more we have to come back.

Jas. 4:17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Prov. 28:13: "He that covereth his sins, shall not prosper, but whoso confesseth and forsaketh them shall have mercy." So we are saved from nothing if we are not saved from sin. Little sins are pioneers of hell.

I John 3:9: "Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin, for he is born of God." When we think of death a thousand sins, which we have trodden as worms beneath our feet, rise up against us as flaming serpents. There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.

I John 1:7: "But if we walk in the light, as he is in the light, we shall have fellowship with him, and the blood of Jesus Christ, his Son cleanseth us from all sin." For man-like it is to fall into sin; Christ-like it is to strive; God-like it is all sin to leave. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Albany, Oreg.

## TAKE COURAGE AND PRESS FORWARD

By Anna L. Rutt.

For the Gospel Herald.

Joseph as a type of Christ in many respects had many sad experiences. These were only fitting him as a deliverer of not only his own father's family, but of the land of Egypt and the land of Canaan as well.

Moses underwent a long process of refining before he was a qualified leader of the Israelites.

I Pet. 4:12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." This is one of God's ways of preparing people for higher service.

Psa. 94:12: "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law." Gold must be put in the fire before it is refined and ready for use.

"From each single step up the mountain, we gain a better view and an enlargement of the whole horizon."

—E. E. Hale.

La Park, Pa.

## MISSION MEETING REPORT

For the Gospel Herald.

The 72nd quarterly meeting of the Mennonite Sunday School Mission was held at Mt. Joy, Lancaster Co., Pa., Oct. 15, 1913.

**Devotional**, Bish. Peter R. Nissley.

**Moderator**, Amos F. Eby.

The following program was carried out, with the exception of the first sermon was preached by Bish. Benj. Weaver, instead of Bish. Jacob N. Brubacher, whom God called home.

**Humility**, Bish. J. A. Ressler.

**The Great Commission**, Noah H. Mack.

**Christianity the Factor in Civilization**, Bish. C. M. Brackbill.

**Consistency**, D. N. Gish.

**Gleanings of the Day**, P. R. Nissley and A. B. Lutz.

**Sermon**, J. A. Ressler.

Daniel N. Lehman, chairman of a committee appointed in regard to organizing an Eastern Mission Board, stated that the proposition was presented to the Lancaster Conference, who accepted it, and appointed Abram B. Herr to call a general meeting of the brotherhood.

An election of officers was held at the noon hour and the following were declared elected: Supt., John H. Mellinger; Asst. Supt., Amos A. Ressler; Sec., Henry Hershey; Treas., Christian Neff.

Contributions, \$299.85.

The following are a few thoughts gleaned:

There was no mission work done at times when the Church was asleep.

Nothing so well to arouse the people as to put them to work.

The Church militant a symbol of the Church triumphant.

Mission work and spirit is not a new thing, but well taught in the Word of God.

The ministry of the church shall put on their strength and power, and arise to the dignity of their calling or their duty, by implicit obedience to God's Word.

The Church is the instrument to rescue the lost, the Christless in walk and life, those who are ignorant of God, while she cannot convert any, she is the messenger to carry the Spirit to the lost world.

A charitable spirit is a Christian spirit, anxious to feel out if our fellowman is in need, both temporal and spiritual.

None that rejoice more in their work than those who are in the harness, leading the flock to glory.

Humility is a characteristic of the mind and heart,

Can counterfeit religion, but hard to counterfeit humility. You cannot put it on, it must be within us, and shine forth in our lives.

How get it? Jesus says learn of me, for I am meek and lowly. By keeping in His presence, study His teaching, His conduct, and constantly associating with Him.

Jesus learned obedience by the things He suffered. We learn it by the things we cannot change.

As soon as we profess ourselves humble we deny it.

Humility is unselfish, blossoms out in kindness, does not adorn the body, is subservient to others.

The Great Commission is to bring the message of glad tidings of joy that Jesus is come to save, and to be successful in this we must keep close to God.



Ezra, who had a mind to study God's Word for to do it, is an example for us.

One reason our teaching has no more effect is that our minds are more set on feasting than on fasting. We need to be a people of more self-denial to be successful.

If it is God's will to stir up our Church for His work, there is no use for us to strive against it.

We lose our power by giving way to secret orders, life insurance, church societies, pride and vanity.

The salvation of souls begins at home on the mother's lap, and in the Sunday school, too much time spent for the lust of the eye and things of this life, and forget to teach our little ones the golden text of the Sunday school lesson. A basket of summer fruit is perishable, so are the souls who are not gathered in season.

Christianity, the religion taught by our Lord and Savior, the one that moves men, that goes down into our character and is fitted for all mankind.

The church is the great symbol of Christianity, and is a power to every one who will enter it.

We need to learn from the Master, we cannot sit there too often or too long.

To every wrong we commit there is a voice speaking to us that it is wrong, honesty means more than many people will admit.

Necessary to give much attention to thought, for as a man thinketh in his heart so is he.

If we want people to do as we would, we must live lives that will not condemn us.

Sunday means more than putting on good clothes and go to church.

Not how much I give to the Lord, but how much of the Lord's money I appropriate to myself.

Pride is a louder beggar than want.

Covet earnestly the best gifts, the things of God.

We are wasting time by spending our evenings in town, instead of improving it by reading good literature.

Our whole body, soul, and spirit shall be blameless before the coming of our Lord Jesus Christ.

Henry Hershey, Secy.

## REPORT

Of the Western A. M. Sunday School Conference Held with Sycamore Grove Congregation near Garden City, Mo., Oct.

10, 1913

For the Gospel Herald

Organization: Mods., S. C. Yoder, A. Yoder; Secys., Allan Good, Daniel Litwiller.

The following topics were discussed: **The Trend of the Modern Sunday School.** Opened by C. A. Hartzler.

The Sunday school was first a separate institution now is joined with the church. The Sunday school is **not** the leader of religious thought of the day. It was first a secular advantage, but now for spiritual advancement. The spirituality of the Sunday school indicates the spirituality of the Church. Danger of modern trend is to lift up Sunday school instead of Christ, to get numbers for school instead of souls for Christ. Methods that advance spirituality are always in order.

**Use and Abuse of the Lesson Helps.** Opened by D. Litwiller.

Be Bereans, Acts-17:11. Using helps

only is abuse, to use helps with Bible as a help is good.

Discussion: First search the Word, then resort to helps. The Bible is its own interpreter.

**The Open Door in the Rural Community.** Essay by Nettie Miller. Discussion opened by Amos Gingerich.

The Sunday school is a means of bringing souls to Christ. Open door, I Cor. 16:9. What would investigations reveal in our rural districts? Appeals from the world for Sunday schools. The responsibility rests with us, we as a rural people, the talent is in the Church. Will we let it lay dormant? Stop, think, respond. What the result if we should rise to our privileges, yea, duties.

**Our Responsibility in the Present Age.** Opened by B. Springer.

Opportunities at our doors being neglected. Be sure to use our talents. Matt. 25:14, 30. A willing mind (II Cor. 8:12). All things are possible with God.

As ambassadors (II Cor. 5:19, 20). Is there another church in America, of equal numbers, that holds the wealth as does the Mennonite Church? Any responsibility?

**How Does the Sunday School Teacher Lose His or Her Good Influence?** Essay by Leah Martin. Discussion opened by Joe Driver.

All people always have an influence, either for good or evil. Paul to Timothy: "Be thou an example to believers."

Be sure your sin will find you out.

Do nothing you would not have your pupils do. Never try to teach something you do not live out yourself.

An absent teacher loses influence, unprepared lessons. Be filled with the lesson teachings and it will be sure to come out.

**Little Things That Count.** Opened by J. J. Johns.

The first essential is for us to sacrifice self, place ourselves on the altar for service. A little deed (Matt. 10:42), promptness, a pleasant countenance, pleasing words, the widow's mite (Mark 12:41, 44). Great things are made up of little things.

**The Sunday School as a Pastor in Teaching Bible Doctrine.** Opened by S. C. Yoder.

Study the lesson in view of a certain doctrine. Examples: Joseph—nonresistance; Abraham—faith; Acts 2:42—Apostles doctrine—be sure to teach this. Teach the children Bible doctrine in Sunday school. Study the Word. Teach all things whatsoever God has commanded.

**Importance of Primary Work.** Opened by Samuel Roth.

Christ's words, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. It is the most important work of the Sunday school. As the twig is bent, so the tree will grow. Children are often the means of winning parents. It is the foundation of Sunday school work if Christ is the prominent character.

The child mind depends on parents, teach them to depend on God. Faith in parents, teach faith in God. Primary teachers are born, not made.

Each subject was followed with a lively discussion, good interest was shown throughout the day, many testimonies were given as to truths gleaned during the day.

The evening session was opened with a Sunday school workers' meeting, conducted by Bro. J. D. Minninger. The audience responded to a call for Scripture promises, interspersed with songs, after

which there was held a children's meeting, conducted by Bro. C. Z. Yoder, with about one hundred children present, who with eager hearts and minds drank in the many truths presented, which no doubt many of them will never forget.

The remainder of the evening was spent by the audience listening to a heart-searching sermon given by Bro. J. D. Minninger on the theme, "Consecration to God and His service," using as a text, Mal. 3:8, with Rom. 12:1, 2, and I Cor. 6:19.

A collection was held amounting to about \$100, which money was given to the missions of India and Kansas City. This amount goes to show that there is within the hearts of some, a deep feeling for the mission cause. May God bless the givers of both means and thoughts during the conference sessions to our every good.

The reports of the various Sunday schools of the district were read, showing a good attendance, and interest taken throughout the schools.

Secretaries.

## REPORT

Of the Second Annual Meeting of the District Mission Board of the Ind.-Mich. Mennonite Conference, Held at the Bowne Church near Elmdale, Mich., on Oct. 8, 1913

For the Gospel Herald.

The meeting was presided over by Vice Pres. B. B. King. After the devotional services the forenoon session was devoted to business among which were the Secretary's and Treasurer's reports, and the consideration of the constitution for a new Board to be representative of all the congregations in the Ind.-Mich. Conference district. After a few corrections and additions it was accepted subject to the approval of Conference.

The afternoon and evening were devoted to talks on various phases of mission work. B. B. King discussed, "City Boys and Girls." There were two talks on "The Rural Field," the first from the Board's standpoint by Jacob K. Bixler, and the second from the worker's standpoint by William H. Haarer. P. E. Whitmer gave a talk on "The Church's Relation to the Board," and M. C. Lehman gave the last talk from the subject, "The Church's Opportunity for Mission Work in India."

In open discussion a few stirring talks were given. Among the many good thoughts were a few as follows:

The failure of the Church in the past may not be such great failures when considered in the light of past conditions. Financially we were not able to give as now.

We dare not take a less careful attitude in our church work than in our temporal affairs. The guidance of the Spirit does not exclude system. It is our Christian obligation to take contributions at stated times for His cause.

All our advantages are opportunities for work. Our opportunities are more because we have taken hold of the work. Will we do less than our ancestors, who, to bequeath their faith to their posterity, were drowned, burned at the stake, torn asunder on the rack, etc.? People in India must be refused baptism because there are not enough workers to follow



them up with pastoral work and instruction.

I can see we are started out in a new epoch of work. Opposition always follows a new work. I like to see that disposition manifested in people and not be too ready to accept everything, but we should be very careful that we do not stand in the way of the Lord's work.

A young tree left to itself and run over by the cattle will not bear fruit, but when braced up and tended will soon be strong and bearing fruit.

Our churches are suffering more because we refuse to let workers go than by letting them go.

Daily contact with sleeves rolled up influences more than only teaching. A new man must nearly always live down prejudice. People want to see if a worker will make good.

To all work there are three classes: sympathizers, lookers on and opposers.

The trouble in the cities is not all in the streets, but in the homes, schools, churches, etc. In Ft. Wayne the dance was introduced into the schools. The public play-grounds in cities do not have an atmosphere for the child's uplift, as children of all classes and grades of morality are thrown into contact with each other.

The new constitution having been accepted by conference another meeting was called at Goshen, Ind., on Oct. 18, 1913, for the purpose of reorganizing the new Board. Since the officers of the old Board held over until the new Board was organized, B. B. King presided.

The election of officers resulted as follows: Pres., J. E. Hartzler; Vice Pres., D. J. Johns; Secy., Jacob K. Bixler; Treas., G. L. Bender; Member on Executive Committee, J. H. Walter.

The Mission Board of the Ind.-Mich. Mennonite Conference then adjourned sine die, and turned all business, monies, books, papers, etc., over to its successors to be known as the Ind.-Mich. District Mennonite Mission Board.

Vice Pres., Johns, in the absence of Pres. Hartzler, then presided. Plans and methods of the old Board were readopted and also other plans for the future considered.

This Board is now composed of a member from each congregation in the Ind.-Mich. Conference district, a member appointed by each of the Spring and Fall conferences, and one elected by the Board itself, making at present a Board of twenty-eight members.

Jacob K. Bixler, Sec.

## REPORT

Of the Annual Bible Conference Held at East Fairview Church, near Milford, Nebr., Oct. 20-22, 1913

For the Gospel Herald.

Instructors, S. H. Miller of Shanesville, O., Fred Gingerich, Beaver Crossing, Nebr., assisted by Peter Kennel, Strang, Nebr., and Joe Zimmerman, Woodriver, Nebr.

The following are the topics that were considered and a few of the leading thoughts gleaned:

**The New Birth.**—Is necessary; effected by God, Christ, and the Holy Ghost. Through the instrumentality of the Word of God and the ministry of the Gospel; produces likeness to God, hatred of sin, delight in God's law, and victory over the world; evidenced by brotherly love.

**Practical Christianity.**—Be not hearers only but doers of the Word.

**Sobriety.**—Be ye therefore sober-minded, think seriously, be watchful, be temperate, lest the Son of Man cometh in an hour when ye think not.

**Alliance and Society with the Enemies of God.**—Be not unequally yoked with unbelievers but rather seek the alliance and society of Jesus Christ through whom ye have eternal life.

**Slander.**—The devil is the source of all slander and all who practice it are his children. Saints abstain from slander and pray for those who spitefully use them and persecute them.

**Profane Swearing.**—Swear not at all, neither use vain and idle words for nothing can be gained and much may be lost through profane swearing.

**Christians' Relation to the Government.**—Christians should render obedience to, pay taxes to, not speak evil of, and to pray for, the government. Christians should not go to law nor to war, but rather appeal to the Church to settle difficulties, using the Word of God as their weapon.

**Bible Teaching on Dress.**—Clean, durable, comfortable, and modest apparel becometh all saints and their children.

**Missions.**—All saints are missionaries either in the home, the Church, the community, the city, or the foreign field. What is your mission? How are you fulfilling it?

May we all profit by lessons taught us through the brethren.

## REPORT

Of the Annual Holmes Co. Mennonite Sunday School Meeting Held at the Martinscreek Church, near Milersburg, O., Oct. 11, 1913

For the Gospel Herald.

Organization: Mod., A. W. Hershberger; Secy., Andrew Beechy; Chor., W. R. Mast. Regardless of disagreeable weather the meeting was well attended and to the interested, attentive, listener furnished a great opportunity to glean helpful and inspiring information along the different phases of Sunday school work discussed which were as follows:

**The Ideal Sunday School.** Ida Miller, C. C. Glick.

**Elements of Strength in the Sunday School** (a) Punctuality, S. D. Miller. (b) Inspiration, H. N. Troyer.

**The Unconscious Influence of the Sunday School Teacher.** Nora Hershberger, Fred Schnell.

In an ideal Sunday school every member must be ideal since every one is a part. It must have fully consecrated teachers and each member must be willing to do anything great or small that may be asked of him. It will be felt in the community and brings in some that would not otherwise come to Sunday school. It must have the old for wise counsel.

It is encouraging if all are punctual and ready to start together. In unity there is strength. Nothing more important than worship. Then why not be early? We cheat God out of His time by being late; indifference is the cause. Proper preparation induces punctuality. Members standing on the outside are a great hindrance. If one has inspiration he must preach, teach or show it forth in some way. We receive inspiration if we put forth the effort. One must have it to present a lesson effectively. Lack of difficulties may cause a lack of inspiration.

Influence is the effect which one life has upon another. We all have good or evil influence over some one and it reaches on to eternity. Two halves of the teachers work—to cause to know and to cause to do, or to teach the lesson and to live it afterward. Children are influenced more and at an earlier age than is generally supposed. We may have more influence over the Church of twenty years from now than the Church of today.

## Afternoon

**Children's Meeting** conducted by David Mast. H. H. Haas of Oklahoma, gave a very instructive talk based on parables.

The following topics were then considered:

**What is the Real Lack in Our Sunday School Work? Suggest Remedy.** Tracie Yoder.

**Does the Sunday School Lessen the Responsibility of the Parent?** M. D. Beechy.

**Steps in a Christian's Life.**—(a) Trust. (b) Peace. (c) Contentment. (d) Victory.

Lack of constancy is a great hindrance. Many great men attribute their success largely to promptness. "The little foxes destroy the vines." So by preventing the little hindrances there will not be so many great ones. A lack of proper sociability which is the means of making the Sunday school more interesting than some places of amusement. Lack of love toward God and our fellow man also of consecrated workers. Prayer and unity of action are powerful remedies.

The Sunday school increases parent's responsibility. Every blessing adds responsibility. Opportunities to learn the evil increasing more rapidly than opportunities to learn the good. Parents are always responsible for the welfare of their children and their presence at Sunday school. Our trust should be made sure that we may not become dissatisfied with the plain Gospel or "Manna from heaven." When we deny ourselves worldly comforts and put our trust in Him God will reveal the steps of life to us as to Jacob of old.

## Evening

**Object of the Y. P. B. M.** (a) To Develop Talent. Walter Oswald.

Talents are not all alike. Opportunities to express one's self before an audience in speaking, in essays and otherwise are unlimited. To develop talent each one must do what he can, though little. If you stumble or fall, get up again—you'll finally get some of that talent. God makes much of little things rightly done—illustrated by the loaves and fishes.

(b) To Worship. Harvey Schnell. To worship is to honor, adore and reverence our Creator; it is an important object of the Y. P. M. No trifling disturbances should take our attention while worshipping. Not right to look around at those entering the church or to be late.

A mission offering of \$10.19 was taken up.

**Missionary sermon** by A. W. Hershberger; text, I Chron. 29:5. Missionary work at home emphasized. Charity must begin at home, but will not stay at home.

Secretary.

We get the assurance of salvation by believing the record that God gave of His Son.—Allen H. Erb.



## FINANCIAL REPORT

## Mennonite Board of Missions and Charities

For the Gospel Herald.

September, 1913

<b>Evangelizing</b>	Logan Co., O., Sewing Circle	4.00
New Stark Cong., O.	A Sister, Ind.	15.00
<b>General Fund</b>	J. L. Charles	20.00
Forks Cong., Ind.	Hiram Alderfer	20.00
Logan & Champaign Co's Mission Meeting	H. L. Denlinger	20.00
Enos B. Loux	Clinton A. M. S. S., Ind.	2.00
Daniel Metz	Salem S. S., Wooster, O.	2.00
West Union Cong., Ia.	<b>Total</b>	<b>\$ 98.00</b>
A. M. S. S., Albany, Oreg.	<b>Missionary Special Support</b>	
Refund	Logan Co., O., Sewing Circle	\$ 2.80
<b>Total</b>	<b>Chicago Missions</b>	
	Willow Springs Cong., Ill.	\$ 19.24
<b>India Missions</b>	<b>Canton Mission</b>	
Workers, Towamencin Cong., Pa.	Orrville Mennonite Mission Church, O.	\$ 7.00
Cross Roads Cong., Pa.	<b>Ft. Wayne Mission</b>	
Fairview Cong. & Bible Meeting, Mich.	Middlebury Cong., Ind.	\$ 14.21
Locust Grove Cong., Pa.	New Stark Cong., O.	2.00
Hershey Memorial	Ind.-Mich. S. S. Conf.	35.97
Waldo Cong., Ill.	<b>Total</b>	<b>\$ 52.18</b>
Salem S. S., Wooster, O.	<b>Altoona Mission</b>	
Dan J. Miller	Ella Zook	\$ 4.00
Ind.-Mich. S. S. Conf.	<b>Lima Mission</b>	
Dinuba S. S., Cal.	New Stark Cong., O.	\$ 19.75
Harvest Meeting, Freeport, Ill.	<b>South America</b>	
Sugar Creek S. S., Ia.	Howard & Miami Cong., Ind.	\$ 15.00
H. L. Denlinger	<b>South America Pledges</b>	
Refund	Henry Good	\$100.00
Mr. & Mrs. D. Kornhaus	Emmaline Brennehan	100.00
D. H. Kurtz	George Diller	75.00
New Stark Cong., O.	Samuel Diller	50.00
Cullom S. S., Ill.	Abraham Good	50.00
Zion Cong., Ore.	S. P. Good	50.00
East Fairview S. S., Nebr.	Christian Good	50.00
From Souderton, Pa.	P. E. Brunk	25.00
Hereford and Boyertown Congs., Pa.	S. W. Yoder	50.00
A. M. S. S., Allensville, Pa.	M. A. Yoder	50.00
Children A. M. S. S., Allensville, Pa.	J. E. Yoder	25.00
Congs. in Bucks and Montgomery Cos., Pa., Per G. J. Lapp	Mrs. Mary Mast	10.00
Congs. in Lancaster Co., Pa., per G. J. Lapp	Mrs. D. J. H.	25.00
Congs. in Ontario, per G. J. Lapp	Joseph Horst	15.00
Kraybill's S. S., Pa.	David Senger	5.00
Fairview Cong. & Bible Reading	Aaron Eberly	5.00
Joseph Stevick	John M. Yoder	50.00
Salem S. S., Wooster, O.	Dr. H. W. Eby	50.00
Churchtown S. S., Pa.	L. S. Nafziger	50.00
From Towamencin Cong. Pa.	A. R. Zook	100.00
<b>Total</b>	Anna Loucks	50.00
	Rudolph Herr	50.00
<b>India Hospital</b>	Barbara Augspurger	25.00
Edna Miller	J. D. Yoder	10.00
Malachi 3:8	Henry Aschliman	5.00
<b>Total</b>	Ben Aschliman	5.00
	Amos Graber	5.00
<b>India High School</b>	Jacob F. Rupp	20.00
Malachi 3:8	Christian F. Wyse	10.00
<b>India Church Building</b>	Sam Short	25.00
Malachi 3:8	Joel Wyse	25.00
<b>Native Workers' Support</b>	Simon Nafziger	15.00
Mr. & Mrs. H. Frank	John D. Short	10.00
Reist	Mary Wyse	5.00
	Lizzie Herr	25.00
	John B. Eshbach	25.00
	<b>Total</b>	<b>\$1245.00</b>
	<b>Old People's Home</b>	
	Southwestern Pa. Conf. District	\$ 38.50
	New Stark Cong., O.	3.00
	<b>Total</b>	<b>\$ 41.50</b>

<b>Orphans' Home</b>	
New Stark Cong., O.	\$ 9.00
<b>China Mission</b>	
Bethel Kirche, S. D.	\$ 7.65
<b>Tract Fund</b>	
New Stark Cong., O.	\$ 1.00

## EASTERN TREASURER

<b>India</b>	
Y. P. B. M., Mt. Joy	\$ 6.40
Souderton Cong.	50.00
Hanover Bible Class	10.00
Ida C. Eshleman	3.00
<b>Total</b>	<b>\$ 69.40</b>

## General Fund

Clear Spring Cong.	\$ 6.17
Brethren in Md.	8.50
<b>Total</b>	<b>\$ 14.67</b>

## South America Pledges

Susanna Winger	\$300.00
T.B. Rohrer	10.00
Elias E. Brackbill	25.00
B. M. Shank	15.00
Elizabeth Shenk & Emma Herr	10.00
M. D. Kurtz	10.00
<b>Total</b>	<b>\$370.00</b>

Note:—Will the party who left \$10.00 at Musselman Bros.' office, New Holland, Pa., please send name to S. H. Musselman and receive proper credit. His name was lost.—S. H. M.

## CANADIAN TREASURER

<b>India</b>	
Berlin Cong.	\$104.50
Cressman Cong.	23.30
<b>Total</b>	<b>\$127.80</b>

## Toronto Mission

Biehn Cong.	\$ 16.60
Berlin Cong.	36.84
<b>Total</b>	<b>\$ 53.44</b>

## South America Pledges

Geo. A. Weber	\$ 25.00
Aaron B. Shantz	10.00
Bishop Abram Gingerich	15.00
Pre. Enoch Bauman	10.00
Melinda Bauman	5.00
Pre. A. B. Snyder	20.00
Moses H. Shantz	5.00
Eli Good	25.00
Levi Snyder	25.00
Eph. Schmidt	5.00
Dilman Snider	5.00
Mrs. John K. Snider	10.00
Herbert Shantz	15.00
Gideon Bachert	5.00
Noah Weber	10.00
Isaac Schiedel	2.00
Abram Swartz	30.00
John Kunkel	50.00
Moses Groff	50.00
George Lichty	15.00
Frank Shantz	25.00
<b>Total</b>	<b>\$362.00</b>

## KANS.-NEBR. MISSION BOARD

## Missionary Support, India Mission

Missionary Support Band, West Liberty, S. S.	\$ 9.00
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## India Missions

Pleasant Valley S. S.	8.77
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La Junta S. S.	11.75
East Holbrook Cong.	30.38
Roseland Cong.	15.00
Roseland S. S.	56.17
Springs Cong.	1.30
Spring Valley Cong.	22.30
West Liberty Cong.	9.50
Pennsylvania Cong.	5.00
Pleasant Valley Cong.	10.00
Catlin Cong.	15.75

Total \$185.92

## Evangelizing

Roseland Cong.	\$ 2.60
Springs Cong.	2.00
Spring Valley Cong.	4.55
West Liberty Cong.	2.75
Pennsylvania Cong.	2.00
Pleasant Valley Cong.	1.25
Catlin Cong.	6.50
S. S. Field Worker	39.93
Spring Valley S. S.	12.38

Total \$ 73.96

## Home Support

Roseland Cong.	\$ .50
Springs Cong.	2.00
West Liberty Cong.	4.50
Pleasant Valley Cong.	.50

Total \$ 7.50

## Home Missions

Roseland Cong.	\$ 1.25
Spring Valley Cong.	6.50
West Liberty Cong.	1.00
Pleasant Valley Cong.	1.00

Total \$ 9.75

## Kansas City Missions

Roseland Cong.	\$ 10.60
Spring Valley Cong.	8.25
West Liberty Cong.	8.00
Pennsylvania Cong.	15.00
Pleasant Valley Cong.	3.50
Catlin Cong.	6.00

Total \$ 51.35

## Chicago Missions

Roseland Cong.	\$ 2.50
Spring Valley Cong.	5.25
West Liberty Cong.	5.75
Pennsylvania Cong.	2.00
Catlin Cong.	5.75

Total \$ 21.25

## Old People's Home

Roseland Cong.	\$ 2.60
Fairview S. S., Roseland	2.81
Spring Valley Cong.	4.25
West Liberty Cong.	1.25
Pleasant Valley Cong.	.50
Catlin Cong.	1.35

Total \$ 12.76

## Orphans' Home

Roseland Cong.	\$ 8.60
Spring Valley Cong.	6.75
West Liberty Cong.	4.75
Pleasant Valley Cong.	5.00
Catlin Cong.	1.50

Total \$ 26.60

## India Hospital

Lillie Hoylman's S. S. Class	\$ 1.50
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## Incidentals

Springs Cong.	\$ .90
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## Miscellaneous

Roseland Cong.	\$ 5.55
Pennsylvania Cong.	1.00
Pleasant Valley Cong.	3.15



La Junta Cong.	7.28
Total	\$ 16.98

## LOCAL INSTITUTIONS

<b>Toronto Mission</b>	
<b>J. I. Byler, Supt.</b>	
J. A. Yoder	\$ 2.00
Harvey Mack	2.00
Philip Mack	1.00
Harvey Bidler	1.00
Offering after conference expenses	30.24
Hershey Sisters	5.00
Mrs. Zook	5.00
Miss Weaver	4.00
C. Bergey	1.25
George Mann	.50
D. N. Reesor	10.00
J. H. Hartzler	5.00
S. S. Offerings	6.75
Evening Offerings	6.68
Total	\$ 80.42

<b>Youngstown Mission</b>	
<b>T. K. Hershey, Supt.</b>	
N. Lima S. S.	\$ 4.15
Bert A. Lehman	.50
Henry Linebach	1.00
S. S. Conference, Midway	34.00
C. N. Amstutz	5.00
Rent	18.00
Total	\$ 62.65

<b>Home Mission, Chicago</b>	
<b>A. H. Leaman, Supt.</b>	
Metamora Cong., Ill.	\$ 52.37
C. K. Brenneman	1.00
Abner Yoder	5.00
Visitors	3.00
Total	\$ 61.37

<b>Gospel Mission, Chicago</b>	
<b>A. M. Eash, Supt.</b>	
Visitors	\$ 12.00
Nappanee A. M. S. S.	15.00
Total	\$ 27.00

<b>Kansas City Mission</b>	
<b>J. D. Mininger, Supt.</b>	
Lena Kreider	\$ 2.00
Mrs. D. S. King	1.00
Burkholder	1.50
Minnie Schload	.30
Jonas Weaver	2.00
Amos Showalter	1.00
Maud Kreider	2.00
Minnie Campbell	1.30
Crystal Springs Cong.	12.50
C. E. Johnson	2.00
Kans.-Nebr. Conf. Dist.	12.15
Rent	10.00
Total	\$ 47.75

<b>Nampa Mission</b>	
Nampa Cong.	\$ 2.00
Bro. Detweiler	10.00
Bro. Voegt	2.00

Hopewell Cong.	9.00
Rent	7.00
Total	\$ 30.00

<b>Orphans' Home</b>	
<b>A. Metzler, Supt.</b>	
Gladys Esterline	\$ 2.00
Sycamore Cong., Mo.	15.70
Special Support	293.32
Total	\$311.02

<b>Old People's Home</b>	
<b>J. F. Brunk, Supt.</b>	
Special Support	\$ 95.00
Oak Grove Cong.	30.00
P. Gerber	1.00
Mrs. Joe Detweiler	2.00
Martha Rohrer	.50
Total	\$128.50

<b>Lima Mission</b>	
<b>B. B. Stoltzfus, Supt.</b>	
Lizzie Stoltzfus	\$ 2.00
Oak Grove Cong., Champaign Co.	6.25
Burkholder	1.00
Total	\$ 9.25

<b>Sanitarium</b>	
<b>J. M. Hershey, Supt.</b>	
Hospital Fees	\$296.07
John Shertz	5.00
From Farm	100.00
Lee Hyatt	5.00

T. T. Woodruff (Endowment)	17.85
Mrs. Harvey Eshbach	5.00
Katie Alman	1.00
T. T. Woodruff	25.00
Mennonite Sewing Circle	20.00
Total	\$474.92

<b>Canton Mission</b>	
<b>Geo. M. Hostetler, Supt.</b>	
S. M. Burkholder	\$ 2.00
Mrs. Amstutz	1.00
Trinity Missionary Society	3.00
Harvey Sommers	2.00
Champaign Co. Sewing Circle	6.00
J. Y. Smucker	5.00
Martins Y. P. B. M.	4.50
Harvest and Mission Meeting	12.84
D. H. Horst	1.00
Canton S. S. Offering for Second Quarter	14.24
Room Rent	1.25
Total	\$ 52.83

Total receipts for September	\$5338.31
Gratefully acknowledged, G. L. Bender, Gen. Treas., Elkhart, Ind.	

## Married

**Eshleman—Horst.**—At the home of the bride near Dalton, Ohio, on Oct. 30, 1913, Bro. Martin Eshleman to Sister Ada Horst, both of the Pleasant View congregation, Bro. I. J. Buchwalter officiating.

**Good—Berry.**—At the home of Bro. Joseph Brenneman, Lima, O., Bro. David A. Good and Sister Ressie F. Berry, both of Lima, O., were united in marriage by Bro. John Blosser. We wish them God's richest blessing in the new relation.

**Kulp—Detweiler.**—Oct. 16, 1913, Bro. Samuel Kulp and Mamie Detweiler, both of the Rockhill congregation, Telford, Pa., were united in holy bonds of matrimony at the home of the officiating minister, Wm. M. Landis. May God bless the union.

**Davis—Weaver.**—On Oct. 23, 1913, at the home of the bride's parents, Bro. and Sister D. E. Weaver, Waynesboro, Va., Bro. George Davis, and Sister Lena Weaver were united in holy matrimony by Bish. A. P. Heatwole. They were both of the Springdale congregation. May their life be a bright and happy one, with God's richest blessings attending them.

## Obituary

**Eash.**—Moses D. Eash was born Jan. 8, 1862; died of typhoid fever at the Memorial Hospital at Johnstown, Pa., Oct. 7, 1913; aged 51 y. 8 m. 29 d. He had lived a life of sin, but on his death bed called for Bishop James Saylor, who baptized him and received him into the

Mennonite Church. Funeral services at the Blough Church on the 9th by James Saylor and L. A. Blough. Buried in the cemetery near the church.

**Koppes.**—Edwin Koppes was born in Medina Co., O., May 20, 1869. He gave his hand to the Church and his heart to God in 1895. He was married to Sister Fanny Burckhart, Dec. 27, 1894, from near Orrville, O. To this union were born 3 sons and 2 daughters. Besides his wife and children there remain his parents, and one sister to mourn their loss. He was ordained to the ministry of the Gospel in Feb., 1903. He is greatly missed in the home and in the Church, where he was faithful in the charge placed upon him. He departed this life Sept. 29, 1913; aged 44 y. 4 m. 9 d.

Funeral conducted by Bishop Isaac Good; Martin Ramer, Wakarusa, Ind.; Harvey Horst, Columbiana, O.; Benj. Good, Orrville, O. Text, Phil. 1:21.

**Miller.**—Alice, daughter of S. D. and Mary Miller, was born in Holmes Co., Ohio, Jan. 6, 1894; died Oct. 25, 1913; aged 19 y. 9 m. 19 d. She sought her Savior in her youth and was baptized when she was 13 years old and remained a faithful member of the Amish Mennonite Church until God saw fit to remove her from this present wicked world to the realms above. She spent much time in reading her Bible and in prayer, always looking on the bright side of life and having a kind word to those around her. She leaves father, mother, 5 brothers, 3 sisters, an aged grandfather and many relatives and friends who mourn her early departure. She was buried at the Martin's Creek Church. Services were conducted by Bishops Fred Mast (Heb. 11:10) and J. F. Mast (I Thes. 4: 13-18).

**Karicofe.**—Sister Bertie Myers Karicofe, wife of Samuel H. Karicofe, was born May 29, 1875, near Hinton, Va.; died Oct. 23, 1913; aged 38 y. 4 m. 24 d. She was the daughter of Wm. J. and Frances Myers. Surviving her are her husband, 5 small children, youngest being 13 days old, parents, five brothers and a large number of friends to mourn the loss. She united with the Mennonite Church about 20 years ago, and lived a consecrated Christian life, being a strong advocate of the principles of the Church of her choice. Her bright, cheerful disposition caused all who knew her to love her.

Funeral on the 26th at the Mt. Horeb U. B. Church; interment in the adjoining cemetery. Services by J. S. Martin and S. D. Skelton. Text, John 11:25. May God's blessings guide the bereft ones through life.

**Kraft.**—Mary Kraft, daughter of the late Elias and Hannah (Bingeman) Snider, was born in Waterloo, Ont., April 7, 1838; died Oct. 21, 1913; aged 75 y. 6 m. 14 d. At the age of 20 years she united in matrimony with Aaron Kraft, who died 16 years ago. To this union were born 6 children, 4 of whom died in infancy. Hannah and Mrs. Lehman Shirk with 2 grandchildren remain to mourn their loss, also 8 brothers and 1 sister. Ever since the death of her husband she had her home with her daughters in Waterloo, where she received the best of care.

At the age of 16 years she united with the Mennonite Church, in which faith we believe she was true to the end. She suffered greatly the last few months from that dreadful disease, cancer. She bore her affliction in Christian patience, look-

(Continued on next page.)



## Items and Comments

"The educational buildings in the United States are valued at \$225,000,000."

Articles of clothing from wood fiber are being made in Europe. The material for a suit costs about fifty cents. Clothing made of this material, however, can not be washed.—Forest Notes.

The Cycle and Automobile Manufacturing Association of France estimates that at the close of last year there were in that country 89,195 motor cars, 98,641 motorcycles, and 2,969,985 bicycles. The bicycle seems to be coming back into common use, not as a fad but as matter of utility.

A Belgian scientist is said to have invented an artificial meat which has a very pronounced meat taste with about three times the nutritive value of meat. The product is made from refuse products of breweries and distilleries which are almost worthless. A still greater invention would be a device by which the main products of breweries and distilleries could be converted into something useful.

The largest tree in the United States is said to be the "Mother of the Forest," a giant redwood in the Calaveras big-tree grove in California. It is supposed to contain 140,619 board feet of lumber. There are, however, many claimants for the honor of being the "largest tree" and the "oldest tree," and these claims, according to foresters, can not always be verified.—Forest Notes.

Events in Mexico since their "election" are not very promising for immediate peace. Provisional President Huerta did not disappoint the people who predicted that he would bring about his own election as President. But the result is not satisfactory to the administration at Washington, while the constitutionalists are gaining ground against the government of Huerta. Though the war spirit runs high President Wilson is still striving to bring about a peaceful settlement of the difficulty.

Religious liberty, with all that it means for the moral and spiritual advancement of the human family, is gaining ground slowly but surely. Peru, the most backward country of South America, heretofore always has, by its constitution, closed its doors to the exercise of any other system of worship than that of the Catholic Church. Protestant complaints have often been very bitter against such manifest intolerance, but hitherto no relief has been found. Recently, however, the constitution was changed by an almost unanimous vote, and religious tolerance is now the rule of the day. For this one can not but rejoice. "Where the Spirit of the Lord is there is liberty."—Gospel Messenger.

I am glad that my lot is cast with a Church that accepts the whole Gospel as its rule of life.—R. C. Yoder.

You would better leave your children the legacy of a godly life than a million in money.—D. G. Lapp.

(Continued from preceding page.)

ing forward to the land where pain is unknown.

Funeral services Oct. 24, conducted at the home by Bro. Noah Stauffer and at the Waterloo Church by Bro. Noah Hunsberger from John 16:33, and Bro. Burns of the Evangelical Church from Heb. 4:9. Buried at the Berlin Church.

## THE CHRISTIAN MONITOR FOR 1914

Some special features have been planned for the coming year. We mention a few of them. The January issue will be almost exclusively devoted to our City Mission work. A committee of three city mission superintendents is gathering the material. This number will contain about 30 special articles and about two dozen illustrations relative to city mission work. This number will contain 36 or 40 pages. It will be the most complete and comprehensive presentation of this subject ever attempted in our periodicals.

Another issue will be largely devoted to South America, a mission field soon to be entered by our people. Bro. J. W. Shank, missionary under appointment, has charge of this feature. He will also supply a series of twelve illustrated articles; six dealing with some phase of South American life, and six with some specific mission fields.

Another number will be almost wholly given to the presentation of India as a mission field. Bro. and Sister M. C. Lehman, who are now at home on furlough, have this issue in charge. India in general, and especially our work, will be presented.

Arrangements have also been made for a number of articles dealing with interesting and notable incidents in Mennonite Church history, by Bro. Horsch. Other features are being planned for, which cannot be announced at this time. In many respects the Christian Monitor for next year promises to be the best yet.

We are desirous to have the 1914 numbers in many more homes. These special features in addition to the many helpful articles appearing in the various departments monthly, should be in the hands of every one interested in the moral and spiritual welfare of humanity.

That the sphere of influence of the Christian Monitor may be enlarged and more readers be benefited and the cause of Christ advanced we offer the following inducement to new subscribers:

We will send the paper all of next year, including copies of the November and December issues of this year, while they last, for the small sum of 50 cents. This offer expires January 1, 1914.

It is to your advantage to subscribe early in order to get the last two numbers of 1913. No minister of the Gospel nor homes with young people should be without this paper. Subscribe now. Sample copies sent upon request. Address,

## CHRISTIAN MONITOR

Scottdale, Pa.

All I am that God can use I owe to the prayers and godly life of my mother.—L. O. K.

It requires a vital connection with God to win a soul for Christ.—D. G. Lapp.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Mattawana, Pa., Nov. 12.—Instructors, J. S. Mast, J. L. Stauffer.

Cross Roads Church, near Richfield, Pa., Nov. 11-14. Instructors, I. B. Good, I. W. Royer.

Glade Church near Bittinger, Md., Nov. 14-18, 1913. Instructors, Abram Metzler, N. H. Mack.

Springs, Pa., Nov. 24-29, 1913. Instructors, N. H. Mack, J. S. Hartzler.

Wideman Church near Markham, Ont., Nov. 25-28, 1913. Instructors, S. E. Allgyer, A. B. Snyder.

Beech Church near Louisville, Stark Co., Ohio. Thanksgiving week. Instructors, J. E. Hartzler, I. W. Royer.

Mummasburg, Pa., Nov. 27-30. Instructors, Abram Metzler, S. B. Landis.

Maple Grove A. M. Church, near Wilmington Junction, Lawrence Co., Pa., Dec. 2-7, 1913.

Diller Church, near Newville, Pa., Dec. 5-7, 1913. Instructors, J. B. Senger, W. F. Charlton, Daniel Kauffman.

Pleasant Grove and Thomas Churches near Johnstown, Pa., Dec. 5-14, 1913. Instructors, J. S. Shoemaker, Abram Metzler.

Bowne Mennonite Church, near Elmdale, Mich., Dec. 8-15, 1913. Instructor, John Blosser.

Breslau, Ont., Dec. 16-18, 1913. Instructors, J. E. Hartzler, L. J. Burkholder.

## MENNO SIMONS' WRITINGS WANTED

Any one knowing of a copy of a book or collection of books by Menno Simons, printed prior to 1646, will greatly oblige me by information concerning it.

John Horsch,

Scottdale, Pa.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, NOVEMBER 13, 1913

No. 33

## EDITORIAL

**Family Almanac.**—Our Family Almanac for 1914 (English edition) is now off the press, and the German edition will be printed soon. Further particulars later.

**A great conflict** is raging. Continued meetings are being held in many places. Satan is doing what he can to hold his people captive and to hinder the work of the faithful. Let the efforts from the pulpit and in personal work be sustained by the united prayers of a united brotherhood.

**To be** "all things to all men" does not mean to be a turn-coat or a time-server or a two-faced person in any sense of the word. It means to be faithful to Jesus Christ, adapting our work to the needs and the environments of the people among whom we labor, serving fellow men in a way that will count most for the cause of Christ, at all times being faithful witnesses to the truth.

**Communion meetings** have been held in nearly all our congregations during the past two months. In so doing we have not only enjoyed a blessed fellowship with one another but also signified that we mean to stand as one solid body in Christ; we did not only do this in memory of our Savior's sacrifice for us, but also signified that we mean to live the self-sacrificing life, "showing the Lord's death" and being faithful till he come. Lord, help us so to live.

**A writer** in "The Vanguard," commenting upon the frightful absurdities of present day fashions, mourns the death of "Miss National Modesty." Well may we weep over such conditions. But "Miss Modesty" is

not yet dead. There are thousands of Christian men and women who have not yet bowed their knee to the goddess Fashion. Wherever the Lord Jesus Christ is enthroned in the heart all idols are banished. Only they who refuse to acknowledge Christ as Lord and His Word as law become slaves to Fashion or some other idol.

**An exchange**, commenting on England's proposal to suspend the building of warships for one year, and in view of the fact that England's program is to build four battleships a year while Germany builds but two, says, "England would be sacrificing double what she asks her rival to do." The fact is, England would be double the gainer rather than loser, and therefore there would be no sacrifice at all. To quit building battleships and piling up burdensome war expenses would be one of the greatest blessings that could come to modern nations.

**A brother**, riding on a train at a time when they were crossing a mountain over 10,000 ft. above sea-level, notes the enthusiasm of the people because of the picturesque scenery they were permitted to see, and adds: "Oh, that all could be hauled up to such spiritual heights that interest in divine beauties might charm them!" Our brother had his eye upon heavenly beauty. The natural man can not appreciate the vision of heavenly-minded people for the reason that he has never been born again. To the child of God the most enchanting scenes of earth are but a dim reminder of the more glorious beauty and grandeur of heaven.

**Book Catalogue.**—Our illustrated catalogue of Bibles and other books is now being printed and will be

mailed over the Gospel Herald list in a short time. If you fail to get one within the next few weeks, drop us a card and one will be sent you. Your patronage is solicited, not merely because by so doing you are strengthening one of your church institutions, but also because we believe it will be to your interest as well, as our books are selected with care and the prices listed in our catalogue are below those found in the ordinary book catalogue. Please save your catalogues, as the prices found in them will stand until we send you a new catalogue. If for any reason the books sent you do not give satisfaction, please notify us at once.

**There is** a kind of narrowness which is commendable and scriptural. When Paul declared for one Gospel only (Gal. 1:8, 9), declaring that he determined to know only "Christ and him crucified" (I Cor. 2:2), advising his followers to avoid the unequal yoke with unbelievers in all forms (II Cor. 6:14-18), he preached a kind of narrowness upon which the world looks with contempt but heaven smiles with peculiar blessings.

Then there is a kind of narrowness which shrivels up the soul. When one is so absorbed in his present employment that he has no live interest in anything outside, the usefulness of that individual outside his own occupation is cut off and seriously hampered in the thing in which he is engaged. We should never get so wrapped up in the thing that we are engaged in, be that secular or spiritual, that we do not have a live interest in the work of the Church at large, ready to lend a helping hand when needed. Let your interest be Church-wide, extending both to heaven and to the spiritual welfare of fellowmen, and you are sure to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### GOD UNDERSTANDS

It is sweet to know,  
When we are tired, and when the hand  
of pain  
Lies on our hearts, and when we look  
in vain  
For human comfort, that the Heart Di-  
vine  
Still understands these cares of yours  
and mine.

Not only understands, but day by day  
Lives with us while we tread the earthly  
way,  
Bears with us all our weariness, and  
feels  
The shadow of the faintest cloud that  
steals  
Across our sunshine, ever learns again  
The depth and bitterness of human pain.

There is no sorrow that He will not  
share,  
No cross, no burden, for our hearts to  
bear  
Without His help, no care of ours too  
small  
To cast on Jesus; let us tell Him all—  
Lay at His feet the story of our woes,  
And in His sympathy find sweet repose.

—Selected.

### JEW AND GENTILE SAVED THROUGH CHRIST (Eph. 2:11-18)

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh.

For through him we both have access by one Spirit unto the Father.

## THE LIVING GOD'S FIVEFOLD DECLARATION

Isa. 53:1-5.

In these verses we have the living God making a fivefold declaration to His people: "I have redeemed thee," "I have called thee," "I am with thee," "I have loved thee," "I will gather thee."

I. "I have redeemed thee." I like to remind myself constantly of three things about redemption: the **cost** of it, the **extent** of it, the **result** of it.

1. Regarding the **cost** of our redemption, Peter says: "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ." I have read somewhere in Roman history of two eastern kings that went to war. The one defeated the other, and the vanquished king was taken prisoner with his wife and their only daughter. On being brought into the presence of the triumphant monarch he asked: "What would you give if I liberated your wife and daughter?" Looking up he pathetically answered: "I would give my life. I could not give any less." Do you want to know, my beloved friends, the cost of our redemption? Never forget that it cost the Lord Jesus His precious life to redeem each one of us.

2. The **extent** of our redemption. Let me remind you of three Scriptures only. He redeems our **life**: "who redeemeth thy life from destruction" (Psa. 103:4). He redeems our **soul**: "the redemption of their soul is precious" (Psa. 49:8). He redeems our **body** (Rom. 8:23). That is to say, the three constituent parts of our being—the life, the soul, the body—are redeemed by the Lord Jesus Christ.

3. We have the practical result of redemption in Paul's memorable words: "whose I am, and whom I serve" (Acts 27:23). Perhaps, one of the weakest points in our Christian life is this: that we fail to recognize and realize that when God saved us we became His property, so that all we have and are belongs wholly to Him. These lips, and hands, and eyes, and feet, and intellect, are His property, and consequently should be absolutely at His disposal.

II. "I have called thee." In the first Epistle to the Corinthians (1:2; 7:21) we are called with a twofold object: to be saints, and to be servants. It is important to notice that nowhere in the Word of God, so far as my memory serves me, are we ever told to call ourselves saints. You will see the importance of this

when you remember the meaning of the word saint—a holy one; and if we are living holy lives, the friends with whom we have to do will surely find it out, and there will be no need to advertise either our deep spirituality or our wonderful attainments. Ezra (5:11) says: "We are the servants of the God of heaven and earth." And what we need to do is to serve Him well and wisely, remembering that in a little while we shall have to render an account of our stewardship to Him.

III. "I am with thee." The Divine Presence is promised to us in a threefold way in Holy Scripture.

1. His Presence is promised to us in **prayer**: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). What a blessed reality it is that God still answers prayer! I visited recently the prayer room in the orphan houses at Bristol, England, where George Muller prayed in millions of dollars without appealing to anyone but the living God.

2. His Presence is promised to us also in **suffering**: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned" (Isa. 43:2). I do not think I ever quote this Scripture, without being reminded of the three Hebrew children in the book of Daniel. You remember how the king came down and looked in the fiery furnace and asked: "How many men did you cast in?" "Three, O king." And I can almost hear him saying: "Are you sure of the number?—for I see four, and the fourth is like the Son of God." What a real comfort this must be to God's people who are passing through the furnace of affliction! It may be that your life has been made up of crosses and losses, and you have been doomed to disappointment, and you wonder what it all means. You are inclined sometimes to say everything is against you. But let me remind you it is all for you. There was only one thing that the three Hebrew children ever lost in going into the furnace. It wasn't a hair of the head. It wasn't a garment, for there was no smell of fire about their clothes. The thing they did lose was their bands, for they were bound when cast into the fiery furnace, and a few minutes afterwards they were seen promenading up and down quite free. It seems that in the furnace we lose our bands, and I am sure that there are men and women here who can look back and remember how the Presence of God was rea-



lized by them as they passed through the furnace that seemed to be heated seven times hotter than usual.

3. We have His Presence promised to us in **service**. You will readily remember God's word to Gideon: "The Lord is with thee, thou mighty man of valour" (Judg. 6:12). It is both interesting and helpful to notice, especially in the Old Testament, that the men who left their mark upon this world's history were men of whom it was said: "The Lord was with them." We may not have fellow-Christians with us. We may not have our church with us. But if we are walking in fellowship with God, we can count upon His Presence in every relationship of life. The Presence of God in service always means success. This is strikingly illustrated by Joseph in the Old Testament and by Paul in the New.

#### IV. "I have loved thee."

1. It is well to remember the character of the people that God is speaking to. They were idolaters. They were crotchety, crooked, and cantankerous; yet God says to them: "I have loved thee." We, perhaps, are surprised at that; but let us never forget the **Divine love is infinite in its character**: "As the Father hath loved me, so have I loved you" (Jno. 15:9).

2. Divine love is **constraining in its power**. Said the great apostle: "The love of Christ constraineth us" (II Cor. 5:14). That was his incentive. That enabled him to live such a strenuous life, to bear such unflinching testimony for his Lord and Master.

3. Divine love is **inseparable from its object**. Paul speaks in the tone of triumph when he says: "Who shall separate us from the love of Christ?" (Rom. 8:35).

4. Divine love is **unchanging in its purpose**. John 13:1 declares that those whom He loved He loved unto the end, or, according to the revised version, "loved to the uttermost."

5. Jeremiah (31:3) tells us of love which is **everlasting in its duration**: "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

Do you ask me what is the practical outcome of Divine love? The beloved Apostle John answers that question when he says: "Beloved, let us love one another" (I Jno. 4:7). It is only love that unites our hearts. Truth learned out of fellowship with God has a tendency to separate, but love welds God's people together.

I remember hearing that Robert Flockhart, the Edinburgh street preacher, who died in 1848, when he was passing away Home said to

someone in his room: "I have just been bidding good-by to some of my dearest friends." Asked who they were he said: "The first who came in was Faith, and I said, 'Faith, I shall not need you any longer, for I am going inside to sight, so I will bid you farewell.' The second was Hope, and to her I said: 'You have assured me, Hope, in many a dark, solitary hour, but I am going inside now to One Who is the Living Hope; so I bid you farewell.' The third that came in was Love, and to Love I said: 'I have no intention of bidding you good-by, for heaven is full of your kind, and I think you had better come along with me.'"

V. "I will gather thee." I need hardly remind you that these words, though spoken especially to Israel, are equally applicable to us. Israel today is a scattered people. You will find them the world over. But that is also true of God's people. If you were to ask me: "Where is the Church?" I should say: Some of its members are here, some in New York, a great many in England, and a large number in Australia; but the Church of God today is a scattered Church. I do not mean a divided Church. There is a very marked difference between being divided and being scattered. For instance, in the early Church we are told they were "scattered abroad" and "went everywhere preaching the word" (Acts 7:4). But though scattered they were not divided. They were very much united. God's people are scattered the world over, bearing their testimony for Him. But what a comfort it is that they will be "gathered," and every beating of the heart, every throbbing of the pulse, every day that passes and every night that closes in around us, only bring the moment nearer when the grand reunion will take place in the crowded air.

I heard of a little boy that went out on one occasion to fly his kite. He let out a large quantity of string, and the kite went up very high. The atmosphere grew cloudy, and, though the boy lost sight of his kite, he held on to the string. A gentleman passing said: "My boy, what are you doing?" The boy said: "My kite is up there, sir." "But," the gentleman said, "I can't see your kite." The boy answered: "It doesn't matter much whether you can see it or not. I know it is up there, for I saw it go up, and I am holding on to the string down here." We know that our Lord went up. When I was at the Mount of Olives a little while ago, I was reminded of that scene where the Master took the tiny little band of disciples out with Him as

far as Bethany, and lifting up His hands He blessed them, and while He was blessing them He was parted from them and carried up into heaven. And let me say to you, beloved friends, hold on to the string of promises. "For yet a little while (R. V., "a very little while"), and he that shall come will come, and will not tarry" (Heb. 10:37). And, if we should hear Him say today: "Surely, I come quickly," I trust that the response from our hearts would be, "Even so, come, Lord Jesus."—Chas. Inglis.

### CASPAR SCHWENCKFELD ON FEETWASHING

By John Horsch.

For the Gospel Herald.

Caspar Schwenckfeld was, apparently, the first writer in the century of the Reformation who defended the practice of footwashing. In 1528, which was previous to the conversion and baptism of Menno Simons, he writes concerning the new Lutheran state church:

"Why do they, as well as the observance of the Lord's supper, not also teach the practice of footwashing which the Lord has commanded as a work in which we should follow Him: 'If I, then, your Lord and Master, have washed your feet, ye ought to wash one another's feet' (Jno. 13:14)? And this has indeed been kept in the primitive church, as well as the Lord's supper. But they do not mention this and have no conscience to disregard it, although it is a commandment of the Lord, as well as the supper."

This quotation is taken from Vol. 3, P. 142 of The Complete Works of Caspar Schwenckfeld, published under the auspices of the Schwenckfelder Church in Pennsylvania, 1913. Scottdale, Pa.

### HOW TO BE HUMBLE

Humility never sees itself. And we cannot cultivate humility by striving for it. One who writes that "humility is at once the most necessary and the most difficult of all the Christian graces for flesh and blood to practice," quotes the lines:

"'Tis so rare, so delicate a thing,  
That if it dare to look upon itself 'tis gone—  
And they who venture to esteem it theirs  
Prove by the very thought they have it not."

To turn forever away from self is to enter upon the pathway of humility. But it takes a power beyond our own to abandon self; and Christ is that power. Receiving Him as our life, and fixing our whole gaze upon Him, we may so forget self that others, unknown to us, will see in us the selfless humility of God.—S. S. Times.



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### BEIRUT, SYRIA

For the Gospel Herald.

(Message from missionaries returning to India. Bro. Geo. J. Lapp writes in an interesting way concerning experiences and observations by the way.)

To the Readers of the Gospel Herald, Dear Brethren and Sisters in Christ, Greeting:—The above address marks the close of our visit in Palestine and lower Syria. We feel it in order to thank the dear brethren and sisters who by prayer, interest and means have made this very profitable trip possible for us. In future years, if God spare our lives, we shall be able to see in our mental vision most of the places made sacred in Holy Writ.

Many of the places around and in Jerusalem have been changed either by man's or nature's hand, yet the hills, the valleys, the olive trees, the fixed customs of peasant and wandering tribes, are the same either in fact or in kind, as they were in our Savior's time.

During the time of our stay we have been privileged to visit Cairo and the Nile river in Egypt, near which are the Sphinx and the ancient pyramids; Jerusalem, Bethlehem, Bethany, Joppa, and sacred towns of Samaria and Galilee; the plains of Sharon and Esdraelon; Mts. Gerazim, Ebal (Carmel) and sight of the Gilboa, Gibeon, Moab, and Lebanon; the Dead Sea, Jericho and the Sea of Galilee; the rivers Jordan, Abana and Pharpar; the ancient cities of Damascus, Baalbec and Beirut.

We cannot at this time describe in detail the many places seen, neither our feelings as we stood over some sacred spot or walked over some road or plain or hill, and meditated upon the events in Jesus' life or in the history of the Jews.

I am sure you, dear brother or sister, would have been interested in the ride to Jericho, or the five days' carriage ride with us from Jerusalem to Nazareth and Tiberias or the ride on the sea of Galilee in a sail boat at which time we stopped at Capernaum, Bethsaida and Magdala and looked across toward the steep cliffs of Gadara or the ride over the high plains east of the Jordan river where the wild Bedouins (sons of Ishmael) live in their camel's hair

tents or walk through the street called Straight and think of Saul who became Paul.

The ignorance and superstition of the peasant people is still appalling, but we are told that among both Jews and Mohammedans there is a general stir toward the Light. They are becoming more eager to know Truth and are reaching out toward Christian teaching for it. Even the wild Bedouin of the desert is becoming more susceptible to the truths of God's Word.

While on the train, going to Damascus, a poor Bedouin who was badly wounded about the head was seen sitting in the car. We learned that he had been in a skirmish, such as is common between the various tribes, and had been nearly killed. We had some white bread left from our lunch and handed it to him. He appeared very grateful for it. When he left the train he presented the writer with a cane as a token of his friendship and good will. Missionaries tell us that such an attitude shows the Bedouin's intention of remaining a life-long friend to one who in time of distress has been a benefactor. The wildest of men have hearts and can be reached if the proper means are found. Love always reaches a heart.

Tomorrow we sail for Port Said, Egypt, stopping a few hours at Haifa and Joppa. On the 27th of October we hope to sail for Bombay, India. It will take twelve or thirteen days for the trip. God has spared us and Sister Hershev, and given us the best of health all along our journey. May His name be praised. Pray for us that we may seek to glorify Him and to be more faithful for having spent these few weeks going aside and treading over these sacred places. We desire to render to Him our highest service for the lost in India and for the welfare of the Church. May God abundantly bless you all.

Yours in Christian love,

Geo. J. Lapp.

### HOW BETTER OUR RURAL CONDITIONS

By Rebecca Shank.

For the Gospel Herald.

(Concluded)

The condition of the home and community should be such socially and spiritually that would inspire and lift up and encourage the young people to make the best of that which God has put within them. We believe and know that there is much dormant talent laid away which

should be put to use, and often would be, if only the way would be opened.

Our young people should be put to work, should be made to feel that the Church and Sunday school could not well do without them, and make them responsible for some work or other, but how is this to be done? The congregations are large, generally speaking, and there doesn't seem to be work for all. Let us look into the various congregations for a moment. We see a large church house which is filled Sabbath after Sabbath and there are those in the congregation who time after time have nothing to do but listen. And then again we see in a distance of 15 or 20 miles another church building not quite so large with only a handful of members. (There might be more if they only had more help and encouragement.) In the large church we often see from four to five ministering brethren, while in the neglected district there is none. It is true they have preaching there every other week, sometimes not that often, and abstinence from spiritual food for so long a time means a loss of appetite. Brethren and sisters, can not we by God's help stir up these appetites by denying ourselves a little, taking up our cross and following where He leads, leaving our nice, cozy homes, if need be, and show to our neglected neighbors, brothers and sisters, that they have our sympathy and aid? Our church would have far greater power and would advance much faster if more of its members would pull stakes and follow the cloud. A scatterment is what she needs. What of the many church houses which are vacant in the rural districts? Shall our people take advantage of these? What a great opportunity this would be to bring our own peculiar Gospel message as we believe the Bible teaches it, to more people, thus adding to the church and bettering conditions of various communities. Let some of the dormant talent be put to work. There are those whom we believe God is calling to preach and with a little encouragement and a place waiting for them, would no doubt yield to the call. There are others who would make good superintendents of Sunday schools and again those who would be able to teach the various classes with the proper training. And we would suggest that more mission Sunday schools be organized, thus giving greater opportunity for active work and thereby building strong and noble characters for Christian service wherever they may be called. We know that it is



always when we try to help someone else, help to lift them up on higher planes of living, thus we ourselves are lifted and blessed, and the community and surrounding country shall be bettered and inspired to more active service and the conditions as a whole be bettered.

Canton, Ohio.

### THE RELATION OF MY ALMA MATER TO MY PRESENT OCCUPATION

(An address delivered in Hesston Academy and Bible School during commencement week, June, 1913, by Martha L. Buckwalter.)

Of all the occupations that one can be engaged in, missionary work (my occupation) differs widely from them all. The incentives to engage in such a work are not for such compensation as other occupations offer. The laborers are not hired by man, but are divinely called to enlist, or volunteer. And the work itself is a wondrous Gospel campaign in which the Lord Himself is Leader.

This campaign has been in progress for years and yet there is much to be won for Christ. Statistics tell us there are 837,000,000 heathen who have never heard the Gospel, besides throngs of people who have a false religion, or know of Christ, yet do not know Him personally. From all of these classes of people we find many in the cities of our own country.

D. L. Leonard says, "All that innumerable company of the unevangelized are included in the Great Commission, in the last command of our risen Lord. Nothing less than putting forth the utmost of effort to compass this stupendous achievement will fill the measure of obligation, of privilege. A task so solemn, so sublime in the wise and loving providence of God is laid upon the shoulders of Protestant Christendom. This is its mission, its heavenly calling. Who is sufficient for these things? It is the little David going out against the giant: a handful making assault upon a host. The force is ridiculously impotent if standing alone, but is abundantly able, wholly adequate with the Great Captain to devise and lead, to inspire and supplement. What more is needed to beget the full assurance of faith: Go ye into all the world: Lo I am with you all the days; Every knee shall bow and every tongue shall confess Jesus Christ is Lord; The kingdoms of this world are become the kingdom of our Lord, and He shall reign forever and forever."

As a Church institution my Alma

Mater realizes a sacred obligation to this great cause; also a responsibility in being well informed, deeply interested and aglow with zeal.

One of the ways she has shown interest has been to equip the soldiers for service. She has offered special facilities for obtaining an education in the Word. What is the would-be mission worker good for without this equipment? We must have the Word which is the sword of the Spirit, and is sharper than any two-edged sword. D. L. Moody says, "We have a great many prayer meetings, but there is something just as important as prayer, and that is that we read our Bibles, that we have Bible study, Bible lectures and Bible classes, so that we may get hold of the Word of God."

First, this is so necessary for the individual need of the missionary. Who does Satan fire so many missiles at but those who must stand at the front in the army. The psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." In patterning the Savior's example we use the Word and the tempter is forced to leave. Then because of being looked to as an example, to know the Word, so as to measure our lives by it will go far in making the example what it is expected to be.

As to service, I quote again: "The word of God is quick and powerful, and sharper than any two-edged sword." My occupation necessitates very much visitation work. A knowledge of the Word is of inestimable value in this work. In dealing with a sinner or an erring one, **our words** are as that much chaff. But when the Word of God can be given, which has untold depth of meaning and power, it cannot but arrest the sinner and give light to those who err. Then there are those whom we meet so often, who are so deplorably ignorant, and need to be taught everything, and in such an extremely simple way. Also, there are those who have been misinformed. Both classes require a thorough understanding, on the mission worker's part, of the principles and teachings of the Bible. The synthetic, analytic and other studies of the Word given by my Alma Mater are given to equip us with a knowledge that is so necessary for effective service. We approach the subject of training in vocal music. In the many religious services the mission workers will find themselves to be greatly handicapped if not able to lead and even instruct in music.

In work with children the greater percent. is singing. They love to

sing. In open air meetings, what will draw an audience quicker than song? In prisons, in shops and among any laboring class of people, the Gospel in song will cause "chords that were broken to vibrate once more," will reach the weary careworn heart quicker than anything else ever could, and will draw out the best that is there. One writer has said, "The minstrelsy of psalms and hymns, and spiritual songs has often brought the Christian out of a state of mind in which prayer seemed a labor and a drudgery, if not an impossibility, into that calm and holy frame in which he could again put forth spiritual energies, and find himself able to renew his interrupted converse with God."

Then can we not plainly see what a power there is in song? And what a value there is in training so our singing will not be in any way cumbersome but will be spontaneous, free, and from the heart.

The two studies mentioned are not the only ones designed to equip the mission worker. The whole curriculum, also the association with teachers and students, have their part. All is intended to fit men and women for right living and noble service.

We speak of one more relation and that is her sacred privilege to infuse in the minds and souls of those under her care their indebtedness to this great and holy cause. As one has said, "Make us to realize all are missionaries, every one of every age, class and condition; all without exception, and all equally. The obligation (or better call it privilege) is universal being inherent in our calling as Christians, the followers of the Lord Jesus. To be missionaries, apostles, witnesses, heralds, ambassadors is our chief business on earth, for this were we made and for this were we saved, renewed. Every soul is sent on a mission which is lifelong, and to the whole world. Or all are drafted into the Lord's army, rather are expected to volunteer for the tremendous campaign to vanquish sin and to rescue the race."

Kansas City, Kans.

Here is an earnest question: "If a man love not the immigrant whom he hath seen, how shall he love the foreigners in other lands whom he hath not seen?"—Evangelical Herald.

We need such a measure of the divine life within our souls that we are, in the true sense of the word, living epistles of the Gospel of Jesus Christ.—J. M. Shenk.



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

### JUST FOR TODAY

Lord for tomorrow and its needs  
I do not pray;  
Keep me from any stain of sin  
Just for today;  
Let me both diligently work  
And duly pray;  
Let me be slow to do my will,  
Prompt to obey;  
Help me to sacrifice myself,  
Just for today.  
Let me no wrong or idle word  
Unthinking say;  
Set thou thy seal upon my lips,  
Just for today.  
So for tomorrow and its needs  
I do not pray,  
But keep me, guide me, hold me, Lord,  
Just for today.

—Samuel Wilberforce.

### THE BONNET PROBLEM

By Lina Z. Ressler.

For the Gospel Herald.

In this world of ours, some thought and attention must be given to clothing. That in many places and circumstances this thought and attention are not wisely applied is a matter of course. When we notice the lives of God's people in ages gone by, we cannot help but see that much attention was given to their dress.

That the children of God and the children of this world should appear the same in dress and manner is too inconsistent to need questioning. The wearing of a plain bonnet as a consistent head-dress for Christian women is not only suitable but, we believe, right. Have you ever thought how reasonable and fair are God's demands of His children? We may not always understand what He asks of us. We may not always see His reasons; but we know that His reasons for every circumstance and trial in life are right.

"My bonnet is a protection," says one sister. So it is. A neat, well-made, plain bonnet is a most appropriate and fitting protection from the storms and inclemencies of the weather. It is a protection, too, many times, from temptation. My bonnet would look very inconsistent and ridiculous in places of sinful amusement or open wickedness. In these

days, when degrading influences are so plentiful, may I not gratefully wear this little mark of distinction and separation from the world?

Another says, "I wear my bonnet because it is an appropriate covering to wear with the prayer head covering." True, again. The Bible is silent as regards style and cut and make. But it gives general principles, and he must be a dull student who cannot feel that simplicity of attire, of manner, of general appearance are essential to God's children.

"Uniformity?" Not as some would have it, for uniforms over emphasized lead into a lot of complications when we have to do with God's arrangements of weather and climate and natural differences. God's rule of simplicity leads to no such complications.

Some years ago, when traveling in Italy, we saw uniforms and religious uniforms until our hearts were sick. They were the uniforms of the different offices and degrees of the "Church," so overdone and frayed out and weakened, that to say she had lost her influence, was to say it very mildly. Contrast with this the simple, fitting garb of the consistent child of God and you understand our meaning. A uniform, be it ever so costly, can never hide other inconsistencies in the life. The uniforms of the Church of Rome, which we mentioned above, served as very fragile covers for the sin-stained lives that were back of them. The lives must have been sin-stained, for the faces told the story all too plainly.

"I like my bonnet, because I have never worn any other head-dress," said a sister recently. A fortunate experience, it seems to me, for it certainly has saved an endless amount of worry and trial in connection with the dictates of fashion. The world plans and designs and makes the fashionable head-dress. It is hardly necessary or fitting that the Christian should go to this source for her designs. Good taste, adaptability to climate and conditions, ordinary common sense as regards its use, are all arguments very decidedly in favor of the bonnet.

"You sisters certainly are protected by a higher Power as you go into places of danger," is often said to city missionaries. Those little black bonnets stand for something as we go about our work. And why should they not? If our lives are consistent, the little plain bonnet will always be a help. It may bring questioning once in a while; we may need to explain why we wear it; but this is certainly not harmful, and the Christ, for whose sake we wear it, will aid and bless every effort we

make to serve Him. The Church in whose service we wear it will be the stronger and purer for our having been true to her principles of simplicity.

Oh, that the day might hasten when all Christians shall be recognized, not by the stiff uniform of legality and formalism, but by the uniformity of simplicity, loyalty, and consistency, which real devotion to His cause and faithful obedience to His Word can not fail to produce. Shall your influence and mine be thrown in this direction during the little time that we have to live and love and witness for Him on this His earth?

Scottdale, Pa.

### INFLUENCE IN THE HOME

Every home has an atmosphere. In some homes you feel that there are restlessness and spiritual poverty. The members of the family can with difficulty spend an evening in the house together. The young people are constantly out. Home is a lodging-house, a hotel. Other homes are full of soothing influences. They attract with deep peace. Who makes the atmosphere of the home? Every member of the family helps to create it.

A little boy was asked by a neighbor, as his father was leaving the house one morning, who that gentleman was. He replied, "That's the man who stays here nights." In the Christian home the entire family should have the same social interests and hold together.—Christian Conservator.

### THE IDEAL HOME

For the Gospel Herald.

The ideal home is an institution second to none in character building, in moulding for the best welfare of the state, society and the Church. The Christian religion is the governing power, the law of love the ruling principle, peace and harmony the prevailing condition between members, honesty and truthfulness are the crowning virtues, the spirit of true worship the energizing influence, the Bible the daily instructor and counsellor, the Holy Spirit the constant Guide and Comforter, and the spirit of self-sacrifice the underlying principle manifested daily in the conduct of each member in the home.—J. S. Shoemaker.

Empty minds are like empty wagons—they produce much noise but contain little.—Harry Diener.



## Sunday School

For the Gospel Herald.

Lesson for Nov. 23, 1913—Josh. 1:1-9

### JOSHUA, THE NEW LEADER

**Golden Text.**—Be strong and of a good courage.—Josh. 1:9.

**Introductory.**—Our lessons have been clustered for some time about Moses. With this lesson we begin the study of a new character, a character in some ways scarcely less remarkable than that of his renowned predecessor. In fact, it seems almost as if the towering character of Moses so overshadowed that of Joshua that we do not give Joshua the recognition due one of his worth. Had he lived in an age when Moses was absent, he would have been reckoned first in leadership and not merely as servant to the leader.

Joshua and Caleb ever stand associated in our mental picture of their times. When the name of the one is mentioned the other naturally also comes to mind. They were thrown together by their experience as spies and their hearts beat in unison when they planned the courageous expedition in obedience to the God who is faithful. Joshua is prominent in the Bible story. Caleb is more hidden. Yet one cannot help feeling that Caleb deserves all the mention he receives and his sterling worth entitles him to a place in the first rank of Bible heroes. He stood out and out for Faith in God and His Word. In the strength of that faith he went in his old age to his old comrade, Joshua, with a request. How his blood must have tingled as he recalled to mind the time when they two alone stood for the Lord and all the others were against them. He recalled the giants that seemed so great in the eyes of the cowards. And he requested that he might go and take the stronghold of those giants in the southern part of Canaan for his possession. Permission was granted, and Hebron, the city of the giants, became the possession of Caleb. (See Lesson XII.)

**Charge to Joshua.**—"Moses my servant is dead!" Such was the startling message which God brought to Joshua. Was it an occasion of mourning? Yes. For thirty days did the children of Israel sincerely mourn the death of their leader. Was it a time for discouragement? No; God was still their real Leader, and another man had been appointed to take Moses' place. When a faithful leader is called to his eternal reward the cause is not weakened, however great may have been the work of that leader. God, who knows all

things and does all things well, loves His people too well to work against them by removing faithful pillars. When they are called from time to eternity God knows that their taking away will help rather than hinder the cause, all things considered. So it was in this case. The work which Moses had accomplished, the memory of his name, together with the effective leadership of Joshua, served the people quite as well if not better than Moses might have done himself.

The Lord spoke to Joshua giving him the nature of the work before him. He told him of the land that He had promised to Moses, of the enemies to overcome, and renewed His promise to protect His own. "There shall not a man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

Such was the assurance which Joshua received of the Lord. Such is the assurance which every faithful soldier of the cross enjoys at the present time. Fear not to press forward in the great work. God is with us; He will never forsake us.

**The Conditions.**—But such promises of God are always upon conditions. God is always faithful to His promises, but man must also be faithful if the promises of God are to benefit him any. So long as man is faithful there is no such thing as God's promises failing. So it was in the case of Joshua. Hear the word of the Lord: "Be strong and of a good courage . . . be thou strong and very courageous, that thou mayst observe to do according to all the law . . . turn not from it to the right hand or to the left, that thou mayst prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayst observe to do according to all the law that is written therein: . . . and then thou shalt have good success."

Here were Joshua's conditions. Let him be faithful, and all the blessings which God promised will be his. Let him prove unfaithful, and he is without promise. It all lay with Joshua. So it is with us. More glorious than any promise to Joshua recorded in this lesson are God's promises to us—on condition that we are faithful.

Notice the words, "good success." **SUCCESS** is a word that sets some people nearly wild. If they can only achieve success, then they have done wonders, so they think. It is but one kind of success that is worth having—"good success"—and that is promised as a sure thing, upon condition of faithfulness. So all we need to

## Our Young People

### RELATION OF THE HOME BASE TO THE WORKING FORCE

Acts 8:14; 11:19-23

Topic for November 30

#### MOTTO

"The members should have the same care one for another."

#### OUTLINE OF TOPIC

##### I. What is the Home Base?

1. Examples:—
  - a. Antioch.—Acts 13:2, 3.
  - b. Jerusalem.—Acts 8:15, 16.
2. Every Church is a center of mission endeavor.—I Thes. 1:6-8; II Cor. 11:9.

##### II. What is the Working Force?

1. In a general sense, every member.—Rom. 12:4, 5; I Cor. 12:7.
2. In a special sense those set apart to the work of spreading the Gospel.—I Tim. 2:7; Acts 13:3.

##### III. Relations.

1. The Church.
  - a. The authorized medium for the spread of Gospel truth.—I Tim. 3:15; Matt. 16:18, 19.
  - b. Received gifts to carry out her mission.—Eph. 4:11-13; I Cor. 12:28.
  - c. Commissions the workers.—Acts 13:2, 3.
  - d. Exercises oversight.—Acts 8:14; 15:22-29; 11:22.
  - e. Supports them by counsel, prayer, and means.—Acts 15:22-29; Eph. 6:18, 19; Phil. 2:25, 30.
2. The workers.
  - a. Submit to the call and counsel of the church.—Acts 13:4; 16:4.
  - b. Report the progress of what God is doing by them.—Acts 14:26, 27.
  - c. Are to faithfully keep their charge and exercise their gifts.—I Tim. 6:20; 4:13-16; II Tim. 1:6; 2:15.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, **Send, Sent**.
2. Commit Rom. 10:11-15.

##### For Young People.—

1. The Church and Her Workers in the Same Business.
2. Responsive to the Orders of the Lord's Church.
3. Making the Church an Efficient Base of Spreading Glad Tidings.

##### For Older People.—

1. The Place of Prayer in Missions.
2. Finding the Workers.
3. Keeping the Work in God's Order.

concern ourselves about is that we are faithful to all the commandments of the Lord, and God will take care of the rest. They who are obedient to God, "Strong," of "good courage," "not dismayed," have the promise that "the Lord thy God is with thee whithersoever thou goest."—K.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, NOV. 13, 1913

## Field Notes

The regular appointments at Schellburg, Pa., were filled last Sunday by Bro. J. A. Brilhart of Scottsdale, Pa.

A glance at the list of Bible conferences announced shows that it is gradually growing a little longer. We are ready to list all meetings of the kind sent to us in time. Read the list, determine what you wish stated concerning the one held in your community, and send us the notice.

Bro. J. A. Ressler of Scottsdale, Pa., was with the brotherhood at the Altoona, Pa., Mission last Sunday in communion service.

Bro. S. R. Hoover of Markham, Ont., who because of ill health has not preached much since last winter, ministered to the congregation at the Cedar Grove Church on Sunday, Nov. 2.—B.

The brotherhood at Masontown, Pa., have arranged for a Sunday school meeting to be held at the Masontown Mennonite Church on Thursday, Nov. 13. A good program has been arranged, and we hope for a spiritually edifying meeting.

The following will be of interest to those who expect to attend the forthcoming Bible conference at the Pleasant Grove Church near Elton, Pa.: "Those coming by way of Southfork can get off at Salix, and those coming by Windber can get off at Summit or Salix. Salix is only one mile from the church."

Bro. J. S. Shoemaker, president of the Mennonite Publication Board, spent a day last week visiting with his children, Bro. Charles Shoemaker and Sister Fannie Mumaw, spending some time in the Publishing House. He left on Saturday for Johnstown, Pa., where a series of meetings was begun at the Kaufman Church on Saturday evening, Nov. 8.

The congregation at the Scottsdale Mennonite Church listened to an edifying sermon on Tuesday evening, Nov. 4, by Bro. Lewis Shank of Broadway, Va. Bro. and Sister Shank were on their way home from General Conference. From this place they went to Johnstown, Pa., where an appointment at the Stahl Church had been made for the brother on Wednesday evening. Their visit was greatly appreciated.

A letter from Quarryville, Pa., dated Nov. 3, says: "At present Bro. John W. Weaver is holding continued meetings at New Providence. Great interest is manifested and four young souls have already accepted Christ's invitation to follow Him and be saved. May many more come." Amen. Let every praying man and woman send an earnest petition to the throne that both here and elsewhere the ears of the lost may be open to the "glad message of the kingdom" and choose "the one thing needful."

Bro. D. S. Weaver and wife of Hesston, Kans., are at this writing visiting among the brotherhood in Illinois in the interests of the Mennonite Sanitarium at La Junta, Colo.

We are in possession of a carefully written report of our late General Conference mention of which has been made in these columns. Partly because it came rather late for publication this week and partly because of its length it is held over for next week. Watch for it.

**Bishop Called Home.**—Word reaches us that Bro. Jonas Stoltzfus of the Conestoga, Pa., A. M. Church (Old Order) passed to his eternal reward, Oct. 31, in the forty-sixth year of his age. This was much before the allotted time of three-score years and ten, but the Lord doeth all things well. May He comfort the bereaved and raise up others to fill the gap caused by this early death. Consumption was the cause of his death.

Bro. J. E. Hartzler of Goshen, Ind., expects to spend most of his time in the field during the coming winter. Following is a partial list of his dates and the nature of the work he is to be engaged in:

Orrville, Ohio, Nov. 14-23, Evangelistic  
Louisville, O., Nov. 24-28, Bible Conference  
Breslau, Ont., Dec. 12-19, Bible Conference  
Roanoke, Ill., Dec. 21-23, S. S. Normal  
West Liberty, O., Dec. 24 to Jan. 3, Bible Conference  
North Lima, O., Feb. 8-16, Bible Conference and Evangelistic

The nation-wide storm which caused great suffering in places visited this section with a deep snow. All day Sunday, and Monday (up to the time this is written) the snow has been falling rapidly though the weather is not cold. If this paper gets to its readers late it will probably be accounted for by the train service being delayed because of the storms. Some day a great storm will come which will sweep all the impenitent into the realms of suffering whence there is no relief. "Be ready."

## Correspondence

Hubbard, Oreg.

(Zion A. M. congregation.)

Dear Herald Readers, Greeting in Jesus' Precious Name:—After a silence for some time from this part of God's vineyard, we will again write a few lines. We have truly enjoyed many things, both temporal and spiritual, for which we feel more



than grateful to the Giver of all good.

On Sunday, Oct. 26, preparatory services were conducted, two precious souls from another denomination were received into full fellowship into our circle. Sunday, Nov. 2, communion was observed. Nearly all were present and took part in the sacred ordinances. It was a joy-inspiring time.

On Oct. 24 Bishop A. P. Troyer and wife returned from a ten weeks' trip through the middle states, visiting a number of conferences and mission stations. A helpful time is reported. We were all glad to have them with us again.

The Bethel Sunday school is doing nicely. Preaching every Sunday. Alternate appointments are filled by the home ministers of Hopewell and Zion congregations. May the brotherhood remember us and our needy western field with their petitions at the throne of prayer.

Yours in the Master's service,  
Albert D. Erb.

Nov. 3, 1913.

**Minot, N. Dak.**

Dear Herald Readers, Greeting in the blessed Master's Name:—We still have many things to be thankful for, "God is good." "His mercy endureth forever."

On Sunday, Oct. 26, Bro. Norman Stauffer of Alberta, Canada, stopped with us on his way to General Conference, and filled the regular appointment, also preaching a sermon in the evening, leaving on the night train in company with Bro. I. S. Mast for Kalona, Iowa, to attend the General Conference.

On Sunday, Nov. 2, we held our council meeting. Peace and harmony prevailed. Communion Nov. 9.

The young brethren who had come here to harvest and thresh have all left, and our attendance at services and Bible meeting is somewhat diminished. Nevertheless we feel encouraged and feel to press on in His service, as Paul writes to the Philippians: "Forgetting those things which are behind and looking forward," yea, pressing toward the mark.

Bro. S. B. Zook of Belleville, Pa., who has been taking quite a tour through the south and west, has also paid us a visit, and gave some encouraging remarks for those engaged in His service. He was well pleased with this part of the country.

We are now having some very nice weather. Had some cold last week, which stopped the plowing, and has not sufficiently thawed to plow yet. It has been a favorable

fall for plowing and much of it has been done. Crops were not so heavy, yet, the one who farms various kinds and raises some stock, has much whereof to be glad. Potatoes and other vegetables did very well; also more matured corn than ever before in this part of the state. While prices outside of small grain remain very good.

In His name,  
L. S. Glick.

Nov. 4, 1913.

**Orrville, Ohio**

On Sunday, Nov. 2, we at the Martin Church were all made glad to have Bro. Ira Buchwalter with us again. He was absent every Sunday for about two months holding communion services in his district. He preached a good sermon on the subject of marriage. I wish many more could have heard him. Bro. Van Buren Shoup will preach to us Nov. 16. On Sunday evening, Nov. 30, Bro. Ira Buchwalter, Bro. Albert Steiner, and Bro. Isaiah Royer will conduct our young people's meeting. We expect a good time. All are welcome.

Cor.

Nov. 4, 1913.

**Kokomo, Ind.**

Greeting in Jesus' blessed Name:—The brotherhood at this place are looking forward to the time of our Bible conference which is to commence the 8th of December and continue to the 13th. The instructors are D. D. Miller of Middlebury, Ind., and Eli Frey of Wauseon, Ohio. We also will have a Sunday school meeting on Thanksgiving day.

Wednesday, Nov. 5, Sisters Katie and Lizzie Sommers left for Chicago, Ill., where they are going to assist in the work at the Mennonite Gospel Mission for the time being.

G. W. North.

Nov. 6, 1913.

**"DOES GOD EVER SCOLD?"**

"Mother," said a little girl, "does God ever scold?" She had seen her mother, under circumstances of strong provocation, lose her temper, and give way to the impulse of passion; and pondering thoughtfully for a moment, she asked,

"Mother, does God ever scold?"

The question was so abrupt and startling that it arrested the mother's attention almost with a shock; and she asked—

"Why, my child, what makes you ask that question?"

"Because, mother, you have always

told me that God is good, and that we should try to be like Him; and I should like to know if He ever scolds."

"No, my child, of course not."

"Well I'm glad He don't, for scolding always hurts me, even if I feel I have done wrong, and it don't seem to me that I could love God very much if He scolded."

The mother felt rebuked before her simple child. Never before had she heard so forcible a lecture on the evils of scolding. The words of the child sank deep into her heart, and she turned away from the innocent face of her little one to hide the tears that gathered to her eyes. Children are quick observers; and the child, seeing the effect of her words, eagerly inquired—

"Why do you cry, mother; was it naughty to say what I did?"

"No, my love; it was all right. I was only thinking I might have spoken more kindly, and not have hurt your feelings by speaking so hastily and in anger as I did."

"Oh, mother, you are good and kind; only I wish there were not so many bad things to make you fret and talk as you did just now. It makes me feel away from you so far, as if I could not come near to you, as I do when you speak kindly; and oh, sometimes I fear I shall be put off so far I can never get back again."

"No, my child, don't say that," said the mother, unable to keep back her tears, as she felt how her tones had repelled her little one from her heart; and the child, wondering what so affected her parent, but intuitively feeling it was a case requiring sympathy, reached up and throwing her arms about her mother's neck, whispered—

"Mother, dear mother, do I make you cry? Do you love me?"

"Oh, yes! I love you more than I can tell," said the parent, clasping the little one to her bosom, and I will try never to scold again, but if I have to reprove my child, I will try to do it not in anger, but kindly, deeply as I may be grieved that she has done wrong."

"Oh, I am so glad; I can get so near to you if you don't scold; and do you know, mother, I want to love you so much, and I will try always to be good."

The lesson was one that sank deep in that mother's heart; and has been an aid to her for many a year. It impressed the great principle of re-proving in kindness, not in anger, if we would gain the great end of re-proof—the great end of winning the child at the same time to what is right and to the parent's heart.—Sel.



## Miscellaneous

### THE LORD'S PRAYER

By Emma Oyer.

For the Gospel Herald.

(Concluded.)

**"Forgive us our debts."** "Sins," Luke's account of the gospel records it. This passage is sometimes misconstrued, and its deepest meaning lost sight of. It is a question in the minds of some sincere Christians who have the assurance of sins forgiven, whether it is consistent for them to pray, "forgive us our sins." God **does** forgive, and, when forgiven, there is no necessity of further confession, unless the forgiven one errs, and again becomes a sinner. But even though the Christian is free from guilt, he remembers that sin is abounding in the world. Multitudes, yea, the large majority of people, are bound in chains of sin. It is for these the heart of every child of God is touched. Nothing is more natural and reasonable than that we who have been redeemed from sin, should be concerned for others yet in sin. In fact, in neglecting to pray for the lost, we neglect a plain duty which is in itself a sin of omission. "To him that knoweth to do good and doeth it not to him it is sin." Some who are opposed to a very high standard of religion claim that we cannot help but sin, daily, in thought, word or action, but this clause in this prayer is by no means making an apology for sin, or for a sinning and repenting religion. While it is blessed to know that "if any man sin, we have an Advocate . . . and he is the propitiation for our sins," yet it is **more** blessed to realize that "whosoever abideth in him sinneth not." Not that it is impossible for the strongest Christian to fall, but God's grace makes it unnecessary. "Shall we continue in sin that grace may abound? God forbid."

We ought to be careful to distinguish between sins, and mistakes. A mistake is not a sin, though it becomes sin if knowingly and willfully repeated. But—

"So many people of today are destitute of pow'r,  
'Tis plain to see they cannot stand temptation's trying hour;  
By way of an apology, 'my weakness' is their cry,  
'Tis all because of idols that they're using on the sly."

Any shortcoming or weakness on our part, if not overcome, will, sooner or later lead us into sin.

**"Forgive us—as we forgive."** De-

manding forgiveness of others when we are not willing to forgive, is looked upon as morally wrong. How does God forgive? "As far as the east is from the west, so far hath he removed our transgressions from us." "I am he that blotteth out thy transgressions, . . . and will not remember thy sins." The story is told of two men, neighbors, who were bitter enemies. One became sick, and when he thought he was about to die, he sent for his neighbor. After asking forgiveness, and professing to have peace with his former enemy he said, "but remember, if I get well the old grudge stands good." "So likewise shall my heavenly Father do also unto you, if ye **from your hearts** forgive not every man his brother their trespasses."

**"Lead us not into temptation."** There are temptations all around us, but "let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man." God **proves** us by allowing Satan to tempt us, and, as a loving Father, is very careful not to test us too severely. None of us are exempt from temptation, but the danger lies not in the temptation itself, but in yielding to it. Once yielding to temptation, weakens our resistance to the next, but "each victory will help (us) some other to win." Sometimes people court danger by **leading themselves** into temptations which they are not able to resist.

**"Deliver us from evil."** "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." Deliverance from sin in this life, and from temptation in the life to come, is the Christian's happy privilege. Our part in bringing about this deliverance is to "abstain from all appearance of evil."

**"For thine is the kingdom, and the power, and the glory, forever. Amen."** "Thine, O Lord, is the greatness, and the power, and the majesty, and the victory; for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and Thou art exalted as Head above all."

Can we say "Amen" to such a prayer?

Low Point, Ill.

There is a temptation for us to try to put up a building that will look well; but unless we build in a way that will stand the test of God's Word, our efforts will result in failure.—A. I. Yoder.

### PRECIOUS GEMS

By J. L. Stauffer.

For the Gospel Herald.

Following are some precious gems of thought that I have received mostly in letters. I am sending a few. Perhaps they may be able to fill in some small space in the Herald or help to finish out a column sometime.—J. L. S.

Teach me thy way, O Lord, and lead me in a plain path because of mine enemies.—Psa. 27:11.

We have need of this as we walk through this wilderness scene, and we have found it needful each day to make this fervent petition to God. There are so many enemies outside as well as inside. They are on every hand—the "world, the flesh, and the devil"—and all clamoring to be satisfied. We read in I Thes. 2:18: "Satan hindered." But again we read in I Pet. 5:9, "Whom resist steadfast in the faith."

"Satan hindered! What the means were that he used is not revealed. Nor is the mystery of this power cleared up for the curiosity of fleshly minds 'intruding into things not made known' (Col. 2:18). But the existence and personality of this power, and its direct purposes are put beyond all doubt by the Scripture record; while its constant rebellion against the will of God, the proud will of the creature against the Creator (I Tim. 3:6), and its final and complete overthrow is the uniform theme of Scripture from Genesis 3 to Rev. 20."

God forbid that I should glory save in the cross of our Lord Jesus Christ . . . (Gal. 6:14).

"If we know anything about the cross of the Lord Jesus Christ, we know that it has a divine, sanctifying emancipating power. It brings us not only absolution from guilt, it brings us deliverance from the dominion of sin. As soon as a man really believes in a crucified Savior, there is at once an inward crucifixion of his own heart and will; his flesh; with the affections and lusts, is crucified. And, by that cross, the world is crucified unto him and he unto the world. Along with the virtue of the blood of Christ, there comes the power of the Holy Ghost. The man who is born again in that once offered sacrifice for sins, receives at once a new life of God in his soul."

"Casting all your care upon him," we have perfect rest and are "anxious for nothing." What a blessed place this is for the child of God! A place where we are privileged to have not a care, for does not the Spirit of God through the apostle say, "I would have you without care-



fulness (lit. without a care)?". How sweet is the "rest which He gives.

"Do thy weary foot-steps falter,  
Does the path seem steep and hard?  
Dost thou long to drop the Cross  
And fly home to thy reward?  
Lift thy heart in holy courage,  
Let thy faith the promise see,  
For His good Word never faileth,  
'As thy days, thy strength shall be.'"

The words of the Lord are pure words: as silver . . . purified seven times.—Psa. 12:6.

The language of Scripture is perfectly unique. It possesses an indescribable something which is not found in any other writings; the Spirit who seeth all things in their depth and reality, and who knoweth the end from the beginning, speaks here in a way so profound and comprehensive, that the wisdom and experience of all ages can not exhaust His meaning, and yet with such simplicity and definiteness, that all child-like hearts find guidance and consolation in their daily path of duty and trial. "It is written" should be in the heart of every Christian. "It is written" should decide every controversy, settle every doubt, and overcome every difficulty.

"Thy word was unto me the joy and rejoicing of mine heart."

"Live on the Word of God. It is a wonderful book. Believe its every word and syllable, and entertain no shadow of doubt about its inspiration in every line, and you shall find, somehow or other, each line will be wanted and the inspiration of it will be required in certain stages of your spiritual career. There is no way I know of to keep chaff out of a bushel measure like filling it right full with corn, and when it is full with corn you cannot get chaff in. Fill up your mind every morning with Holy Writ, then the evil which is in the world is not so likely to enter there."

Altoona, Pa.

### FROM OUR EXCHANGES

Luxury along any line is always the sign of rottenness somewhere. The hearty nation is the nation of simple living and hard working people, for simplicity and industry lay the foundation of worthy character. The sterling manhood and womanhood, that made our nation what it became, developed in the time when log-cabins were the homes of the people and home-spun their garments. The salvation of our nation is to be assured first in the godliness of its people, then the simplicity of their living. Luxuriant, vulgar and even indecent dressings are not in accord with either godliness or good form.—The Mennonite.

This reminds us of what we heard a man say years ago: "It is not the things a man needs which makes it hard for him to make a living, but the things he don't need." In the

providence of God there is enough to keep every man, woman and child on the face of the globe alive and happy. The sufferings of this world are due to the fact that man wastes the blessings which God intended for our happiness, thus turning these blessings into a curse. When men learn to look upon money or its equivalent as a sacred trust to be spent to the glory of God and the good of humanity much of this present world's wretchedness will be at an end.

For many years our Government has maintained what is known as the "Conscience Fund," to which those who, at some time, have cheated the "powers that be" out of their just dues, contribute as they may see fit. Last year but \$2,800 was paid in—the lowest amount since 1901. One hardly knows whether consciences are less tender than formerly, or whether people are more honest in meeting their obligations. A century's contributions reached nearly \$434,000—the largest sum ever received in one year being \$36,000, in 1902. The largest single amount—\$18,000—was received by the collector of customs in New York over ten years ago. Were a like tenderness of conscience to be aroused among the Lord's people, regarding the means unjustly withheld from his work, there would be a most remarkable influx of funds into the mission treasuries. "How much owest thou unto the Lord?" "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts."—Gospel Messenger.

A conscience "void of offence" toward God and man will not rest until every known wrong is made right. Not only this, but where proper restitution is made for every sin against God and man, the possession of a clear conscience means the blessedness of peace "which passeth all understanding." Let none seek to be at ease until he or she is the happy possessor of this kind of a conscience.

Bluffton College opened very auspiciously on September 17. Some more than one hundred students are enrolled, which is about twenty per cent. increase over last year. This increase is the more gratifying when it is understood that it is an increase in the number of College Students, there being fewer students in the Academy than last year, and only a small number in the business department.

All five branches of the Church co-operating in the new educational movement are represented. The work is on the sound basis and the prospects for the future are very promising. A large increase in students may be expected even during the present year. Special work is to be offered in Agriculture, beginning November 4. A strong course in Bible is planned for the winter, beginning January 5. The November number of the College Record will be devoted to this course, bringing full announcement of the work that will be offered. At this time we can announce that A. B. Rutt of Chicago, Rev. J. A. Huffman of New Carlisle, Rev. Gottshall of Bluffton, Dr. C.

H. Smith of the College, Dean N. E. Byers, and Dr. S. K. Mosiman will be some of the instructors. Other lecturers and instructors will be announced in the November number of the Record. Ministers and others should bring it to notice of any that might wish to attend. This work should be made the object of special prayers by the churches of Christian education.—The College Record.

After giving a full explanation in the October number of The Evangel as to the relation of the Central Illinois conference to the new school movement at Bluffton, the writer thought that no further explanation would be needed. But it seems as though the promoters of the said school are determined to create the impression that there are five co-operative bodies interested in the new move, of which the Central Illinois conference is one. Any one reading the above editorial taken from the College Record, will at once come to such a conclusion.

The truth of the matter is, that up to the present time the Central Illinois conference has taken no interest in the movement whatever, and has no more connection with the Bluffton school than it has had at any previous time. In the October issue of The Evangel the movement is made perfectly clear and shows that the men selected from the five different bodies to serve on the board of directors, are only acting as individuals, and that they are in no sense acting as representatives for the conferences.

I am quite sure that the Central Illinois conference would greatly appreciate it if our brethren at Bluffton who are the earnest promoters of the new school movement, would fairly represent us in the matter.—The Christian Evangel.

We know of about 17 conferences that could give the same testimony.

When the National Association of Real Estate Exchanges met this year it is said that there was organized by members of this association the "Sublime Order of Goats." A Mr. Douglas of Milwaukee was elected president, Mr. Wilson of Los Angeles, Secretary, and a Mr. McMichael of Cleveland, chairman of the committee on ritual.—Christian Cynosure.

Thus are the tribes of the beasts and birds of the secret chamber continually on the increase. America is the home of "Elks," "Eagles," "Owls," "Moose," and the goat has been in the secret chamber quite long enough to form an order of his own. Every lodge of "Goats" should have a copy of Matt. 25:31-46 framed and hung up in some conspicuous place.

If we are to keep our hearts with all diligence, we must be kept by the power of God, and that power is not merely to make diversion outside the beleaguered fortress which may force the besiegers to retreat and give up their efforts, but is to enter in and possess the soul which it wills to defend. It is when the enemy sees that new succors have, in some mysterious way, been introduced, that he gives up his siege. It is God in us that is our security.—Evangelical Visitor.

Here lies the secret of safety on the part of all believers. Of ourselves we can do nothing. It is



"Christ in you, the hope of glory" that makes of you the happy possessor of the richest inheritance known to man. "If God be for us, who can be against us." "Trust in the Lord, and verily thou shalt be fed."

### EFFECT OF EVIL THOUGHTS UPON THE CHARACTER

By Susie Koerner.

For the Gospel Herald.

To be a good Christian requires thoughtfulness. No thoughtless man or woman was ever used of God in a large service for Him.

Paul, in writing to the Thessalonian brethren, tells them to "abstain from all appearance of evil." No doubt they had some evils that were not just like we have today. The wearing of gold, immodest apparel, useless and fashionable clothing are evils of appearance. But if the life is impure, our nature worldly, our thoughts gay, are not these the greatest evil?

A great and good thought once securely located in the mind of the true Christian, becomes a power for good results unto the end of life. By its natural operation it drives out the whole catalogue of lower and evil motives and gradually and steadily lifts the good character to a higher plane of life and wider range of Christian service. "As a man thinketh in his heart, so is he." The principles which he adopted as to the duties and privileges of his life imparts its own shade and color through the whole of his conduct. What he sincerely believes that he is will become a regulative principle through his daily life.

Noble thoughts furnish a far-reaching goal toward which the earnest soul marches forward with a steady and triumphant step.

Parents and teachers should be more careful to fill the mind of their children and students with noble thoughts.

Cullom, Ill.

### EFFECT OF PURE AND NOBLE THOUGHTS ON THE CHARACTER

By Aaron Herstein.

For the Gospel Herald.

Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

All of man—principle, character—originates in habits of thinking.

Take away thought from the life of man and what remains? You may glean knowledge by reading but you must separate the wheat from the chaff by thinking. Fill the head and heart with good thoughts that there be no room for bad ones. Every man or woman ought to favor his age with thoughts and new ideas that will live though empires rise and fall. Such men and women raise the world from one degree to another higher in the scale of intelligence. Such lives are virtuous, noble and God-like. "Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled" (Tit. 1: 15).

Cullom, Ill.

### FACTS CONCERNING MORMON- ISM TO BE KNOWN

The leaders of the Mormon hierarchy have never accepted the government of the United States. It was the dream of Joseph Smith in the inception of the Mormon cult, that he should be at the head of our government, and bring it into subjection to his new order of things. Hence, his candidacy for President of the United States.

The Mormons obtained such control in politics in Illinois, that they held a national convention in Nauvoo in 1844, with delegates "from twenty-seven states." They nominated Joseph Smith for President of the United States, and Sidney Rigden for Vice-President. The only result of that nomination was the revelation of the purpose to get possession of the government, a purpose that has never been abandoned.

One of the inspired (?) apostles has put this claim and aim of the organization in the following definite form, viz.: "The Priesthood" (of the Mormon hierarchy) "holds the keys of revelation of the oracles of God to man upon the earth, the power and the right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors and judges; and to ordain and anoint them to their several holy callings, also to instruct, warn, and reprove them by the Word of the Lord"—which means the latter-day revelations of the Mormon priesthood.

The above is certainly a clearly defined purpose. The leaders of the organization have never changed this definite purpose, nor halted in their efforts to achieve the accomplishment

of the same. They have changed their methods of procedure frequently, as exigency demanded, but have kept this one purpose before them.

Orson Pratt, the apostle who, in his day, carried the brains of the Mormon hierarchy, uttered the following prophecy in the direction of Mormon dominance in our government: "The day will come when our United States government, and all others, will be uprooted and the kingdoms of this world will be united in one, and the kingdom of our God" (which means the Mormon hierarchy) "will govern the whole earth and have universal sway."

The court records of Salt Lake City reveal the persistent treasonable efforts of the Mormons to be rid of the authority of our government. During the effort to prevent Apostle Smoot from taking the seat in the United States Senate, to which the Mormon legislature had elected him, these court records were printed and given to the committee of the Senate and to the public.

They are the records of the case of John Moore and several other foreigners who, in December, 1889, attempted to take out naturalization papers, and become citizens of the United States. Their application was resisted, on the ground that, as Mormons, having taken the oaths which were required of them on becoming Mormons and going through the Endowment House, they could not become loyal citizens of the United States.

The case was tried before Judge Thomas J. Anderson. The testimony was given by men who had passed through the ceremonies and taken the oaths imposed upon them by the priesthood and had become convinced that such oaths were disloyal and treasonable, and had, therefore, abandoned the Mormon church.

The testimony of these witnesses was most startling. Bishop Cahoon, who had been a member of the church for forty years, and a bishop in the Mormon Church for eighteen years, and had gone through the Endowment House, astonished the court with his testimony that, according to the church, "The highest obligation upon any man was to obey the priesthood."

He was asked, "Did you enter into any covenant, that you and the rest who went through the Endowment House that day, would take part in overthrowing the government?"

He replied, "I entered into all the covenants. I believed implicitly in the authority of the priesthood and the mission of Joseph Smith." "Yes, sir. That was the kingdom of God,



and they were to commence with the government of the United States . . . all those who obeyed the priesthood were to help do it."

He testified that the leaders of the church prayed frequently for the overthrow of this government, saying, "I have heard that prayer many times, yes, sir, hundreds of times."

The testimony of Joseph Silver, James McGuffie, Martin Wardell and John Bond, corroborated the testimony of Cahoon, as to the oath against this government. They affirmed that all who went through the Endowment House with them were required to take the oath against our government. Apostle Smoot passed through the Endowment House. Is it probable that he refused to take the oath and was afterward made an apostle?

We have not presented the hundredth part of the testimony given, showing Mormon treason against our government.

The applicants for naturalization failed to get their papers, and were judged ineligible for citizens.

The following were Judge Anderson's findings, in reference to the claims of the Mormon Church, viz.:

First.—That it claims to be the actual and veritable kingdom of God on earth, not in its fulness, because Christ has not yet come to rule in person, but for the present He rules through the priesthood of the church, who are the vicegerents of God.

Second.—That this kingdom is both a temporal and spiritual kingdom, and should rightfully control, and is entitled to the highest allegiance of men in all their affairs.

Third.—That this kingdom will overthrow the United States and all other governments, after which Christ will return in person.

Fourth.—That the doctrine of blood atonement (that is, shedding a man's blood to save his soul is of God, and that, under it, certain sins which the blood of Christ can not atone for may be remitted by shedding the blood of the transgressor.

Fifth.—That polygamy is commanded, which, if a man obeys, he will be exalted in the future life above those who do not obey.

Sixth.—That the Congress of the United States has no right under the Constitution to pass any law in any manner interfering with the practices of the Mormon religion; and that the acts of Congress against polygamy, and disfranchising those who practice it, are unwarranted interferences with their rights.

These are the claims of the Mormon Church, as brought out in the testimony of the famous trial of 1889.

It is passing strange that American citizens sleep while nursing this viper in the bosom of the nation. When shall this nation awaken and destroy the crime that pollutes and destroys the American home? When shall polygamy be wiped out of our national life?—S. E. Wishard in Herald and Presbyterian.

### "WHERE ARE THE NINE?"

By Marie Riehl.

For the Gospel Herald.

As Jesus journeyed through Samaria and Galilee towards Jerusalem ten men which were lepers met Him, and they desired of Jesus to be cleansed of their leprosy. Jesus told them "Go shew yourselves unto the priests," and as they went they were cleansed.

The Word says that one of them, when he saw that he was healed, turned back, thanked Him, and glorified God. Jesus said unto him, "Were there not ten cleansed? But where are the nine?"

How often are we just like these nine men. After God has done so much for us and opened the way for us unto eternal life, and is continually blessing us with temporal and spiritual blessings, do we always return to thank Him, or are we like these men who after receiving all these favors even forgot to return and thank God?

There are many ways in which we may glorify God. We can thank God through prayer, which should be our closing task of every day, and how can we, who of ourselves can do nothing, live each day devoted to Him as we should, without asking Him each morning to guide us aright? Therefore we should begin each day in communion with our heavenly Father.

We may also glorify God by living a pure and holy life, not entangled with the vile things of this world, but by being a light unto the world, showing forth the Spirit of God within us. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Morgantown, Pa.

Any book that is not in harmony with or is antagonistic to the Bible is not worthy of the name "book;" it is trash.—D. H. Bender.

All the power of Christ is at our disposal. His power may become our power in the Christian service.—Allen Erb.

### POWER OF SONG

By Matilda Steckley.

For the Gospel Herald.

God asks us with infinite repetition in His Word, to sing and give praises. There is in Christian song some strange, mysterious power to voice the language of the heart. We are told that one of the most powerful ways of preaching the Gospel is to sing it. We cannot estimate the power of truth in song. Have not many hard, rebellious hearts given way under the softening influence of consecrated song? It seems as though God has given to some people just as much a mission to sing the Gospel as He has to others to preach it. Many a sinner has been led to Christ by the singing of some sweet hymn. Few hearts can withstand the power of song.

Christian song has not only a saving, but a comforting and soothing power. How often have you entered God's house all filled with worry and anxieties and yet perhaps in the singing of the first hymn your faith was kindled and your cares rolled away. Music is said to be a medicine for many disorders. It soothes when perturbed, it cheers when disconsolate. Like with Saul in the hearing of David's harp, it softens the heart and drives away anger. We can never know how much suffering and sorrow music has assuaged and healed. It is a balm to the soul and healing to the body.

But Christian song has not only a saving and soothing power, but a wonderfully inspiring power. It rouses us to action. A singing church is always a triumphing church. It is a conquering church. The early Christians were singing Christians. The early Church was a singing church.

The great Reformation was largely an awakening of song. The Germans said, "Luther conquered us by his songs." The psalmist says, "Let all the earth sing unto the Lord." So may we all praise God in the singing of songs, as it will not only bless us, but it will please Him. And may we always remember the wonderful power there is in song.

Albany, Oreg.

It is the will of God that all His children know and use the power of the Spirit.—Allen Erb.

Absolute surrender to Jesus Christ unlocks the door to spiritual power.—Allen Erb.



**PUBLICATION BOARD MEETING**  
**Report of Bi-ennial Meeting Held at the**  
**Liberty Church near South English,**  
**Iowa, Oct. 25, 27, 1913**

For the Gospel Herald.

The meeting was opened Saturday, Oct. 25, at 1 o'clock, P. M. Devotional exercises were conducted by Bro. Lewis Shank of Broadway, Va., Bro. J. S. Shoemaker, President of the Board, acted as moderator of the meeting and in the absence of S. H. Miller, Secretary of the Board, Levi Mumaw was appointed to act in his stead. The Board was well represented by the Trustees present and the regular order of business was carried out.

Several important questions were considered by the meeting, one of which will be of special interest to the entire Church body. Most of our people are aware that up to this time the Board has been doing business at Scottdale, Pa., without owning any real estate. Steps were taken to carry out a project which had been planned about a year ago and accept a fund of \$8,550.00 which has been contributed towards this purpose, to apply on the purchase price of the building in which the plant is now located. This leaves an obligation of \$13,450.00 to be assumed by the Board. The question was considered from different viewpoints and was considered very favorable and accepted by the meeting.

The question of Church literature was ably discussed in open conference Saturday evening meeting. The evils of poisonous literature were pointed out, the need of guarding against such, and the need of good wholesome literature was strongly emphasized in a discussion of the subject, "Mission of Literature in the Work of the Church" by the brethren, Geo. R. Brunk and S. G. Shetler.

On Sunday evening the subject, "What shall we read?" was discussed by Bro. D. D. Miller. The commonplace home problems were kept under his consideration and the "little things" resulting from improper discretion in the selection of home literature were emphasized in a way that brought the question to a real live issue. May we all feel the importance of guarding well our library tables in such a way that the influence that shall go from it may bring honor and glory to Him.

The need of carefully selected books for our catalog list was ably discussed during the regular session of the Publishing Committee and several recommendations were presented to the Board asking for a careful discrimination in selection of books that draw on the imagination for character and setting and that special caution be exercised so that they be true to real life, ennobling in teaching and limited to the Bible standard of allegory and parable, in the line of story books for children, and that a list of mission study books be carefully prepared.

Several minor changes in the Constitution and By-Laws were unanimously adopted. The election of officers resulted in a re-election of all the old officers of the Board. With a few exceptions, the editors of our periodicals were reappointed.

The reports of the officers show a marked progress in the business of the House. The Treasurer's report shows a substantial net gain for the House each year since its establishment. The Manager's report shows a marked increase in the volume of business done and a loyal support on behalf of the Church in the

reading of its periodicals. The President reported that he has had a general expression of good will from those whom he has met in his travels over the field and that he was confident that with the continuation of the present support of the work, much good may be done for the upbuilding of the cause and the welfare of the Church.

"Literature and Loyalty" was discussed by Bro. Aaron Loucks in the Monday evening session, followed by a Gospel sermon by Bro. S. G. Shetler.

The following resolution was passed in memory of Bro. A. D. Martin, deceased, former secretary of the House, who passed to his reward Jan. 19, 1913: "Resolved, that we hereby give expression of our appreciation of the faithful work done by Bro. A. D. Martin in the establishing of the Publishing House and the promoting of the circulation of good clean literature for our people. While we keenly feel our loss in his death, we bow to the will of our Heavenly Father and pray that His blessings may rest upon his family and the work in which he was so much interested."

Levi Mumaw,  
D. H. Bender,  
Secretaries.

#### REPORT

**Of the Sunday School Meeting Held at**  
**the Mountain View Church near**  
**Sherando, Va., Oct. 25, 1913**

For the Gospel Herald.

Organization: Mod., D. E. Weaver; Chor., H. Hartman Hershey; Sec., Ira S. Showalter.

**Review of Season's Sunday School Lessons.** D. R. Bridge.

The entire scope of the season's lessons was given in the form of an interesting story.

**The Minister's Work in the Sunday School.** J. M. Weaver.

The minister's presence and help in personal work and prayer is always needed.

**How Can the Sunday School be more Successful in Interesting the Careless Scholar and Reaching Those Who do not Attend?** J. R. Driver.

The pupils should be encouraged to know that the work is of the Lord, and that they should meet in the fear of the Lord.

Some points in general discussion were:

The minister should act as a watchman and not feel it a delicacy to teach another's class. We should teach not only the interested ones, but should study and teach each pupil. Parents should not be careless about their children, but should go with them and should be invited into the class. There is a cause for carelessness, and this cause can often be found in the teacher.

**How Bible Study is Brought to the Worldly Home through the Sunday School.** E. F. Heatwole.

Do we realize the good the Sunday school is doing outside the Christian homes? What is a worldly home? Children of worldly parents attending Sunday school often lead their parents to Christ.

**The Teacher—The Importance of His Calling and How He Can Be Helped in His Work.** D. E. Weaver.

A great responsibility rests upon each teacher, but we should realize that our calling is through the Spirit, and a calling from on high. We should study our

Sunday school lesson at least 20 minutes daily, and not leave it till the last hour.

**Christ's Love for Children.** G. W. Henderson, Junie Bridge.

If we do not love Christ as Christ loved little children, how can we enter into the love of God?

**Our Young People.** A. P. Heatwole. The truth should be planted in the hearts of our young people. Our association proves our life.

On account of inclement weather the attendance was only normal, but interest was excellent.

Secretary.

#### REPORT

**Of the Eighth Annual Mennonite Sunday**  
**School Conference of the Pacific**  
**Coast, Held at Albany, Oreg.,**  
**Oct. 17, 18, 1913**

For the Gospel Herald.

Organization: Mod., C. C. Steckley, David Hilty; Secys., J. M. Schlegel, A. E. Stoltzfus; Chors., Elmer King, S. G. Hostetler; Treas., Albert D. Erb.

**Origin of the Sunday School and Progress of Sunday School Work.** Matilda Steckley.

The great object is to teach Christ. The infant class was started some time in the 17th century. Three essential elements in Sunday school work are prayer, devotion, and spiritual training.

**What is the Christian Duty of Parents toward their Children in Relation to the Sunday School?** Barbara Widmer.

The first and great duty is to consecrate their children to God even before they are born, in order that they may fulfill their true purpose in life.

**The Mission Sunday School—Best Methods of Supporting Same.** Sarah Kenagy.

One of the most essential means of support is the earnest prayer of God's people. The consecrated workers with trained minds, hands and hearts are most needful. The free-will offering of our substance toward the support of the laborers is needful. Our Lord and Master teaches most explicitly on giving, Acts 20:35; II Cor. 9:7.

**The Work and Responsibility of Superintendent and Pupils.** Florence Burck.

Have well-prepared lessons, prompt in conducting school, a man that has nothing about him to make pupils stumble. Each Sunday school should have a teacher training class for the purpose of supplying teachers when vacancies occur.

**Best Methods of Reviewing the Lesson.**

All should be led by the Holy Spirit, not ask questions which lead to controversy, but to the upbuilding and salvation of lost souls. Ask questions from the lesson to get the people inquisitive—interested in the Word of God.

**How Can We Get Pupils in the Adolescent Period to Study their Lessons and Form Correct Opinions?** Sadie King.

Having good teachers who study their pupils, let them know you are interested in them. Pray for them. Be sociable.

**In What Way Can we Make the Opening Exercises More Interesting?** Sylva Tyson.

Let the superintendent and school be prompt and on time in opening and conducting the services. May have different forms, but should always be possessed with the right Spirit.

**The Boys and Girls in Sunday School Work.** David Hilty.

It is because of the children that we have Sunday school. A great work of



the children is to come with prepared lessons.

It is because of the children that we are teaching these Gospel truths systematically.

**Singing, Declamations and Essays by the Children.** Eldora Lantz, Florence Burck.

Many children were present. Singing, declamations, and essays by the children were good.

Valuable open discussion after each subject. Good attention and interest prevailed throughout the entire conference. We believe we can all say it was good to be there.

Secretaries.

## REPORT

**Of the Annual Sunday School Conference for the Kansas-Nebraska District, Held Oct. 15, 1913, near Jet, Okla.**

For the Gospel Herald.

Organization: Mod., Allen Erb, R. M. Weaver; Chors., Paul Erb, David Miller. **Report of Field Worker, J. M. Brunk.**

Plan of work—supervision of work already established through Sunday school meetings. 14 schools were visited; 23 meetings attended. Subjects emphasized in visits: (1) missionary activity; (2) the Christian calling; (3) adaptability in Christian work. Points of interest gleaned: A marked interest in Sunday school work; increasing interest in missionary activities of church; interest in Sunday school meetings; growing interest taken in the children; decided interest in Bible classes; increased interest in the rural districts; activity of ministers.

Points needing improvement: Weak organization; lack of teacher training; lack of seriousness; use of outside literature; unused libraries. The connection between each Sunday school and the annual conference should be more direct.

**Benefit Derived from Our Annual Sunday School Conference.** T. J. Coopridge, R. M. Weaver.

It is a treasure of good things. We get what we come for. The inspiring associations influence our lives. Love for the cause is increased; our attitude is often changed. We become better acquainted with God and our fellow workers. Knowledge is transmitted, and methods improved. We direct each other, and work is systematized. Ills cured by education stay cured.

**Danger Signals for Sunday School Workers.** R. C. Yoder, D. H. Bender.

A danger signal is a sign of destruction. Our peculiar temptations and failure to seize opportunities are such. Avoid disloyalty. A traitor is always despised. Anarchy, disorder and decay follow. Failure to realize importance of work leads to lack of preparation, prayer, and Spirit power. Fear incorrect example in appearance, conversation, habits and associations. Use good methods, but not because they are popular. Discouragement is a sure killer. Never offer criticism without a remedy.

**The Present Age.—(a) Our Responsibility toward it.** John Roupp, C. Reiff.

None can escape the present. We are responsible for our brother as was Cain. Ezek. 33:8.

His needs are temporal, social, and spiritual. Spurious doctrines are prevalent. Preach the pure Gospel of Christ.

**(b) Its Advantages and Disadvantages.** Maggie Kuhns, D. G. Lapp.

The advantages of the age make it a pleasure to live in it. Some advantages: religious freedom; church activities; the Bible; rapid transit, making possible the spread of the Gospel; our educational system, making possible more Bible knowledge; the religious awakening; opportunities of the age. The world can be evangelized in this generation. The open door. Preparation possible to young people.

Some disadvantages: Knowledge without religion. Rapid transit sometimes proves a curse. Fast financial methods. Make all the money you can, and glorify God with it.

**Influence and Power of Thought.** Sadie Brubaker, Harry Diener.

The mind follows the line of least resistance. Every thought results in action. Good thoughts form good character. Thought is influenced largely by sight and hearing. Repeated thoughts deepen impressions. Work requires thought: noise, emotion. Control your thoughts (Phil. 4:8). However powerful the mind, the blood of Christ is necessary to salvation.

**Source and Secret of Spiritual Power.** Anna King, Allen Erb.

Any power that overcomes wickedness (Eph. 6:12) is spiritual power. We may have the power of Christ. He gives us the secret. Jno. 15:14, 15. The key is absolute surrender through faith. We must be emptied of self to be filled with power. Power comes through prayer. Life and power flows into the abiding vine. This power is for every age and class.

**Whole-hearted Service.** J. A. Heatwole, H. W. Stevanus.

Whole-hearted service is joyful, willing. Essentials: Experience, interest, passion for souls, Spirit baptism. Reasons for: He died for me (Col. 1:13); His Word commands it (Rom. 12:1); home conditions; condition of church and the world. Hindrances: Love of money, pleasure, and life; lack of love for Christ (Col. 3:16). Results: Enthusiastic leaders; self-sacrificing workers; devoted pupils; harvest of souls.

Summary of secretary's report. Eighteen schools report an enrollment of 1595 pupils and 156 teachers. Four have separate primary departments; five have special work for teachers. Nine schools contributed \$1032.82 to missions. Two support native workers in India.

L. O. King,  
Paul Erb,

Secretaries.

## Married

**Kenagy—Augspurger.** — Bro. J. S. Kenagy and Sister Wilhelmina Augspurger were united in matrimony at the home of the officiating minister, Bro. J. J. Warye, West Liberty, Ohio, Nov. 2, 1913.

**Eicher—Steckley.** — On Oct. 14, 1913, Bro. Wm. Eicher of Beaver Crossing, Nebr., and Sister Lydia Steckley of Carstairs, Alta., were united in the holy bonds of matrimony at the home of Bro. J. J. Steckley, Bro. N. B. Stauffer officiating. May God bless them all through life.

Our principal responsibility in this age is our brother's welfare.—John Roupp.

## Obituary

**Hostedler.**—Francis Hostedler was born in Holmes Co., Ohio, Feb. 27, 1844. Sept. 5, 1867, he was united in marriage to Mary Lenhart. To this union were born 3 sons and 6 daughters. In September, 1873, he with his family moved to Howard Co., Ind., on a farm near Plevna. About four years ago he with his wife moved to Greentown, Ind., where he departed this life on Sept. 21, 1913; aged 69 y. 6 m. 24 d. He leaves to mourn his departure wife, 6 children, 7 brothers, 2 sisters, and many relatives and friends. Funeral on the 23rd. Services at the house by Bro. E. A. Mast and J. S. Horner. Buried in the Amberg Cemetery.

**Speigle.**—Samuel Speigle of Somerset Co., Pa., was born Oct. 7, 1836; died Oct. 20, 1913; aged 77 y. 13 d. Funeral services were conducted at the Thomas Church on the 22nd by L. A. Blough and W. C. Hershberger. His wife preceded him to the spirit world Sept. 30, 1904. He is survived by 2 sons and 3 daughters and many friends who mourn for him, but not without hope. Bro. Speigle was a faithful member of the Mennonite Church for over 52 years. He was greatly interested in building up the Church of his choice, especially in giving aid financially. He will be missed in the home as a kind father, in the community as a good neighbor, in the Church as a faithful member, but we hope our loss is his eternal gain.

**Cender.** — Katie Elizabeth, daughter of Bro. John and Sister Katie Cender, was born Nov. 24, 1909; died after a brief illness of appendicitis, Oct. 25, 1913; aged 3 y. 11 m. 1 d. She leaves her sorrowing parents, 2 brothers, 1 sister, 3 grandparents, and many friends to mourn her early departure. Funeral services were held at the East Bend A. M. Church near Fisher, Ill., by Bro. Daniel Grieser in German and by Bro. Jonas Litwiller of Morton, Ill., in English. Text, Mark 10:13, 14.

"There's a pair of little hands,  
Laid to rest forevermore;  
There's two pearly dimpled cheeks,  
Whose rich blooming is o'er;  
Death has sealed two little eyes,  
Which will no more smile nor weep."

**Weaver.**—Ray C. Weaver was born in Elkhart Co., Ind., Dec. 1, 1896; died Oct. 20, 1913; aged 16 y. 10 m. 19 d. Less than a year ago he confessed Jesus as his Savior and united with the Mennonite Church at Middlebury. During the past summer he worked for his brother-in-law. He came home on Saturday evening, retired seemingly in good health, and was found in an unconscious condition the next morning, suffering from poisoning of an unknown source. He never recovered consciousness but passed away the following Monday evening. We consider this a loud call to the young folks of this community. He leaves to mourn his departure a widowed mother, 3 sisters, and many friends. Funeral services were conducted from the Mennonite Church at Middlebury on Thursday by the Bros. D. J. Johns and S. S. Yoder.

**Zook.**—Jacob Zook was born in Holmes Co., O., Mar. 9, 1842. He moved with his parents to Howard Co., Ind., in Sept.

(Continued on next page.)



## Items and Comments

The National Baptist Congress is holding its annual meeting this week, Nov. 11-13.

The elections of last week, though in no sense a general election, aroused more than ordinary interest for an "off-year." As usual, events proved that politics is not yet absolutely pure, and all parties having analyzed results profess to see prosperous days ahead.

A storm of unusual severity for the first of the season, swept the greater part of the United States and portions of Canada Nov. 9 and 10. The storm was especially severe in the lake region, where a stiff gale accompanied a heavy snow. Shipping was interfered with and suffering is reported in places because so many people were unprepared for the storm.

Affairs in Mexico, so far as the relations between the Huerta regime and the United States are concerned, are rapidly approaching a crisis. If Mexico yields to the demands of the Wilson administration it will not be because of any sense of honor but because the smaller republic fears the force of its stronger neighbor to the north. The methods hitherto pursued in that strife-stricken country indicate a lack of moral sense and from that condition of affairs anything may be expected. What the next step will be no one outside the powers that be in Washington can tell of a surety, but it is thought that the embargo will be lifted against the importation of arms to the rebels, and that they will be given an opportunity to prove their power to overcome the Huerta government. Unhappy Mexico is yet far from the "golden age."

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Glade Church near Bittinger, Md., Nov. 14-18, 1913. Instructors, Abram Metzler, N. H. Mack.

Cedar Grove, Ont., Nov. 18-20, 1913. Instructor, S. E. Allgyer.

Springs, Pa., Nov. 24-29, 1913. Instructors, N. H. Mack, J. S. Hartzler.

Wideman Church near Markham, Ont., Nov. 25-28, 1913. Instructors, S. E. Allgyer, A. B. Snyder.

Conestoga Church, near Morgantown, Pa., Nov. 26-29, 1913. Instructors, E. L. Frey, E. B. Stoltzfus.

Beech Church near Louisville, Stark Co., Ohio. Thanksgiving week. Instructors, J. E. Hartzler, I. W. Royer.

Mummasburg, Pa., Nov. 27-30. Instructors, Abram Metzler, S. B. Landis.

Maple Grove A. M. Church, near Wilmington Junction, Lawrence Co., Pa., Dec. 2-7, 1913.

Slate Hill Church near Shiremanstown, Pa., Dec. 3-4, 1913. Instructors, Abram Metzler, C. R. Strite, Amos Myer, B. F. Zimmerman, W. F. Charlton, Amos F. Eby.

Diller Church, near Newville, Pa., Dec. 5-7, 1913. Instructors, J. B. Senger, W. F. Charlton, Daniel Kauffman.

Pleasant Grove Church near Elton, Pa., Dec. 5-8, 1913. Instructors, J. S. Shoemaker, Abram Metzler.

Howard-Miami Church near Greentown, Ind., Dec. 8-13, 1913. Instructors, E. L. Frey, D. D. Miller.

Cullom, Ill., Dec. 9-12, 1913. Instructors, John Blosser, A. H. Leaman and others.

Thomas Church near Johnstown, Pa., Dec. 9-14, 1913. Instructors, J. S. Shoemaker, Abram Metzler.

Pleasant Grove and Thomas Churches near Johnstown, Pa., Dec. 5-14, 1913. Instructors, J. S. Shoemaker, Abram Metzler.

Bowne Mennonite Church, near Elm-dale, Mich., Dec. 8-15, 1913. Instructor, John Blosser.

Breslau, Ont., Dec. 16-18, 1913. Instructors, J. E. Hartzler, L. J. Burkholder.

South Union Church, near West Liberty, Ohio, Dec. 25-27, 1913. Instructors, Abram Metzler, J. E. Hartzler.

Bethel Church, near West Liberty, Ohio, Dec. 30, to Jan. 1, 1914. Instructors, Abram Metzler, J. E. Hartzler.

Oak Grove Church, near West Liberty, Ohio, Jan. 1-3, 1914. Instructors, Abram Metzler, J. E. Hartzler.

(Continued from preceding page.)

1851, of which place he was a permanent resident until death. He was converted and joined the church of his choice in early life of which he was a member until death. He was married the first time to Mary Schmucker. To this union were born 3 sons and 3 daughters. One son died in infancy. His first wife died Sept. 26, 1886. About two years after he was again married to Rebecca Mast. They lived a happy life together until Oct. 23, 1909, when she departed this life. Soon afterwards he made his home with John Miller's his sister's place. On the morning of Oct. 30, 1913, they found Bro. Zook dead in bed. Age, 71 y. 7 m. 21 d. He leaves to mourn his departure 2 sons, 3 daughters, and many relatives and friends.

Funeral Nov. 1 at the Mennonite meeting house. Services conducted by Bros. J. S. Horner and N. M. Slabaugh, from Matt. 24:44. Burial in the Mast Cemetery.

**Bomberger.**—Sister Lizzie M. (Stern), wife of Bro. John H. Bomberger, of Warwick Twp., Lancaster Co., Pa., was born Dec. 22, 1854; died Oct. 27, 1913; aged 58 y. 10 m. 5 d. Oct. 18, 1877, she was married to Bro. Bomberger, during which period of her life she spent on a farm near Lititz, Pa., until three years ago, when they moved to their newly built house, in which she died. Sister Bomberger lived faithful to the end. She had a kind word to all who knew her and will be greatly missed by her many friends. On Thursday, Oct. 24, she was stricken with apoplexy, soon became unconscious, in which state she remained to the end. Besides her bereaved husband she is survived by 2 brothers, Peter and Christian Stern of near Risser's Church, also many friends, who mourn the loss of a good neighbor.

The funeral was held Oct. 30 at her late home and at Erb's Church. Interment in the cemetery near by. Bro. Jonas Hess spoke in the German language and Bros. John Lefever and Jacob Hershey in English. Text, I Pet. 1:3-5. Lord, give us such a faith as this

And then whate'er may come,  
We'll taste, e'en here, the hallow'd bliss  
Of an eternal home.

A sister in faith.

## MENNONITE BOARD OF MISSIONS AND CHARITIES

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J. R. Stauffer, W. Treas., Milford, Nebr.  
M. C. Cressman, Can. Treas., Berlin, Ont.

## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTDALE, PA., THURSDAY, NOVEMBER 20, 1913

No. 34

## EDITORIAL

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

The more completely self is hidden away the more clearly will the life of Christ shine out through your life.

"Good Success."—That is the only kind worth striving for. For conditions, read Josh. 1:7, 8. Our chief concern in life should be to do the will of God in all that we do.

**Family Almanac.**—Read on last page what Bro. Mumaw has to say about the Family Almanac for 1914. Every congregation should see to it that there is some one in the community who makes it his business to see that all who want it may have a copy. In case there is no one in your community seeing after this, either send direct to the House or see that some one will supply the community.

**Christian Monitor.**—Elsewhere in this issue we print an article telling what the readers of the Christian Monitor may expect during the year 1914. This paper ought to go into the homes of many thousands that are not yet supplied with it. Sample copies will be sent free upon application. When once you examine the paper and know its merits, we believe that you will continue a regular reader.

The change in leadership from Moses to Joshua is not only a reminder of the blessings which follow a life of faithfulness but also an illustration of the fact that when a leader proves true to the purpose for which God created him God has some one ready to take his place

after he is gone. God never weakens the cause by promoting faithful leaders from active service in time to actual glory in eternity.

**The Resurrection of Jesus Christ.**—This is the theme which Bro. E. J. Berkey uses with which to instruct our readers. The first installment of the discourse will be found elsewhere in this number. It is an inspiring theme, and our brother dwells upon a number of important phases of this great event. Don't fail to get started on the first number, and you will continue following our brother's line of thought until the last number is read.

**Gospel Herald.**—The circulation of the Gospel Herald is being gradually extended, the list now reaching nearly 9300. The other 700 ought to be secured during the next two months. But the swelling of the list to above 10,000 is not the principal object to work for. You are interested in encouraging the whole-Gospel standard to which the Gospel Herald has dedicated its services, and to this end you will be helping the good cause by helping to extend the circulation of this paper.

**Mennonite General Conference.**—Elsewhere in this number we print a well written report of the eighth regular meeting of the Mennonite General Conference. The report is rather lengthy, but we believe you will agree with us in justifying the length, considering the importance of the meeting. The questions discussed and resolutions adopted have to do with some of the great problems and issues of the day and they merit our most prayerful attention and consideration. The Lord willing, we expect to take up these questions one by one and give them more extended notice in future numbers of the Gospel Herald.

A writer in an exchange says: "The great problem of the Church of today is how to Christianize the masses." Our Savior recognized the same truth when He gave the commission to "preach the Gospel to every creature." To Christianize the masses means not only to get them willing to unite with some church, but to bring them to a repentance for sin, an acceptance of Jesus Christ as their Savior and Lord, an acceptance of the entire Gospel as their rule of life. That accomplished, and there will be no further need for "reform movements."

Every Christian home should be a training school in preparing workers for the Master's great harvest field. The world looks upon the man who leaves a fortune for each of his children as a success while the man who in his old days is dependent upon the charity of his children is regarded as a failure. Yet the former may be a complete, flat failure because he brought up a family of infidels while the second may be a complete success in that all of his children are faithful soldiers of the cross. Whatever may be our record so far as the affairs of this world are concerned, we should regard it as the supreme duty in life to live to the glory of God and train our children to do the same thing. The Master wants workers. There is now, as always, a scarcity of laborers who are both "faithful and able" in the work of winning souls for God. If these workers are not furnished by the Christian home, where are they to come from? While children are small and their minds impressionable is the time to train them in Bible study, in religious conversation, in those sterling Christian virtues which make of the child of God "a workman that needeth not to be ashamed."



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### JESUS' NAME

Jesus! the name high over all,  
In hell, or earth, or sky,  
Angels and men before it fall,  
And devils fear and fly.

Jesus! the name to sinners dear,  
The name to sinners given;  
It scatters all their guilty fear,  
It turns their hell to heaven.

Jesus! the prisoner's fetters breaks,  
And bruises Satan's head;  
Power into strengthless souls it speaks,  
And life into the dead.

Oh that the world might taste and see  
The riches of His grace!  
The arms of love that compass me  
Would all mankind embrace.

His only righteousness I show,  
His saving truth proclaim;  
'Tis all my business here below  
To cry, "Behold the Lamb!"

Happy, if with my latest breath  
I may but gasp His name;  
Preach Him to all, and cry in death,  
"Behold, behold the Lamb!"

—Wesley.

### THE RESURRECTION OF JESUS CHRIST

By E. J. Berkey.

For the Gospel Herald.

When we study the resurrection of Jesus we have the **most important** part of the Gospel, for all other doctrines would fall without this great article to demonstrate all the rest. Paul could well say (I Cor. 15:14), "If Christ be not risen, then is our preaching vain." Faith is the channel through which we are saved by grace (Eph. 2:8) which comes by hearing or preaching. Leave out the resurrection, and we are yet in our sins, without God and without hope.

The **foundation fact** is that "Christ is risen, and become the first fruits of them that slept" (I Cor. 15:20). Paul declares the resurrection as the key to all his writings. "Remember that Jesus Christ was raised from the dead according to my gospel (II Tim. 2:8). This is the **real evidence of real Christianity**. We have the resurrection in the four gospels, which is "authentic and truthful." The four gospels were written independently of each other, and often seem contradictory, yet when studied in detail one is a help to and in perfect har-

mony with the others. The story would be incomplete if we had not the four. Even if there were no name given as to who wrote the gospels one could easily see that they were all different authors, and not copied one from another, and yet would fully realize that they were eye-witnesses, giving the real truth. Often one account explains the seeming contradiction of the others. When all four are studied and compared, we have a solid, full, truthful account in a natural, simple, frank, bold way by those who know and fear no doubt.

Infidels who have studied the gospels never try to deny the fact of the resurrection. The Jews as a last resort tried to put out the saying that "His disciples came by night and stole him away while we slept" (Matt. 28:13). Strange that the whole company "slept" for there were a number of men. They were stationed by the government to **watch**. When Pilate told them, "Ye have a watch: go your way, make it as sure as you can," they went and made the sepulchre sure, "sealing the stone and setting a watch" (Matt. 27:65, 66). Would they **sleep** on an occasion on which depended so much for future evidence? The record says the "Angel rolled back the stone from the door, and sat upon it. For fear of him the keepers did shake, and became as dead men" (Matt. 28:2, 4). This must have been the time they "**slept**" and He was stolen. **Ah! He is risen!** and because of it the poor, discouraged disciples become bold and preach the truth with power. They don't fail to tell them that "God hath made that same Jesus whom ye crucified, both Lord and Christ" (Acts 2:36).

What a change! Before the crucifixion Peter is fearful and denies even knowing Him or being a disciple. Now how boldly he enters the service after the special invitation to tell "the disciples, and Peter." He goes through the same parts preaching the same Person whom he had denied. What causes this boldness? Take from the preacher the theme of the "risen Christ" and what will he preach? It is that alone which places confidence and bold, back-bone truth into our messages. He has the power. He spake as one having **authority**, and not as the scribes. Brother, when you prepare for the pulpit, be sure to spend your time of preparation with the **risen Christ**, and you will receive a message of **fact** that cannot be denied, and a message of godly boldness that will carry conviction. Be not as the scribes but have real authority that will draw multitudes to the risen Lord. The

scribes were only versed in the law, but Christ comes with a new principle, a new platform, a new institution, the Church, where we are to have real authority to speak "in his name."

Warrenton, Va.

### THE CHURCH AND THE LODGE CONTRASTED

By Caleb Winey.

For the Gospel Herald.

It is not my purpose in this article to expose the secrets of the lodge, which would be in a degree impractical, as well as of little use to the mass of the uninformed; besides, I have in mind what the apostle cautions in Eph. 5:3-12.

To gain the true knowledge and ascertain the real relative merits of two things, it is expedient to place them in contrast with each other. It is not the secrets of the Church or the lodge that are placed in contrast (the Church has no secrets.—Jno. 18:20, 21; Matt. 28:55), but the things that are open, apparent and manifest, so that any one can pass unmistakable judgment on the same.

The Church is an institution organized by Christ, the heavenly Prince of light and peace. (See Matt. 16:18: "Upon this rock . . . and the gates of hell shall not prevail against it. The lodge is one of these gates.

The design of the Church is the safety, the welfare and the happiness of all the followers of Christ while here on earth, and after death then eternal glory and felicity in heaven. (Jno. 10:16: The fold is the Church, giving safety and happiness for time; and Jno. 14:1-3, the promise of heaven.)

The character of the Church is essentially spiritual (Jno. 4:21-24; Phil. 3:3; Rom. 8), ennobling, elevating, and perfecting the intellectual and also the physical man for a higher degree of real usefulness here and ultimate happiness in the world to come.

Ostensibly the design of the lodge is beneficiary, but its real, unmasked motive is selfishness and exclusiveness for their favored few, and that only for the present.

The character of the lodge is essentially carnal and sensual (Jude 19), for its motives are all merely to gratify self-love, self-interest, self-protection, self-gratification of the appetites and passions, and in order to obtain these selfish ends resorts to means that are construed to be good and honest, but really are fraudulent and deceptive.

The Church, like its Author, does



all things publicly, openly, above board, in broad daylight, and all are invited to come and see. Jno. 11:9, 10; Luke 8:16, 17; 12:2, 3. The lodge, on the other hand, has all its important business transactions and workings at night, surrounded by dark "mysteries," in the strictest secrecy and doubly guarded with outside and inside armed sentinels to avoid surprise and discovery. (Compare Ezek. 8:5-12).

The Church of Christ consists of only one class of people: the regenerated, purified, sanctified, consecrated, separated, saved sinners made saints. (Col. 3:10, 11; Gal. 3:26-28. Rev. 5:9, 10: "And hast redeemed us by thy blood . . . and hast made us unto God, kings and priests . . .") The lodge is composed of a heterogeneous conglomeration of all kinds of sinners: the drunkard, the gambler, the pimp or "white slaver," the horse racer, the swindler, the "grafter," the brewer, the distiller, the politician, the legislator, the statesman, the lawyer, the M. D., and (sad but true) the Rev. D. D.—all meet in one room, on a common level, and by virtue of their oath must call and consider each other brother! None are barred or excluded from joining who do not deny the existence of God and can pass their self-made standard of morality (?).

The applicants for membership in the Church of Christ are received in public, in full view of all, with a blessing ("thy sins be forgiven thee" Luke 7:48, 50), a promise (Matt. 19:27-29; Mark 10:29, 30; Luke 18:29, 30), a covenant and assurance of everlasting happiness and felicity (John 14 and 15). The candidates for membership in the lodge are initiated (notice the difference of the terms—received, initiated) in the night, in strict secrecy to non-lodge persons, in some cases with horrible and repulsively ridiculous ceremonies; are closely watched, by attendants and (always) are obliged to bind themselves to secrecy and obedience to the lodge and all its laws and by-laws, (and many times) by the most horrible and blood-curdling oaths, imprecations, curses, and have no joy or hope whatever held up to them for the future, if disloyal to their fraternity.

The Church grants its members the glorious liberty of the sons of God. (Jno. 8:32, 36. Rom. 3:24: "Being justified freely by his grace," 6:22: "made free from sin," 8:2: "free from the law of sin and death.") Christ makes free. On the other hand, the lodge, by its oaths and curses makes slaves and bondmen of all who are foolish enough to believe the "cunningly devised fables"

of charity (?) which it so boastingly parades to increase the number of its members.

The work of the Church is a true work of benevolence. The poorest, the meanest, the most degraded are the ones the Church seeks out to help, lift up, and ennoble. (Luke 14:23—"Compel them to come in." Matt. 18:11, 12 and Luke 15, whole chapter—the woman caught in adultery, the woman of Samaria, the woman out of whom seven devils were cast, the man that went down to Jericho; and multitudes since) and all this freely, "without money and without price." (See Isa. 55:1-3; Rev. 22:17, and many other scriptures.)

The weary, sinsick soul (Matt. 11:28) the poor widow, the lonely and forsaken orphan (Jas. 1:27); the halt, the maimed, and the blind (Rev. 3:18); the despondent and despairing insolvent; the prostitute and fallen of both sexes without respect or nationality or color, are pitied and helped by the Church. Not only the healthy, wealthy, able-bodied and prominent, but the sick, poor, helpless, and delinquent did Christ come to comfort and save, but He enjoins His followers to follow the same course.

Not so the lodge. None but the healthy, sound, and able-bodied may apply. Moreover, they must give satisfactory evidence that they are able to support themselves. The lodge also presumes that their moral character is good, such as the world recognizes as good. They must pass an examination to ascertain their physical soundness. No helpless, poverty-stricken widow or orphan need apply, for they will be turned away. In short, those who need aid and sympathy most in any way are spurned and rejected. Does this look like charity?

The Church receives the poor and needy, the downtrodden and unfortunate, free, without money. The lodge requires an initiation fee and exacts certain stated "dues" to be paid, the neglect or failure of which forfeits the rights, benefits and emoluments of membership. You must buy and pay dearly for the privilege (?) of belonging to a society that has a glittering outside and misleading name, but within is full of greed, graft, and all manner of wicked scheming done in secret, to entrap the unwary. (Jer. 5:26.)

In view of these facts, how can men of good judgment say: "There is no harm in belonging to the lodge?" Christ affirms "No man can serve two masters" (Matt. 6:24; Luke 16:13). The gradual but increasing influence of the lodges with

their false pretences is surely and swiftly undermining not only the Church but its baneful influences are corrupting society and politics to an alarming extent! It is one of the causes of empty churches, for "men love darkness rather than light."

While the writer does not pretend to know all the secrets of the lodge, he went far enough to know where it would finally end, and by the mercy of God withdrew before going beyond the limit where it is next to impossible to retrace one's steps. This much I am "fully persuaded," that no one can be a Bible Christian and a member of the secret lodge at the same time. And as Bible Christians only have the assurance of heaven I would earnestly entreat all who have any remote thoughts favoring the lodge to at once dismiss them from their minds. My concluding admonition is, read especially Prov. 1:1-19, and you will not be ensnared by the lodge or any other evil device.

Peabody, Kans.

## IS IT RUSSELLISM?

By J. L. Stauffer.

For the Gospel Herald.

There is an understanding on the part of some brethren that when a brother speaks either publicly or privately of Christ's second coming that he is turning Russellite or is saturated with that heresy. I know of some brethren who have been thus published far and wide, and at the same time were doing as much and possibly more towards destroying the influence of Russellism in their home communities as anyone else.

The writer also knows of eight different publishers of anti-Russell tracts who believe in the soon coming of Christ. Men who hold this doctrine of Christ's coming are the only ones that the writer knows of who are making an effort to counteract Russell's teachings.

We have recently come in possession of Russell's own words as to what he believes about Christ's second coming:

"Pastor Russell said, 'It is nonsense to say that the Messiah's coming will be accompanied with the flourish and phenomena claimed. To say that He is coming as a corporal being is equally absurd. The popular belief of Christians that He will come unexpectedly, perhaps in the next 24 hours is laughable.'—From "Denver Daily News."

Russell takes his place among the Unitarians, Universalists, and scoffers in denying that Christ is coming again personally and visibly. When Russell says that the belief in

(Continued on page 540.)



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### JUST A BIT OF GOSSIP

By Lina Z. Ressler.

For the Gospel Herald.

Not neighborhood gossip, that shall harm or sadden or destroy, but a little neighborly chat with and about some of our missionaries.

Yes, they're ours, brothers and sisters, and I think we ought to realize more and more that the work of carrying the Gospel to the lost everywhere is our business. It isn't fair to load the responsibility on a few toiling, patient missionaries, and a few loyal, faithful givers, and a few continuing, earnest pray-ers. The Church, the whole Church, is commissioned and needs to be about the work. The missionaries are just human, and you and I have no right to expect more of them than we expect of ourselves.

It is not necessary to expect less of them either, however, for it matters not whether our position be prominent or secluded, lofty or low, God expects us to be faithful, and we have no business to claim any favors or expect any recognition for selfish purposes.

Oh, yes; we know some missionaries hurt themselves much and their work more by permitting selfish interests and aims to distract their attention from their great work and aim. 'Most anybody can do that, whatever our work in life may be. It doesn't pay, however, to do this, for we lose in more ways than one by every such action.

I like missionaries. The very name suggests something of a noble and useful work. I like to hear from missionaries too, and some of the best letters I have ever read came from the scenes of missionary activity, after I was shut in from similar life.

But, do you know, there is a sort of special charm connected with hearing from the quiet missionary? The ones who just plod on and seldom say a word about themselves or their work. My, what a treat is an occasional letter from such a one! I received several recently, and I can't begin to tell you how good they are. One apologized for not writing for so long, and said it is

rather hard to write letters without anything to write about. Now, do you know, this same letter is just full of good missionary news. "Of course," this sister says, "there has been plenty happening, but these happenings seem so stale when writing time comes."

It is a little that way with everything that we tell about our own lives and work, but we surely need to be interested, and can always be, in the daily experiences of the Master's messengers.

"I am doing village and school work this year," writes L. Ellen. "I found it hard to give up the orphanage, and especially the babies. The girls are living in their new building now, and Anna has two rooms in the orphanage. I believe I haven't told you where I live. I am living in the west end of the bungalow at Balodgahan. You see, I am so happy to have a room after living at sixes and sevens all last year that I just don't like to give it up. But I think George's will occupy this room when they come, so I must move on. I was quite enthusiastic over the new bungalow for a while, but it is coming on so slowly, and you know, 'Hope deferred maketh the heart faint,' so I really don't care whether I live there or some other place."

And so it goes. How the experiences stir us, and how we sympathize and long to help. I think these messages really make us better. They help us to remember that we are all a part of the Master's great plan.

This chat is long enough. I shall have to keep several other letters that I have, to give you bits from them some other time. But here is a sentence from L. Ellen's letter, that I want you to read and think about: "When I think of myself, I feel like resigning; but when I think of these poor, deluded people, I feel like giving my last breath for them, even though I can't have my own way in lots of things. My way does not count for very much, anyway, in the long run."

Scottdale, Pa.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S 7th St.)

Greetings in Jesus' Worthy Name:—We again have renewed reasons to praise our heavenly Father, for His care and protection and His showers of blessings upon us during the past weeks.

During the absence of Bro. J. D. Mininger over the past two Sundays

we were privileged to have with us on Nov. 2 Bro. Charles Yoder from West Liberty Church, McPherson, Kans., who favored us with two interesting sermons on Sunday afternoon and evening, using as his texts, Luke 13:6-19 and Matt. 22:1-14.

On Sunday, Nov. 9, there was with us Bro. Joshua Zook of Belleville, Pa., who preached to us three heart-searching sermons, from the following texts, 'Sunday morning at Argentine using Matt. 17:5, in the afternoon and evening at 200 S. 7th St., from Rom. 12:1, 2, and Matt. 19:21. Bro. Milton Zook and wife of Garden City, Mo., were also with him. Bro. Milton has paid us several visits during the time of the meetings. He is always ready to take part and give words of encouragement to the workers, and shows a general interest in the work, which always does us so much good. May many others of the surrounding localities give us a call when passing through the city.

Bro. Mininger returned early Tuesday morning from his ten days' stay at Alpha, Minn., where he conducted a series of meetings, again to take up his work here which had somewhat piled up for him during his absence.

On Tuesday morning Sister Lena Horst left for her home, Newton, Kans., to spend a few weeks with her parents, brothers, sisters, and friends. Sister Lena has been a staunch, faithful worker here for about six years, and her absence from the ranks these weeks will be felt.

Those of us who were privileged to take in the Western A. M. Conference at Garden City, Mo., and then visit with the large congregation at Wayland, Iowa, over Sunday previous to General Conference, then taking in the General Conference have special reasons to praise God for the encouragement we received in forming acquaintances with the many friends who have the work of Kansas City at heart. We were truly glad, and were made to rejoice and take courage, when the brethren and sisters of these communities expressed their intense interest in the work here, and further than that are continually helping by their means and prayers to carry on the work. May God richly reward you for your liberality and gifts towards the work. Always remember that your end of the work is of equal if not of greater importance than ours at this end, because of the fact that you are making it possible for us to be here, and give our service to the Master. Truly, many were the God speeds we heard on every side, dur-



ing our visits among these communities. God forbid that we should become discouraged, but rather lay in a greater supply of power, put forth greater efforts to tear down the strongholds of Satan and extend the borders of Zion.

We desire at this time to especially thank those who made it possible for the work at Argentine to be revived again. Those who gave of their means to repair the building which is now in good serviceable condition, those of you whose prayers have been going up to a throne of grace in behalf of the work, may God richly bless you. Let us continue to pray, while our prayers are being answered. We are glad to report an attendance of fifty-two in our Sunday school on Sunday.

We crave a special interest in your prayers for the series of meetings to be held here the fore part of December. While there is much sin and wickedness in this district, we believe the Word of God which says that where "sin abounds, grace does much more abound." We rejoice to know that there are several workers coming in to help along during the meetings.

When we behold the field, the needs at our very doors, we are often at a loss to know what to do first. Winter is coming on and in our visits of late we find many homes with large families who have a very scanty supply of food and clothing for the winter. May God so direct that during the coming months, especially the time of the meetings, we may be in condition and position to minister to the physical and spiritual wants of the poor of this district.

Much more lies on our hearts that we would like to present to the Herald readers, but let this suffice for this time. The work is encouraging, the workers of good courage, yet always asking an interest in your prayers. We remain, Yours in His service in behalf of the workers at Kansas City.

Allan Good.

Nov. 13, 1913.

A person who does not believe the Word of God in every point is disqualified to be a Sunday school teacher.—R. C. Yoder.

Salvation is a personal, present possession. "He that hath the Son hath life."—Allen Erb.

He that acts upon the light he already has will receive more light.—Allen Erb.

## MENNONITE GENERAL CONFERENCE

Report of the Eighth Regular Meeting  
Held Near Kalona, Iowa, Oct.  
29 and 30, 1913

For the Gospel Herald.

Devotional services were conducted by Bro. Christian Good, who read Eph. 4:1-16 and led in prayer. The recommendations of the Committee on Arrangements were read. The following brethren were suggested and approved for their respective offices: D. D. Miller, Moderator; Aaron Loucks, Assistant Moderator; S. G. Shetler, Assistant Secretary; Abram Metzler, Treasurer; Daniel Kauffman, C. Z. Yoder, G. R. Brunk, Norman Stauffer, and J. E. Hartzler, Committee on Resolutions.

The Conference sermon was preached by Bro. J. S. Shoemaker of which the following is a synopsis: Text, Matt. 16:18. **The Church and Her Foundation.** "Purpose of Christ's advent into the world: to seek the lost, to save from sin, to establish His Church and make clear the principles upon which it is founded. The greatest underlying principles of the Christian Church are embodied in the Sermon on the Mount.

"Every organization, whether civil, social, commercial, fraternal or religious is founded on certain principles. The Christian Church is the highest and noblest of all organizations. Christ is its founder and the author of its principles.

"Through true repentance and faith in the Lord Jesus Christ individuals are inducted into and become a part of the Church of God. Non-resistance, self-denial and separation are underlying principles of His Church. To ignore these is to ignore the true foundation.

"In receiving applicants for church membership, positive evidence of regeneration should be manifested; converts should be thoroughly indoctrinated before being received into church fellowship. Great care should be exercised as to how we build. We need to build fairly and squarely upon the true foundation. We are living in perilous times. Many plain teachings of our Lord and the apostles are questioned. Certain spurious doctrines are emphasized and others which are very essential are ignored. We need to study diligently, accept unconditionally, practice faithfully, and loyally stand for all that the Scriptures teach and command.

"As ambassadors for Christ we need to emphasize, declare and exemplify all the doctrines of Jesus Christ. Against the faithful and true the gates of hell shall not prevail.

"Gate—a means of entrance or exit. Many and various are the means by which men and women are led into the broad way which leadeth to perdition. First, the gate of doubt or unbelief. This is an age of scepticism, the inspiration of the Bible is questioned, God's record concerning the creation is doubted. The divinity of Christ is denied, the doctrine of the atonement is ridiculed, etc. If we deny the atonement we might as well burn our Bibles. Without atonement we have nothing upon which to build our hopes.

"Other means by which multitudes are led astray and away from the true foundation are, through the gates of **pleasure seeking, covetousness, immorality, pride**, (manifested in egotism, honor seeking, vanity in dress and demeanor, etc.) Lit-

erature having a religious garb but which is poisonous to the core, should be scrupulously discarded.

"Those who are firmly established upon the Rock are secure from all destructive influences.

"Christ must be enthroned within the soul if the fruit of the Spirit is to be manifested in our lives."

The minutes of the previous meeting were read and approved.

Bro. Daniel Kauffman gave a report of the Committee on Book of Doctrines. The report shows much of the work on the book to be already accomplished.

The Worker's Manual is to be written in three parts: Bro. J. S. Shoemaker reported on part I, Bro. N. E. Byers reported on Part II, and Bro. I. R. Detweiler reported on Part III. Parts I and II will soon be published.

The forenoon session was closed with prayer by Bro. D. J. Johns.

### Wednesday Afternoon

After the devotional services by Bro. Andrew Schrock, Bro. J. S. Hartzler gave a short report of the Committee on Church History. This book is not to be published for some time to come.

**Question 1. In the light of the request from the Committee on Church History, what does this Conference recommend with reference to the purchasing of historical books and libraries?**

**Answer.** We commend the action of the Publication Board in setting apart several hundred dollars for the purpose of purchasing reference books on Church History and encourage the committee appointed to look after this work to use such money as may be donated to them in the collection of such books and papers as they consider helpful in the preparation of an authentic book on Mennonite Church History.

**Question 2. (Resolution adopted by the Illinois Mennonite Conference May 31, 1912.)**

**Resolved, That we hereby express our appreciation for the recognition that the Sunday school has received from the General Conference and that we ask General Conference to take steps to effect a general permanent organization for S. S. work.**

**Answer.** Resolved, That this Conference appoint seven representative brethren with power to appoint as many consulting brethren as they may see fit to examine the problems connected with Sunday school work and to make recommendations to the next General Conference. The committee chosen are, I. W. Royer, S. S. Yoder, D. H. Bender, J. A. Ressler, D. G. Lapp, S. F. Coffman, L. J. Miller.

J. S. Shoemaker, J. S. Hartzler and Levi Mumaw were appointed a committee to get out the necessary blanks to report the Church institutions to General Conference.

**Question 3. Define the position of this Conference on the inspiration of the Bible.**

**Answer.** We accept the Bible as the one inspired, infallible, inerrant message of God, revealing Himself, His workmanship and His will to man.

We believe the inspiration of the Bible to be different in kind and degree from any other literature in this: The men who wrote the Bible were in the hands of God to such an extent that their message, inbreathed of God, is free from all human imperfections, and is therefore



absolutely inerrant and reliable, while in all other literature the imperfections and shortcomings of the writers find their way into their productions. Notwithstanding errors in language which appear in translations and revisions, the message of God as originally given to man is perfect and furthermore He preserves this message absolutely inerrant making the Bible God's eternal message to man, complete and sufficient for all ages.—II Pet. 1:21; II Tim. 3:16; Matt 5:18; Jno. 10:35; I Cor. 14:37.

**Question 4. Does this Conference advise that church letters be sent to the church where the person intends to unite rather than be given to the person desiring to change his church home?**

**Answer.** We recommend that our congregations follow the precedent set by the Apostolic Church (II Cor. 3:1, Acts 15:25-27) and that the letter be given to the individual desiring to change locations, and in case circumstances call for it, we advise that the church where said person is locating be informed of the situation.

Closing prayer by Bro. E. S. Hallman.

#### Thursday Forenoon

Devotional services by Bro. Lewis Shank who read part of Psalms 119 and led in prayer.

**Publication Board Report** by Bro. Levi Mumaw.

#### RESOURCES

Outfit and Equipment -----	\$24,577.61
Stock in books and papers ----	17,250.07
Subscription lists -----	20,000.00
Annuities -----	1,600.00
Accounts receivable -----	4,336.91
Bills receivable -----	470.00
Cash -----	5,319.38
	<hr/>
	\$73,653.97

#### LIABILITIES

Loans by the House -----	\$ 2,900.00
Loans by the Board -----	2,850.00
Tract Fund -----	69.59
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	\$ 5,819.59
	67,834.38
	<hr/>
	\$73,653.97

#### STATEMENT REGARDING THE PUBLISHING HOUSE

Amount of business for the yr.	\$46,094.35
Investments by the Board ----	22,889.56
Gains by House last year ----	7,188.31
Total gains to date (5 years)	26,194.82

#### PERIODICALS PUBLISHED BY HOUSE

Weeklies, 5; Monthlies, 2; Quarterlies, 6; Annuals, 3; Total, 16.	
Number of pages in one copy each, 650	
Total number of pieces printed, (one issue of each), 120,800	
Periodicals printed for others (exclusive of general job work (pieces) 9,750	

**Report of the Mennonite Board of Education,** by J. S. Hartzler.

Elkhart Institute Association organized in 1895. At that time there was but the one school. School moved to Goshen in fall of 1903.

Mennonite Board of Education (successor of Elkhart Institute Association) organized in 1905. Hesston Academy and Bible School opened in fall of 1909. Total holdings at close of last

year -----	\$146,154.78
Net solvency -----	116,151.90
Courses of study—	
Goshen College offers the following	

courses: College, Academy, Bible, Normal, Music, Business.

Hesston Academy and Bible School offers work in Preparatory, Academy, Bible, Normal, and Vocal Music Courses.

There were in all the departments at the College 47 graduates last June, while at the Hesston Academy there were at the same time 18 graduates.

Enrollment last year at Goshen reached 379 and at Hesston 122. The enrollment at Goshen includes the summer students. No summer school at Hesston.

Courses are made to fit into each other sufficiently so that full credit will be received by persons going from one school to the other.

The school at Goshen has a farm of 114 acres and the one at Hesston has a farm of 61 acres. These are near the schools and will be an important factor in offering courses in agriculture.

Each institution is governed by an Executive Committee of seven brethren who may or may not be members of the Board of Trustees.

Needs: Goshen College needs an Agricultural and Science Hall and Hesston Academy greatly needs a good-sized Main School Building.

#### Report of Mennonite Board of Missions and Charities, by J. S. Shoemaker.

Three mission stations in India with seventeen workers. Nine mission stations in America with thirty-nine workers. Public meetings in home stations each week, 54; cottage meetings, 13; average attendance at Sunday school, 993; patients treated, 117; garments distributed, 3,525; meals to visitors, 8,000; meals to poor, 1,693; value of food distributed, \$1,223.43; money contributed to poor, \$944.13; running expenses, \$7,019.19; cost of improvements, \$1,051.11; church membership May 1, 1913, 352.

#### ORPHANS' HOME—West Liberty, O.

Children in institution May 1, 1913, 83; contributions, \$3,675.57; running expenses, \$2,020.68; fuel and lighting, \$551.13; valuation of buildings and equipment, \$26,300.00.

#### OLD PEOPLE'S HOME—Marshallville, O.

Number in institution, May 1, 1913, 25; receipts for the year, \$3,550.95; total expense for the year, \$3,327.04; valuation of real estate, equipment and buildings, \$20,000.00.

#### MENNONITE SANITARIUM—La Junta, Colo.

Patients in institution, May 1, 1913, 21; total receipts for the year, \$8,598.55; expended during the year, \$8,598.89; valuation of real estate, buildings and equipment, \$53,442.41.

Total amount of funds received during the year for mission and charitable purposes, \$82,696.88.

Total assets of Board, \$248,946.72. The collection for Conference expenses, etc., amounted to \$205.54.

The following greetings from the India Conference were read:

"Second Annual Conference of the Mennonite Church in India, Jan. 7, 1913. "To the Mennonite Brotherhood in America in its Eighth General Conference assembled: Greetings.

"The Second Annual Conference of the Mennonite Church in India desires to express its gratitude to God and the brotherhood in America for the blessings and privileges they have enjoyed. "It was through this General Confer-

ence that the Gospel was sent to this part of India, bringing to us a knowledge of the way of salvation.

"Through the prayers and support of the brotherhood in America the work here has been made possible, and we appreciate the fact that through them this Conference has been organized.

"We desire to maintain our allegiance to this General Conference and hope to co-operate with it for the welfare of the Church.

"We appreciate the privilege of sending our delegates to General Conference.

"There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free; but Christ is all and in all."

"Mennonite Conference in India, per M. C. Lehman.

In response to this message from the youngest of our conferences, the following resolution was adopted:

Resolved, That we express our appreciation for the expression of allegiance of the Mennonite Conference in India; that we welcome the delegate sent by that conference as a part of this body, and that we continue to support the work there by our sympathies, our means, and our prayers.

At the last meeting of General Conference, held near Johnstown, Pa., Oct. 25 and 26, 1911, the following action was taken:

"As the tendency toward fashionable attire continues to be a growing evil in many portions of the brotherhood should not this body appoint a committee whose duty it shall be to investigate conditions, make a thorough study of the subject, formulate a remedy and report at the next meeting of the General Conference?

"We reaffirm the position heretofore taken by both the General Conference and all our district conferences in support of separation from the world and modesty in apparel. We believe that the body of our people are willing to co-operate in the work of bringing all our people to the Gospel standard of simplicity and spirituality. We recommend that a committee of seven brethren be appointed to study this question in all its phases and bring to the next General Conference a report of what they consider to be the best way to maintain proper discipline on the question.

"The brethren, L. J. Heatwole, Daniel Kauffman, D. D. Miller, J. E. Hartzler, T. M. Erb, Samuel Garber and J. S. Hartzler were appointed on the committee provided for and endorsed by the conference."

(The report of the committee, submitted in response to this resolution, is printed in full at the close of this report.)

After the reading of the committee report, the hour for noon having arrived, the meeting was dismissed with a benedictory prayer.

#### Thursday Afternoon

The afternoon session was opened by singing, after which Bro. E. S. Hallman of Goshen, Ind., read a portion of Scripture and led in prayer.

After a brief but pointed discussion the report of the dress committee was adopted and the following were appointed a committee as authorized in the report: L. J. Heatwole, Daniel Kauffman, D. D. Miller, J. E. Hartzler, T. M. Erb.

(Continued on page 540.)



## Sunday School

For the Gospel Herald.

Lesson for Nov. 30, 1913—Josh. 3:7-17

### CROSSING THE JORDAN

**Golden Text.**—Fear not; for I am with thee.—Isa. 41:10.

**Introductory.**—The long cherished dream of the children of Israel was now about to be realized. Virtually, a new nation had come into existence. Of the men above twenty who left Egypt, only two were yet alive. One of these was the leader of the nation, and the other a trusted lieutenant. The experiences during the forty years' wanderings had not made an ideal nation out of Israel, but the nation was in much better shape to enter the promised land than at the time of the rebellion of the spies and their sympathizers. Then the Word of the Lord was not trusted, but now we behold a nation ready to march forward at the command of the Lord and take possession of the promised land in His name.

**Joshua Encouraged.** — "This day will I begin to magnify thee in the sight of all Israel," said the Lord to Joshua as He unfolded His plans to the newly chosen leader. That was all that God revealed to Joshua at this time. They were to move forward by faith. The priests were to bear the ark of the covenant, and when they got to the brink of the river Jordan they were to stand still. How were they to get across?

**The People Encouraged.** — Notice the difference in attitude between the people now and that of the people when they were about to cross the Red Sea. Then a great murmur went up against Moses and against God, now there seems to be perfect submission and trust. There was a great victory ahead and the attitude of the people gives promise of it. Joshua conveyed to the people the message which God delivered to him. A glorious triumph was before them. The inhabitants of the land, which their fathers had so very much feared, were to be delivered into their hands. What was wanted of Joshua was faith in God and courage to press on in the face of seemingly insurmountable difficulties. What was wanted of the people was faith in their leader and obedience to his directions. Is not this a most impressive picture of the ideal church? But space will not admit of a discussion here. We simply call your attention to the picture and pass on. God will provide a way. Let all people trust and move forward in faith at the command of God and of Joshua.

**Crossing the Jordan.**—Hear the

commands of the leader. See that mighty concourse of people marching. See the priests leading the way, bearing the ark. See them come to the river brink, at high tide at this time of the year, the banks of the river overflowing. Shall they cross? Yes. How? The Lord has a way, trust Him. The feet of the priests were dipped in the brim of the river and the power of God was manifest as it was when they crossed the Red Sea. The swelling waters stood up like a mountain above them, while that toward the Sea wended its way down the stream. "And all the people passed over on dry ground." It was the beginning of a great conquest. The same might have been done many years before, had the faith of Joshua and Caleb been shared by the rest of the nation.

"After the memorial stones were gathered also twelve stones were set up in the midst of Jordan where the priests stood, then the priests brought the ark over, and the waters returned again to their natural flow."—K.

**Lessons on the Event.**—Jordan stands in the way of our entrance into the inheritance. Certain destruction would follow an attempt to cross it alone. Jesus is our Joshua teaching us the way. The ark is a way-opener, holding back the waters of destruction and judgment while the redeemed pass over (Heb. 10:20; Jno. 14:6). Faith and obedience characterize our walk in entering the land of our inheritance. We set up memorials to mark our triumphant entrance through the raging flood, tokens of the mighty power of our God. Canaan is the type of our heavenly home where those that believe shall enter into rest (Heb. 4:3). The fact that earthly inheritance was imperfect, and its types incomplete points to a higher and more perfect rest yet to come (Heb. 4:9), so the fact that the Christian experience is not yet fully satisfied causes us to look for a city to come (Heb. 13:14). —J. R. S.

"The most successful men in America today are those who never lift a wine-glass to their lips. Becoming interested in this fact, I had the curiosity to inquire personally into it. I found that of twenty-eight of the leading business men in the country, whose names I selected at random, twenty-two never touched a drop of wine. I made up my mind that there was some reason for this. If liquor brought safe pleasures why did these men abstain from it?"

God never fails to reward us with joy and gladness for any service rendered requiring sacrifice.—J. A. H.

## Our Young People

### LESSONS FROM THE HEAVENS

Psa. 19; 8:3

Topic for December 7

#### MOTTO

"The heavens declare the glory of God."

#### OUTLINE OF TOPIC

##### I. The Nature of the Heavens.

1. They speak a universal language.—Psa. 19:3, 4.
2. They bring universal benefits.—Psa. 19:6.
3. They manifest great power.—Psa. 8:3, 4.
4. They declare God's glory.—Psa. 19:1.
5. Their boundlessness illustrate God's mercy (Psa. 103:11; Jer. 31:37), wisdom (Isa. 55:9), and power (Psa. 113:4; Jer. 32:17; Isa. 40:12).

##### II. The Effect of the Lessons on Us.

1. Should cause us to worship God.—Psa. 96:1-9.
2. Should lead us to obey His Word.—Acts 17:24-27; 14:15.
3. Should fill us with confidence in Him.—Isa. 40:26-31.

#### STUDY OF THE TEXT

Psalm 19

In this Psalm we find the Psalmist contemplating the heavens. He sees the glory of God in them. Every day declares that glory by the orderly division of time. They reach to all the earth and bless all the earth in the same way.

This lesson from the heavens now leads him to the love of God for man. There is a resemblance in all God's works. Just as the sun affects all things so God's law as revealed in His Word affects changes in the life of those who hear it.

Psalm 8:3

The Psalmist in considering the heavens is led to compare them with himself. This leads to the query, Does God pay attention to man? Then he leads on to see what man really is compared with all the rest of creation and it fills him with praise to the Creator.

#### PERSONAL THOUGHT

Has God spread out the glorious sky in our sight to no purpose? Ah no! He has put them in my sight to behold that I might learn lessons about Him and my own dependence upon Him. May my inner vision be always as clear as my view of His works that I may understand their teaching.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, Heavens.
2. Commit Psa. 19.

##### For Young People.—

1. Lessons of God's Perfection.
2. Lessons of God's Orderliness.
3. Lessons of God's Power.
4. Lessons of God's Benefits to Man.
5. Lessons of Man's Unworthiness.

##### For Older People.—

1. God's Spiritual Laws Compared with the Physical.
2. Calamities of Breaking God's Order



# Gospel Herald

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THURSDAY, NOV. 20, 1913

## Field Notes

If previous arrangements were carried out, Bro. S. E. Allgyer of West Liberty, Ohio, is now engaged in a series of meetings at the Cedar Grove Church near Markham, Ont.

Communion services were held at the Catlin Church near Peabody, Kans., on Sunday, Nov. 9, and announced for the Spring Valley Church near Canton, Kans., for Sunday, Nov. 16.

We are glad to state that Sister Ella, wife of Bro. S. F. Coffman, of Vineland, Ont., who had been very sick for some time, is again improving. May God grant her a speedy and complete recovery.

Bro. Jacob A. Heatwole of La Junta, Colo., expects to spend the coming winter in Virginia, Maryland and Pennsylvania. While in the east he will be in the evangelistic field the greater part of the time.

If previous arrangements were carried out a series of meetings is now in progress at the Hammer Creek Church near Lititz, Pa., where Bro. John W. Weaver was to have commenced evangelistic work on Monday evening, Nov. 17.

**Change of Address.**—Bro. Jacob Woolner, from Kossuth, Ont., to Berlin, Ont., R. F. D. No. 3. Bro. Woolner goes to make his home with his son. May God bless his remaining years on earth with many golden sheaves gathered for the Master's harvest.

Communion services were held in the La Junta, Colo., field as follows: Las Vegas, N. Mex., Nov. 1; La Junta and Sanitarium, Nov. 9; Holbrook, Nov. 16. Owing to Bro. Erb's inability to get around and Bro. Bender's many pressing duties they left the Colorado communion work with the home ministers.—H.

Bro. Amos W. Geigley closed a series of meetings at Mottville and Barker St., Mich., Oct. 21. Ten precious souls confessed Christ. The brotherhood was much encouraged. He was assisted by Bro. Walter Yoder who led the singing. From Barker St. Bros. Geigley and Yoder went to Hespeler, Ont., to engage in similar work.—M.

Good interest is reported from the meetings being held at the Kaufman Church near Johnstown, Pa. The inclement weather has interfered somewhat with the attendance, but with the passing of the storm the crowds will doubtless become larger and we trust that the prayers of God's people may be answered and many come out on the side of the Lord.

A letter from Floradale, Ont., dated Nov. 10, says: "Bro. Amos W. Geigley of Indiana started a series of meetings at this place Oct. 24. He was accompanied by Walter Yoder who had charge of the singing. The meetings were interesting, the brotherhood greatly encouraged, and 17 precious souls promised to accept Jesus as their personal Savior. God grant that they may remain faithful."

A letter from Bro. Noah Stauffer, Waterloo, Ont., well known to many readers in many parts of the field, indicates his old time interest in the cause of Christ and the Church. Sister Stauffer, who since April has suffered a severe attack of inflammatory rheumatism, is better again and able to be about. The Lord grant her a complete recovery and bless this aged couple in the work and interest for the welfare of Zion.

**Sunday School Normal.**—The second annual Sunday school normal for the state of Illinois is announced for Dec. 22-24, 1913, at the A. M. Church near Roanoke, Ill. An interesting program has been arranged by a committee appointed by the Illinois Conference. The names of a number of wide-awake Sunday school workers appear on the program, and a profitable meeting is looked for. A good attendance is desired.

## Correspondence

### West Liberty, Ohio

Bro. N. H. Mack of New Holland, Pa., stopped with us one day on his way home from General Conference, and filled an appointment at the Bethel Church, Monday evening, Nov. 3. Communion services were held Sunday, Nov. 9, Bishop J. M. Sherk of Elida officiating.

Bro. Ed Miller of Springs, Pa., spoke at the Oak Grove Church on Sunday, Nov. 9, and was with us at our young people's meeting at the Orphans' Home the same evening, and gave an interesting talk to the children.

A. M.

Nov. 10, 1913.

### New Providence, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—It has been some time since you have heard from this part of God's vineyard. We have many reasons to be thankful. We feel to praise the Lord for the many blessings we have been permitted to enjoy the past two weeks. Bro. J. W. Weaver of Union Grove, Pa., came into our midst and preached God's Word to us with power, and we felt the presence of the Spirit in our midst which caused saints to be strengthened and sinners to come to Christ. Many more were counting the cost. We pray God they may not tarry too long. The visible results were 22 confessions. If the Lord will, on the 21 we expect to have baptismal services and on the following day we expect to observe the communion.

Since we last wrote death has come into our home and taken away our dear father to his eternal home; and while we miss him, Oh, so very much, we would not wish him back, as we feel our loss is his eternal gain. We feel that his vacant chair causes us to live closer to our dear Savior that when our work is done here we can meet dear father over there.

Pray for us in this part of the Lord's vineyard, that these young soldiers of the cross may grow bright and shining lights in God's service.

Elizabeth M. Wiker.

Nov. 10, 1913.

### West Liberty, Ohio

(Oak Grove congregation.)

Bro. Ed Miller of Springs, Pa., stopped at West Liberty on his way home from the General Conference and favored the congregation at the Oak Grove Church with an interesting sermon Sunday morning, Nov.



9, and on account of the very severe storm that was raging he spent the evening at the Orphans' Home.

Nov. 11, 1913.

#### Jackson, Minn.

(Alpha congregation.)

Dear Herald Readers:—It is with pleasure that I write a few lines for the Herald. We had the privilege of having Bro. J. D. Mininger spending a little of his time with us. He arrived here Nov. 1, preached 10 sermons in all. Bro. Mininger certainly did his part in warning both saint and sinner to make their calling and election sure, and while there were no visible results of sinners taking a stand for Christ, which we so much desired, we believe the seed sown will in due season bring forth fruit. Pray for the little church at Alpha. Bro. Mininger also did quite a little house to house visiting and personal work along the way, which we hope will also have its good effect. Weather was ideal for the meetings and we had a good attendance, with the exception of a few evenings. May God richly bless Bro. Mininger in his noble work is our prayer.

Corn husking is the order of the day and people are very busy gathering it in. Fine fall weather for all kinds of work. May we indeed have thankful hearts for the blessings we receive from our heavenly Father.

L. H. Garber.

Nov. 11, 1913.

#### Hesston, Kans.

Dear Herald Readers:—With the passing of time many changes take place in our lives. We are either growing and developing in usefulness or being dwarfed and becoming useless. The Lord has entrusted each one with that which will grow and become useful if put to its proper use. It remains with us, whether we make use of this talent with which we have been intrusted.

The first term of school has passed into history and we as a student body have entered upon a new epoch in our student life.

As a very fitting and timely beginning to this new term the students were favored with a most excellent address given by Bro. J. B. Smith on the theme, "Finding One's Place in Life." He spoke from the text, "A man's gift maketh room for him," which he presented under five heads, as follows: (1) Definition of the gift. (2) Discovery. (3) Development. (4) Dynamic. (5) Design.

This being a place where many are preparing themselves to fill various vocations in life, this address was very much appreciated by all.

On the evening of the 22nd, inst., we expect our continued meetings to begin at this place. Bro. P. J. Shenk of Oronogo, Mo., is to be the message bearer. May God grant him, as well as all others, the power to bear the message in its power, that God's children may be strengthened and lost souls be gloriously saved.

Pray for the work here.

Rose Shank.

Nov. 15, 1913.

#### Elizabethtown, Pa.

Following is the program of our Sunday school workers' meeting to be held on Nov. 27, 1913:

Lesson for Dec. 7, Charles Grider, Mt. Joy.

Lesson for Dec. 14, Jacob C. Miller, Elizabethtown.

Lesson for Dec. 21, Norman Rutt, Bosler's.

Lesson for Dec. 28, Jac. Sholtzberger, Elizabethtown.

All interested in the study of God's Word that we may "rightly divide the word of truth," are cordially invited to be present.

Yours in His service,

Jac. C. Miller, Sec.

Nov. 13, 1913.

#### Parnell, Ia.

(West Union congregation.)

Greeting to the Herald Readers:—In a former article to the Herald I gave the address of Bro. J. J. Zimmerman as Oklahoma. His correct address is Crystal Springs, Kans.

We have had visits from a number of ministers from different parts of the United States, and also from Canada, a few days before and also after the General Conference.

Beginning with Oct. 26, the brethren, Geo. Reber and P. M. Nune-maker of La Junta, Colo., were with us and conducted services in the forenoon, and in the evening Bro. J. S. Gerig of Wayne Co., Ohio, preached for us.

On Monday evening, Oct. 27, the brethren, Andrew Schrock of Metamora, Ill., L. J. Miller of Garden City, Mo., and J. M. Kreider of Palmyra, Mo., broke the bread of life for us.

Oct. 28-30 was taken up with the work of the General Conference at the East Union Church, when all the brethren were present. Again on the evening of Oct. 31 the brethren, N. B. Stauffer of Aldersyde, Alta., and S. E. Allgyer of West Liberty, Ohio, conducted services here. On Nov. 1 the brethren, Amos Gingerich of Versailles, Mo., and B. B. King of the Ft. Wayne Mission, preached the Word. On Sunday morning, Nov. 2, Bro. B. B. King and Bro. D. J. Johns of Indiana, broke the bread of

life. On Sunday evening the brethren, D. D. Troyer of Goshen, Ind., J. Y. King of West Liberty, Ohio, and C. Reiff of Newton, Kans., conducted the services. Other ministers present were J. F. Brunk of the Old People's Home, D. G. Lapp of Roseland, Nebr., Levi Yoder of Napanee, Ind., Menno Esch of Mio, Mich. At the same time meetings were held at the Daytonville Church conducted by different brethren. Among them were C. Z. Yoder of Wooster, O., J. W. Hess of Palmyra, Mo., and B. B. King of Ft. Wayne, Ind.

The visible results of the meetings at the West Union Church was five public confessions, and since that time there have been two more, so that now we have seven applicants for baptism. May these young souls permit God to lead them into a life of usefulness to the salvation of lost souls.

In His name,

D. B. King.

Nov. 15, 1913.

#### Elida, Ohio

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—Considerable time has passed away since I last wrote from this place. On Sunday, Oct. 19, we held our communion meeting with the Blanchard River congregation (of which the writer has charge). Same day one precious soul was received into church fellowship, by water baptism—for which we feel to praise God. May His sustaining grace ever attend her and may she ever prove faithful to a happy end in Christ Jesus. Bro. John Blosser officiated at these services.

On Saturday, Oct. 25, we met at the Pike Church for preparatory and baptismal services, at which time two precious souls were received by water baptism. We wish them the blessings of God. May they surrender their all to Him who will care for them, and make of their vessels for His use.

On Sunday following we met again at the same place for communion. We had a well filled house and nearly all the brethren and sisters present communed.

On Sunday, Nov. 2, we were happily surprised to have with us Bro. J. M. Brunk of Hesston, Kans., who preached for us three helpful sermons; Sunday at ten o'clock and evening at the Salem Church, and on Monday evening at the Pike Church, leaving for his home on Tuesday.

Today, Nov. 9, Bro. J. M. Shenk is with the Bethel congregation, West Liberty, Ohio, where they expect to hold communion.



Place us on the list of Bible conference announcements to be held at the Pike Church, the Lord willing from Dec. 21-27. Instructors, E. L. Frey and I. W. Royer. (All right, brother. See last page.—Ed.) We invite any and all who can to be with us during these meetings.

P. E. Brunk

Nov. 9, 1913.

#### Quarryville, Pa.

Greeting in Jesus' Name:—Our meetings were closed at New Providence on Sunday evening, Nov. 9, with 18 confessions, making a class of 22 to be baptized and received into church fellowship on Saturday, Nov. 22. Many more had been under conviction and felt the need of a Savior, but were not willing to let the world with its allurements go by. They let Jesus go by, waiting for a more convenient season, which may never come; for, alas, the reaper of death is cutting down old and young, many without a moment's warning. May they heed the Savior's call and take shelter under the banner of Jesus Christ, to which Bro. J. W. Weaver invited them so earnestly. We certainly had good meetings, very impressive, and the house was often full to overflowing. We were made to feel our responsibility toward God and man. With love to all, we remain,

Yours in the service of the Master,  
Amos B. Miller.

Nov. 10, 1913

#### Tiskilwa, Ill.

A friendly greeting to all:—The brotherhood at this place have many reasons to rejoice and feel thankful to the Giver of all good. On Sunday, Nov. 9, we observed communion services at this place in memory of Him who suffered and died upon the cross that we might live, and of which occasion Paul says, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Two weeks ago five precious young souls were received into church fellowship by the sacred rite of baptism. May they grow up to be true workers in God's vineyard.

On Sunday, Nov. 2, we were favored by a visit from the brethren, S. E. Allgyer of West Liberty, Ohio, Levi Yoder of Nappanee, Ind., and Jonas Loucks of Wakarusa, Ind., who with their companions stopped here over Sunday on their way home from the General Conference. We are always glad for these visits from the brethren,

In His name,

F. I. Smucker.

Nov. 10, 1913.

## Miscellaneous

### FOLLOWING JESUS

By Maud Kreider.

For the Gospel Herald.

How inspiring it is to read of the life of Jesus! What holy awe and solemnity takes possession of us when we read of His work on earth. Who can turn to the sacred volume and study the life of Him who is called the "man of sorrows," without a longing to get acquainted with Him or to know Him better? While studying His strong character, His broad sympathy, His wonderful power, and the influence of His short career on earth, many a doubter has exclaimed with the centurion, "Truly this was the Son of God."

And this man is calling for followers. Those who will follow Him all the way—through the trials as well as the joys, His message is directed to all. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). But there is this restriction: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Here is where many fail. They have experienced the joys of salvation; they rejoice over the fact that they have been set free from the captivity in which they languished so long; but when the trials and persecutions come, which Jesus said would come to all that truly follow Him, they faint. Jesus was persecuted and misunderstood. Even His nearest relatives at one time thought Him beside Himself. As we follow in the steps of our Leader, we sometimes have to meet these things. Friends may mock and scoff and make light of the Holy Word, but it is because they are ignorant of a higher life and are not willing to take the way with the Lord. Though we must meet some hardships, yet we have many experiences to encourage us. Sometimes Jesus takes us with Him on the Mount of Transfiguration, and there we experience a season of rapturous bliss unmixed with sorrow; there we hear the voice of the Father saying, "This is my beloved Son, hear ye him," and we are encouraged still to follow on.

Following Jesus means not only the taking up of the cross, but also the ordering of our lives according to our ever-increasing knowledge of Him. Upon a certain time when Jesus had explained the way more fully, many of His disciples went back and followed Him no longer. So it is today. Many follow for a

time, but when their eyes are opened to more light, they cease to walk in it; though many of them go on professing Christ, they bring a reproach upon Christianity. The standard of the pure religion is thus lowered in the eyes of the world. Christ said to those that stayed with Him, "Will ye also go away?" Then one answered, "Lord, to whom shall we go? Thou hast the words of eternal life." So it is today; some—nay a multitude—are realizing that the words Jesus spoke are words of eternal life and they follow Him. They love to be in His presence and gladly share with Him the hardships as well as the blessings.

Following Jesus means also death: even as Christ died on the cross, so must the Christian die. Here is Paul's experience: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and gave himself for me" (Gal. 2:20). Paul was dead to his own ways; he lived for God only. The people of the world live for themselves. It is true they may be doing many things which benefit others, but when we look beneath the surface we find that a selfish motive is generally back of it. Not so with the crucified. They harbor no selfish purposes; they are dead to selfish ambitions. To seek the glory of the Father and to do good is so natural to them that they are hardly aware that they are doing much. We see this in the Lord's description of the final summing up. Then shall they say, "When did we do all that?" Then the Lord shall say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me" (Matt. 25:40). They do not get puffed up over their deeds, for they are dead. They do not shrink from hardships, for they have the spirit of the Master who gave His life a ransom for all. To see Christ manifested is their delight. Their glory is in the cross. Yes, they follow Jesus indeed. They follow Him through humiliation, through persecution, through self-denial, through death, and they shall also follow Him in His ascension. Jesus said, "If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also" (Jno. 14:2, 3). "And the Lord himself shall descend with a shout, with the voice of an archangel, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord" (I Thes. 4:16, 17). Having therefore this promise, let us be faithful fol-



lowers of Jesus our King. Let us ever keep Jesus in view, for "narrow is the way which leadeth unto life and few there be that find it." Sterling, Ill.

### READ IT AGAIN

By S. B. Wenger.

For the Gospel Herald.

We refer to the report of the Indiana-Michigan District Mennonite Mission Board.

There are many things that deserve careful reading and meditation. Unless we give special attention we fail to grasp all that is contained in them.

In this fast age of the world time is at such a premium that much that we do is only half done. When we get our mail we often glance hurriedly over the headlines and short articles, then lay aside the paper until we have more time to read; but before the "more time" comes another mail arrives and we treat it the same way.

The report above referred to deserves careful reading and meditation. If you failed to read it, get the Gospel Herald of Nov. 6, page 508, third column, and read it over two or three times. Or if you have read it over hurriedly, get your paper and read it again. Think of what it contains. Aside from the report for co-operation throughout the district, we find in the discussions so many pointed, practical truths. We see in them our responsibilities, our opportunities, our possibilities.

I am glad too to notice in them a tribute of respect to our ancestors who gave up their lives in loyalty to the faith and principles of the Church. In this age of boastful activities we sometimes hear slighting remarks concerning the work of our fore-fathers and mothers, something that is very disrespectful. They in their day were firm defenders of the faith, and if we study their faithfulness, their privations, and their sufferings it may put many of us to shame.

I think that this mission board is getting at things in about the right form. I wish that each conference district were similarly organized and would serve systematically as spokes in the wheel of the General Mission Board.

South English, Iowa.

You cannot expect to raise godly children in a home where peace does not reign.—H. W. S.

With Christ at the bottom of our character we are assured of a beautiful life.—Harry Diener.

### MODEST APPAREL VS. THE WORLD'S FASHIONS

By Jennie Ebersole.

For the Gospel Herald.

No heathen god or goddess has ever had more zealous followers than fashion. Her laws, like those of the Medes and Persians, must be obeyed; but unlike them, she is constantly changing. These worldly fashions are rarely founded on reason, usually violate common sense, and oftentimes common decency and comfort.

We often hear the expression, "Fashion rules the world"—and a most wonderful ruler she is; compelling people to submit to the most inconvenient things imaginable. We refrain from mentioning all the immodest attire fashion brings to the ladies of today. Anyone on the streets of our cities and smaller towns can judge who is a slave to fashion. The expression of these "gaudily dressed" people is seldom one of satisfaction; there is too much a desire to look a little better than the neighbor. They realize the cost, but are willing to pay the penalty only to be above the rest. It seems of more importance to appear happy than to be happy.

If fashion requires bare head, low neck, short sleeves for cold winter days, it is announced, and it is done. If she requires a high collar, tight, high-heeled shoes and whale-bones for hot summer days, it is strictly followed.

These things mentioned may be most prevalent amongst the ladies, yet the men also have given over to fashion in many ways. Why are the youths of our land so anxious to handle the cigarette, cigar and pipe, when they are so emphatically taught in the public schools it is poisonous to the system? It is because the professor and business man considers himself "out of fashion" if he is not a tobacco user of some kind; in the home, office, or street continually puffing away, all because of fashion.

Why have many taken the first glass in the bar-room? All because "it's fashion," and they were ashamed not to be equal with their comrades.

But, now let us consider the first part of our subject, that of modest apparel. We might quote many Bible references, but will only use I Pet. 3:3, 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet

spirit, which is in the sight of God of great price."

Who is not impressed to follow such loving advice? And to know it is acceptable in God's sight. I am glad that our God desires modesty instead of gaudiness. How much time we can spend on "our inner self" while our fashionable sisters are pondering over their fashion plates, and dress-makers, and then lamenting on the high cost of living. Let us live the simple life, consecrating our spare moments to the reading of God's Word and other good literature, attend to our attire that it be neat and tidy, avoid anything simply for adornment's sake; simply transfer our affections from the goddess of fashion to the God of heaven. Then I believe He can use every spare moment we have to some good; to others as well as ourselves.

Souderton, Pa.

### WHICH SIDE ARE WE ON?

By L. E. Strite.

For the Gospel Herald.

This is a thought worth considering, for we have only one life to live in this world, and in that time we have the opportunity to prepare our dwelling, so that when it is our turn to depart we have a home never to be weary of. We read in Luke of a rich man that was clothed in purple and fine linen and perhaps lived in the fashion of his day. We do not find that he was a wicked man. It only says there was a certain rich man. Finally the rich man's time came to die and in hell he lifted up his eyes. It seems that he could see into heaven and that he was in hearing distance. But there was a great gulf fixed so that the people in torment could not get over. Surely if there was a gulf in the rich man's and Lazarus' time there is a gulf today. Too many so-called Christians give too little thought to this question: On which side of the gulf will I spend eternity?

The Bible says, "For every tree is known by his own fruit" (Luke 6:44). So we learn it is not what some profess that they are, it is what they are. The life they live shows out to the world on which side they are on. Often do we find in our churches members who are careless about going to church, and so often they have no excuse that the Lord could excuse them for. Can such say, "I'll be what you want me to be?" We must bear in mind we are either for Christ or against Him. Jesus was in the world and set the example for mankind to follow. The



world is traveling at such a rate that it keeps Christians on their guard at all times or else we will have our hands on the plow looking back. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). The Christian has something to do in order to get to heaven. For example, If I hire a man to work and he does not obey me, how long will I hire him? So when we work for God we must be in earnest, ever seeking to learn more of His will, have our eyes turned heavenward. Continental, Ohio.

### HOW CAN MEMBERS BE INDUCED TO PUT CONFERENCE TEACHINGS MORE INTO PRACTICE?

By Mary Zimmerman.

For the Gospel Herald.

This is a hard problem for me to solve, as it has been on my mind for some time. In conference work many good, live topics are brought up and discussed, and we hear many golden truths, some of which are never put into practice. But we must also consider that not all teachings can be practiced in just the same way in different communities. We must get acquainted with our people with whom we are working and work in a way that will be most beneficial to them. We should all keep in close touch with each other and only the one safe guide to go by—the Bible.

Now, how practice more? By this we understand that not enough of the teachings are practiced. It is our duty as Christians to do all we can by the grace of God. I would think that those who attend these meetings would put into practice as nearly as possible what they learn. But there should be some way of bringing these teachings home to those who can not attend. We find in Acts 15 where a certain question was discussed and decided upon. They wrote letters and greeting them in the name of Jesus they continued to give the sense of the decision of the conference, also by sending men to them who were faithful to tell them and all those interested. Phil. 4:9, "Those things which ye have both learned and received and heard and seen in me do: and the God of peace shall be with you." Then I am certain that more of the teachings will be practiced.

Woodriver, Nebr.

Philippians 4:8 is a sieve for our thoughts.—L. O. King.

### IS IT RUSSELLISM?

(Continued from page 531.)

the visible second coming of Christ is the popular belief of Christians, he does not state the case correctly, as it is a "lost hope" with much of the professing Christian Church. There are not more than possibly six ministers in this city out of over thirty that would preach it, and the same percentage is found in other cities. Thus it is seen that men who oppose the teaching of Christ's visible second coming, actually take their stand with Russell. Following we give a few reasons for believing it:

In the first place, dear reader, it is not our "hobby" but our hope, and purifies the life of those who hold it (I Jno. 3:2, 3). It is mentioned in the New Testament over 300 times. Looking for "that blessed hope" teaches us to deny ungodliness, worldly lusts, idolatry, and to live soberly, righteously, and godly in this present world (Tit. 2:12-14; I Thes. 1:9, 10.) Our hope of the resurrection depends upon it (I Cor. 15; I Thes. 4:13-17). Russell denies even the bodily resurrection of Christ (see Bro. Hartzler's tract, "Russell and Russellism," page 9) and no wonder that he denies Christ's personal coming. This "hope" is also for our comfort (I Thes. 4:18). There is not a New Testament reference that we can think of telling us to wait or prepare for death, but to wait and prepare for Christ's coming (I Thes. 1:10; Matt. 24:42-51, etc.). The Lord's coming is surer than death, because not all of the saints shall die, but ALL shall be changed at His coming (I Cor. 15:51; I Thes. 4:13-17; Phil. 3:20, 21).

The only way to effectually combat error is by the presentation of truth (the Word of God). The second coming of Christ and many doctrines pertaining thereto are a large part of God's revealed truth that Satan, Russell and other infidel and worldly sects hate; but to us who believe it is God's power and incentive to holy living, holy conversation, and blessed expectation.

Dear reader, call thy brethren "for whom Christ died," no more Russellites because they desire to declare the "whole counsel of God," even though some of that counsel has been brought into disrepute because some fanatical persons and sects hold similar doctrines; but say, "I want the truth, the whole truth, no matter how unpopular and unwelcome it may be to fleshy minds, no matter what it may cost me." We leave this subject with you by calling attention to some of Christ's own words to the following

scriptures: Matt. 24:42-51; 25:13, 31; Mark 13:34-37; Luke 17:24-32; Jno. 14:3; Mark 13:31; Acts 1:11; Rev. 22:7, 12-14, 20.

Altoona, Pa.

### REPORT

(Continued from page 534.)

#### TREASURER'S REPORT

##### Receipts

Oct. 24, 1911, from J. B. Smith, former treasurer	\$ 6.44
Offering at Conference	119.00
	<b>\$125.44</b>

##### Disbursements

Expressage of tent	\$44.00
Printing	10.00
Freight on tent	5.29
To Mission Board	45.00
	<b>\$104.29</b>
	<b>\$ 21.15</b>

The brethren, I. R. Detweiler, J. S. Gerig, and M. C. Cressman were appointed a committee to aid the editors, brethren H. F. Reist and J. R. Shank, in arranging Young People's Bible Meeting topics for 1915 and 1916.

The Music Committee's report was accepted and the committee retained.

The brethren, J. S. Shoemaker, C. Z. Yoder, and D. D. Miller, were appointed as directors on the Mennonite Board of Missions and Charities, and Christian Good, George S. Keener, and Samuel Garber as directors on the Mennonite Publication Board.

On motion it was decided that a report of this Conference be put in pamphlet form.

There being some time left, Question 5 was taken up.

**What is the position of this Conference with reference to co-operation in religious and educational work with other Mennonite bodies which are not one with us in faith and practice?**

**Answer.** We believe that unity of faith and practice should be the basis of co-operation. In the absence of this unity there should also be absence of co-operation. We favor any kind of union which can be brought about on scriptural grounds.

A vote of thanks was extended to the brotherhood in the vicinity "for the kind entertainment and assistance which they have so generously given."

The Committee on Arrangements recommended, "That the officers for the next meeting be elected near the close of this meeting and that the Executive Committee with two others appointed by Conference constitute a committee to arrange time and place for next Conference and select and notify the brother who is to preach the Conference sermon at least three months before the time of the Conference session so that he may have time to study the field and its needs." The recommendations were accepted and the election of officers for next conference resulted in the choice of the following brethren: D. H. Bender, Moderator; S. E. Allgyer, Assistant Moderator; S. G. Shetler, Assistant Secretary; D. G. Lapp, Treasurer.

With a few closing remarks and prayer by the Moderator, Conference adjourned, feeling that it was good to be there.



Following is a list of Bishops, Ministers, Delegates, and Deacons present:

#### Bishops

S. E. Allgyer, West Liberty, Ohio.  
Geo. R. Brunk, Denbigh, Va.  
Jacob K. Bixler, Wakarusa, Ind.  
John C. Birky, Delavan, Ill.  
Joseph Buercky, Tiskilwa, Ill.  
D. H. Bender, Hesston, Kans.  
Menno Esch, Mio, Mich.  
Joe C. Driver, Garden City Mo.  
Jacob S. Gerig, Smithville, O.  
Samuel Gerber, Tremont, Ill.  
L. J. Heatwole, Dale Enterprise, Va.  
E. S. Hallman, Goshen, Ind.  
D. J. Johns, Goshen, Ind.  
J. M. Kreider, Palmyra, Mo.  
Aaron Loucks, Scottdale, Pa.  
S. G. Lapp, South English, Iowa.  
Isaac S. Mast, Minot, N. Dak.  
E. A. Mast, Kokomo, Ind.  
Abram Metzler, Martinsburg, Pa.  
John Nice, Morrison, Ill.  
Jonathan Kurtz, Ligonier, Ind.  
Daniel Kauffman, Scottdale, Pa.  
J. A. Ressler, Scottdale, Pa.  
Jacob Roth, Cresston, Mont.  
N. B. Stauffer, Aldersyde, Alberta.  
J. M. Shenk, Elida, O.  
Andrew A. Schrock, Metamora, Ill.  
Lewis Shank, Broadway, Va.  
J. S. Shoemaker, Freeport, Ill.  
C. Wery, Kalona, Iowa.  
Jacob K. Yoder, Wellman, Iowa.  
A. I. Yoder, West Liberty, O.  
David A. Yoder, Elkhart, Ind.  
Sanford C. Yoder, Kalona, Iowa.  
A. J. Steiner, North Lima, O.  
D. D. Miller, Middlebury, Ind.—36

#### \*Delegates

A. L. Buzzard, Washington, Ill.  
P. J. Blosser, South English, Iowa.  
\*S. M. Burkholder, Dale Enterprise, Va.  
E. J. Blough, Rockton, Pa.  
J. M. Brunk, Hesston, Kans.  
I. R. Detweiler, Goshen, Ind.  
E. M. Detweiler, Calla, O.  
Christian Good, Dale Enterprise, Va.  
A. C. Good, Sterling, Ill.  
O. S. Hostetler, Topeka, Ind.  
J. E. Hartzler, Goshen, Ind.  
N. S. Nunemaker, Waterloo, Ont.  
David Hostetler, Weilersville, O.  
Moses Hoover, Selkirk, Ont.  
John W. Hess, Palmyra, Mo.  
J. S. Hartzler, Goshen, Ind.  
M. C. Lehman, Dhamtari, C. P., India.  
D. G. Lapp, Roseland, Nebr.  
A. H. Leaman, Chicago, Ill.  
John Y. King, West Liberty, O.  
Ed Miller, Springs, Pa.  
J. D. Mininger, Kansas City, Kans.  
S. G. Shetler, Hollsopple, Pa.  
D. D. Troyer, Goshen, Ind.  
R. M. Weaver, Harper, Kans.  
U. K. Weber, Berlin, Ont.  
\*C. R. Widmer, Albany, Oreg.  
Levi W. Yoder, Nappanee, Ind.  
Joshua B. Zook, Belleville, Pa.  
J. R. Shank, Carver, Mo.  
C. D. Yoder, Windom, Kans.—31

#### Ministers

E. A. Bontrager, Fairview, Mich.  
J. F. Brunk, Marshallville, O.  
Joseph Egli, Manson, Ia.  
A. M. Eash, Chicago, Ill.  
D. J. Fisher, Kalona, Iowa.  
Simon Gingerich, Wayland, Iowa.  
F. J. Gingerich, Beaver Crossing, Nebr.  
W. S. Guengerich, Wellman, Iowa.  
Peter Garber, Cazenovia, Ill.  
C. J. Garber, Alpha, Minn.  
Ben. B. King, Ft. Wayne, Ind.  
D. B. Kauffman, Kenmare, N. Dak.

\*All the delegates are ministers except S. M. Burkholder, deacon, and C. R. Widmer, laymember.

Jonas Loucks, Wakarusa, Ind.  
Levi J. Miller, Garden City, Mo.  
S. H. Miller, Sugar Creek, O.  
Noah H. Mack, New Holland, Pa.  
John W. McCulloh, Morrison, Ill.  
J. M. Nunemaker, La Junta, Colo.  
Amos Gingerich, Versailles, Mo.  
Daniel Nafziger, Hopedale, Ill.  
L. J. Johnston, Cherry Box, Mo.  
Christ Reiff, Newton, Kans.  
David Reber, Kalona, Iowa.  
Isaiah W. Royer, Orrville, O.  
Jos. L. Hershberger, Garden City, Mo.  
C. S. Schertz, Eureka, Ill.  
Paul E. Whitmer, Goshen, Ind.  
Chancy A. Hartzler, Tiskilwa, Ill.  
S. S. Hershberger, Garden City, Mo.  
Silas Weldy, Wakarusa, Ind.  
Henry Weldy, Wakarusa, Ind.  
Jacob S. Yoder, Kalona, Iowa.  
Daniel Zehr, Danvers, Ill.  
M. S. Zehr, Elkton, Mich.  
Peter Sommer, Washington, Ill.  
C. Z. Yoder, Wooster, O.  
Harvey Friesner, Vistula, Ind.—37

#### Deacons

Henry V. Albrecht, Tiskilwa, Ill.  
E. W. Byler, Hesston, Kans.  
G. L. Bender, Elkhart, Ind.  
Daniel Ebersole, Sterling, Ill.  
D. S. Geil, South English, Iowa.  
Isaac G. Hartzler, Garden City, Mo.  
H. E. Hostetler, Harper, Kans.  
J. V. Fortner, Freeport, Ill.  
S. W. Lapp, South English, Iowa.  
George Reber, La Junta, Colo.  
H. B. Ramer, Altoona, Pa.  
A. D. Stutzman, Milford, Nebr.  
Abner G. Yoder, Parnell, Iowa.  
J. B. Yoder, Kalona, Iowa.  
W. T. Lineweaver, South English, Ia.  
Daniel H. Deter, Morrison, Ill.—16

#### REPORT OF DRESS COMMITTEE

We, the undersigned committee, having investigated the subject committed to us as best we know how and prayerfully meditated upon it, submit the following:

##### Statement of the Problem

The dress question is but a part of the larger question of nonconformity to the world, and this in turn is an essential part of the great question of consecration. They who have yielded their all to God have, if properly enlightened, taken a stand of complete separation from the world (II Cor. 6:14-17; Jas. 4:4; I Jno. 2:15, 16) and are no longer submissive to its vanities and follies. They who lack in consecration, lack in submission to God and the Church, and to a corresponding degree are submissive to the evil influences of the world. Here lies the secret of the problem before us. The commandment not to be conformed to the world (Rom. 12:1, 2) is obeyed in its fullness only as the condition described in Eph. 4:11-16 is attained. To bring the entire membership to this lofty standard has always been, is now, and will continue to be one of the great problems confronting the Church.

We look upon transgressions in outward life as evidence that either the transgressor is not properly enlightened or his heart is not right before God. When the outward appearance indicates that the heart is not right with God, whatever may be the nature of the transgression, it is both the duty and the privilege of the Church, working either as a body or through individual members, to do all that can be done for the restoration of the transgressor (Matt. 18:15-17; Gal. 6:1). Applying this to the dress question, when the kind of clothing worn by members is such as to in-

dicade that they are not submissive to God and the Church, the Church should—through personal work, proper teaching, and wholesome discipline—do all that can be done to restore them to rightful relationship with God and the Church.

#### What the Bible Teaches

Recognizing the Bible as authority in all matters of doctrine and of discipline, we naturally turn to it for instruction on the question before us. A careful study of the Word makes clear the following:

1. The original purpose of clothing was to provide for the covering and protection (not ornamentation and display) of the body.—Gen. 3:7-11, 21.
2. Conformity to the world is forbidden.—Rom. 12:1, 2; II Cor. 6:14-17; Jas. 4:4; I Pet. 1:14; I Jno. 2:15, 16.
3. Bodily ornamentation in the form of jewelry, costly array and immodest apparel is forbidden.—I Tim. 2:9, 10; I Pet. 3:3, 4.
4. Modest apparel is commanded.—I Tim. 2:9.
5. Immodesty and vain display in dress are results of haughtiness (Isa. 3:16), vanity and love of applause (Matt. 23:5; Mark 12:38), a feeling of self-importance (Luke 16:19; Acts 12:21; 25:23); while modest apparel is prompted by meekness and godliness (I Pet. 3:3, 4; I Tim. 2:9, 10).
6. The Church is vested with authority in all matters of doctrine and discipline (I Tim. 3:15; Matt. 18:17) and so long as her rules and regulations do not conflict with the Word of God (Gal. 1:8, 9) her decrees are binding and her authority should not be questioned (Matt. 18:18; Acts 15:6-33; 16:4; Heb. 13:7, 17).

The above teaching may be summarized as follows:

1. Clothing should be modest, simple, serviceable, economical.
2. In the purchase and wearing of clothing all extravagance and immodesty and vain display are to be avoided.
3. Christians are not to follow the fashions of the world. They are to accept the authority of the Church, rather than the mandates of the world, as to what they should or should not do.

#### What the Church Teaches

Our conference records show that the above Bible teachings have been recognized and accepted by the Mennonite Church, and efforts have been made to indoctrinate the membership and to maintain church discipline along Gospel lines. We recognize that fashion abominations exist largely because of vanity, lust, commercialism, the love of the world, the love of applause, and the deceitfulness of pride. These influences must be counteracted and our membership saved from their awful ravages. To this end we recommend that a greater effort be put forth looking to a more perfect uniformity among both brethren and sisters.

#### Recommendations

1. **To Members in General.**—That all members enter into an earnest, prayerful self-examination, and in whatever respects they have failed they change and conform to God's Word and the order of the Church; that we all, by proper example and personal effort, do what we can to bring others to the same standard. Members showing opposite tendencies should yield to the promptings of divine love and devotion and conform to church regulations at least as readily as worldlings conform to fashion for dis-



## Daily Record of Events

By Oliver H. Zook.

### October

play, or as members of fraternities and world organizations conform to their peculiar regulations in dress to preserve their identity.

2. **To Ministers and Their Families.**—Inasmuch as church officials are especially mentioned as "ensamples to the flock" (I Pet. 5:3; Phil. 3:17), their wives likewise mentioned in connection with men's fitness for public service (I Tim. 3:11), and their children have much to do in making their ministry either profitable or unprofitable (I Tim. 3:4, 5), we recommend that ministers and their families especially "be in behavior as becometh holiness," worthy examples in purity, in simplicity, in loyal devotion to God and the Church.

3. **To Ministers and Teachers.**—That aside from being proper examples in simplicity and separation from the world, they exercise diligence in teaching this subject in a way that people will not only see what the letter teaches concerning simplicity and nonconformity to the world in attire, but also the connection there is between this and a holy life.

4. **To Brethren.**—That they manifest their loyalty to the Church by wearing the kind of clothing approved by God and the Church, avoiding all things forbidden or testified against in Scripture (as heretofore mentioned), holding aloof from worldly fashions as manifest in the changing styles in the shape and texture of hats, collars, coats and other articles of apparel, especially such things as are manifestly worn for bodily ornamentation or because they are "in style." Brethren, as well as sisters, should recognize that they can not be conformed to the world and be true to Scripture, and their appearance should give evidence of such conviction and consistency.

5. **To Sisters.**—That they take the same attitude of loyalty to the Church and submission to the Word of God as that recommended to the brethren, attired as "women professing godliness," avoiding all styles indicating immodesty (such as low-necked dresses, short sleeves, gay colors, fabrics insufficient to properly cover the body, hobble or slit skirts, etc.), hair combed modestly that the devotional covering may be worn with decency and order. They should not only refrain from wearing any form of the bonnet which indicates that it is worn for display rather than service, but also from wearing any head-dress which in any way discourages the wearing of the devotional covering.

6. **To Our Congregations and Conferences.**—That they exercise diligence in saving the entire membership from conforming to incoming styles; that patience and forbearance be combined with firmness and strict adherence to the Word of God in their teaching and discipline; that they take such steps and adopt such measures as in their judgment they consider necessary and wise to bring the entire membership to the above standard.

We further recommend that this conference appoint five brethren to bring such further recommendation before our next meeting as circumstances may determine.

Daniel Kauffman  
J. S. Hartzler  
L. J. Heatwole  
Samuel Gerber  
J. E. Hartzler  
D. G. Lapp (Sub for  
T. M. Erb  
D. D. Miller

2. Council meeting held at Kalona, Ia.
5. Council meetings at Columbiana, O.—Communion services at Springs, Pa.; Spring City, Pa.; Palmyra, Mo.; Scottdale, Pa.—Preparatory services at Albany, Oreg., Elverson, Pa., and Maugansville, Md.
7. Opening session of Western District A. M. Conference at Garden City, Mo., beginning with Ministers' Meeting.
8. Church Conference begins at Garden City, Mo.—District Mission Board meets at Elmdale, Mich.
9. Indiana-Michigan Conference convenes at Elmdale, Mich.—Bishop Jacob N. Brubacher of Mt. Joy, Pa., called to his eternal reward.
10. Virginia Mennonite Conference begins at the Bank Church in the Middle District.—Meetings begin at Cherry Box, Mo.—S. S. Meeting at the Bethel Church near West Liberty, Ohio, begins.—Washington Co., Md., and Franklin Co., Pa., Conference meets in first session at Maugansville, Md.—S. S. Meeting at Garden City, Mo.
11. Preparatory services at the Weaver Church, near Johnstown, Pa.—Virginia Conference closed.—Meetings begin at Chambersburg, Pa.—S. S. Meeting at Millersburg, Ohio.
12. Bible Conference begins at Shickley, Nebr.—Communion services at the Weaver Church near Johnstown, Pa.—Bro. Charles E. Hansaker of Masantown, Pa., ordained deacon.—Bro. Samuel S. Hershberger of Garden City, Mo., called to the ministry.—Communion services at Alto, Mich.; Inman, Kans.; Garden City, Mo.; Kansas City Mission; Harrisonburg, Va.; Cherry Box, Mo.; Mt. Joy, Ont.; Sterling, Ill.; Markham, Ont.—Three received into church fellowship at the Bethel Church near Garden City, Mo.—Meetings begin at Frazer, Pa.—Council meeting held at Morgantown, Pa.
14. Mission Board Meeting (Local) and Mission program rendered at Jet, Okla.
15. Evangelistic meeting begin at South English, Ia.—Opening session of Pacific Coast Conference at Albany, Oreg.—Mission Meeting at Mt. Joy, Pa.
16. Kansas-Nebraska Church Conference begins at the Milan Valley Church, near Jet, Okla.—Bible Conference begins at Beaver Crossing, Nebr.
17. Kans.-Nebr. Conference closed at Jet, Okla.
18. Pacific Coast Conference at Albany, Oreg., and Bible Conference at Beaver Crossing, Nebr., both closed.—Preparatory services held at the Blough Church near Johnstown, Pa., and at Fentress, Va.
19. Communion services held at Fentress, Va.; Maugansville, Md.; Columbiana, O.; Blough Church near Johnstown, Pa.; Springdale Church near Waynesboro, Va.; and Albany, Oreg.—Bible Conference begins at Milford, Nebr., and Manson, Ia.
20. National Thanksgiving Day in Canada.
21. Meetings closed at Frazer, Pa., with one confession.

22. Bible Conference at Milford, Nebr., closed.
23. Bible Conference closed at Manson, Ia., with 11 confessions.
24. Evangelistic meetings begin in Virginia.
25. Mennonite Publication Board meets at South English, Ia.—S. S. Meeting at Waynesboro, Va.
26. Communion at Morgantown, Pa.; Waynesboro, Va.; Albany, Oreg., and at Mellinger's Church, Lancaster Co., Pa.—Baptismal services at Lancaster, Pa.
27. Mennonite Publication Board held its second meeting at South English, Iowa.
28. Meeting of Mennonite Board of Education near Kalona, Iowa.
29. Opening session of Mennonite General Conference at Kalona, Iowa.
30. S. S. Workers' Meeting at Elizabethtown, Pa.—Mennonite General Conference closes an interesting and profitable meeting.
31. Meeting of Executive and Mission Committees of M. B. of M. & C.

### PACIFIC COAST CONFERENCE

Report of Pacific Coast Mennonite Conference Held at Albany, Oreg., Oct. 15 and 16, 1913

For the Gospel Herald.

Organization: Mods., J. P. Bontrager, David Hilty; Secys., M. E. Brenneman, J. B. Mishler; Chors., Eldora Lantz, Florence Burck, A. Kauffman; committee on resolutions, Dan Widmer, Elmer McTimmonds, Roscoe Bebb.

After the conference sermon which was preached by David Hilty, and church reports, the following questions were discussed and resolutions adopted.

#### 1. How May We as a Church Become More Aggressive?

Ans. Since we see the great need of being more aggressive, be it Resolved, that we be much in prayer, consecrate ourselves according to Rom. 12:1, be filled with the Spirit and, led by the Spirit, we may by God's help become more aggressive.

#### 2. How Remedy the Great Falling away from the Faith?

As we see a falling away from the faith, be it therefore Resolved, that we teach the pure unadulterated Word of God, live an exemplary, consistent Christian life, visit and encourage and pray for the weak.

#### 3. How Establish a Closer Relation Between Ministry and Laity?

We encourage that members go to ministers for counsel, be obedient to the Word (Heb. 13:17); uphold ministry in prayer and give all other support necessary; more visitation work on the part of the ministry, to see after the spiritual needs of members. Ministers should feel themselves servants and not above their fellowmen.

#### 4. How Deal with Careless and Negligent Members?

Whereas, we realize that souls are precious in the sight of God, be it therefore Resolved, that we exercise much charity to those that are weak in faith and careless in their conduct of life, be much in prayer in their behalf and deal with them according to Gal. 6:1.

#### 5. Would We Advise a Christian Workers' Class?

Since we realize the need of more systematic and definite Bible study, be it therefore Resolved, that we encourage



the organization of such classes in our different congregations.

#### 6. What Method Would We Advise in Evangelists while in the Field?

Whereas, heretofore there has been no system of supporting our evangelist while in the field, be it therefore Resolved, that we grant full power to our Local Mission Board to attend to all the needs of our evangelist while in the field.

Be it further Resolved, that each individual member of this Conference contribute the sum of one dollar into the treasury of Local Mission Board to be used at the discretion of the Board.

Bishop David Hilty presented a request from the brethren who are colonizing in the vicinity of Philer, Idaho, asking for assistance in organizing a church and expressing a desire to be admitted into this conference.

Upon motion David Hilty was appointed to visit said colony, assist them in organizing, welcome and receive them into this conference subject to its rules and discipline.

S. G. Shetler and J. P. Bontrager were elected evangelists for one year.

Upon motion, J. P. Bontrager was elected a member of Board of Education; David Hilty was elected member of the General Mission Board; Harry West was elected a member of Board of Publication; J. B. Mishler was elected member of Local Mission Board; J. M. Mishler was elected a member of program committee; M. E. Brenneman was elected secretary; S. G. Shetler was elected moderator of Conference for 1914; C. R. Widmer was elected a delegate to General Conference.

Secretaries.

#### REPORT

Of the Mennonite Old People's Home,  
Lancaster, Pa., October, 1913

For the Gospel Herald.

**Donations.** — Provisions, clothing, etc., were contributed by the following: Lizzie Brubaker, Mrs. Daniel Metzler, John Eby, Mrs. Jacob Ranck, Daniel Metzler, John Bahr, Susan Ressler, Lizzie Buckwalter, Lizzie Kreider, Mellinger's Sewing Circle, Annie Ebersole, Isaac Neff, Millersville Sewing Circle, Fanny Myers, Daughters of Mrs. Daniel Herr, Salunga Sewing Circle, Mrs. H. H. Bomberger, Menoah Brubaker, Henry F. Eshbach, Mrs. Benj. L. Garber.

**Cash.**—Susan Greider, \$1.00; Isaac Shellenberger, 1.00; Levi L. Horst, 1.00; Catharine Hunsicker, 1.00; Lehman K. Horst, 1.00; Elam N. Horst, 2.00; Frank Witmer, .25; Lizzie Eby, 2.00; David N. Wenger, 10.00; John B. Keener, 1.00; Elias Groff, 1.00; Christian Metzler, 1.00; Lizzie A. Herr, 5.00; John B. Hershey, 1.00; Lydia Lehman, 1.00; Lizzie B. Herr, 2.00; John L. Baer, 1.00; John W. Shoemaker, .50; Emma Horst, .50; Fannie H. Hess, .50; Jos. E. Lehman, 1.00; Peter H. Lehman, 1.00; John B. Huber, .50; Jacob Klaus, .25; John Keller, .25; Mary Funk, 2.00; Margaret Stauffer, 1.00.

**Services.**—Sept. 7, by the brethren, J. D. Charles, and D. N. Lehman. Bro. Lehman opened the services by reading Rev. 21, and Bro. Charles used the text, Isa. 43:5.

Sept. 21.—Regular services and inquiry meeting by the following brethren: J. W. Weaver, J. S. Shoemaker, D. N. Lehman, Daniel Gish, and A. B. Eshleman. Bro. Weaver (Matt. 18) in German and reminded us of our duty very faithfully and Bro. Shoemaker took for his text II Cor. 2:5 and very ably admonished us.

Oct. 5.—Regular services were conducted by Bros. Elias Groff and John Keener. Bro. Keener read for a lesson Psa. 23, and Bro. Groff took his text from the same chapter.

Oct. 11.—We held the funeral services over the remains of Sister Mary Domer who departed this life on the 8th. Conducted by Bros. John H. Mosemann and Noah Landis. Text by Bro. Mosemann, Jno. 10:27-29; Bro. Landis preached at the church.

Oct. 19.—Regular services were conducted by Bro. Daniel Gish. The lesson read was John 17 and text, Heb. 4:9-11.

We can again say the Lord has blessed us with good health for which we can not be thankful enough to Him. One of the workers, Sister Maria Forry, who gave her services to the Home since the Home was started, is failing in health for the last month. May the Lord grant unto her that which we wish to ourselves. One of our young sisters, also a worker, has left us to work in another field where she was needed. This makes us very short of help. We feel it our duty to make a plea for a sister to come and help us in this worthy cause. Pray for us in this work.

Gratefully acknowledged,  
T. E. Moyer.

## Married

**Birkey—Troyer.**—At the A. M. Church near Shickley, Nebr., Oct. 30, 1913, Bro. Ammon Birkey and Sister Katie E. Troyer were united in marriage by Bish. Peter Kennel. May their life be a bright and happy one with God's richest blessings attending them.

**Lehman—Hostetler.**—On Nov. 6, 1913, John H. Lehman of Canton, Ohio, and Sister Sara A. Hostetler of Manheim, Pa., were united in the holy bonds of matrimony at the home of the officiating minister, Isaac H. Brubaker. May God bless this union.

**Weaver—Grove.**—At the home of the bride's brother, Wm. Grove, of Cullom, Ill., Bro. Amos Weaver and Sister Elizabeth Grove were united in marriage by Bro. S. Honderich, Oct. 7, 1913. Their many friends join in wishing them joy and prosperity with just enough clouds to make a pleasant sunset.

**Yoder—Hartzler.** — **Yoder—Hartzler.**—Bro. Silas A. Yoder and Sister Loma Hartzler; also Bro. Roy S. Yoder and Sister Laura Hartzler, were united in the holy bonds of matrimony, Nov. 1, 1913, at the home of the brides' parents, Bro. John C. and Emma Hartzler of the Zion congregation near Hubbard, Oreg., Bishop A. P. Troyer officiating. May their new relation prove a happy one and God's protecting care sustain them for a noble career to His honor and glory.

## Obituary

**Martin.**—Samuel Martin was born Mar. 3, 1838; died Nov. 3, 1913; aged 75 y. 8 m. Funeral services at the home of his sister, Mrs. Plank, by Reuben Cockley, B. F. Zimmerman, and ——— Kramer of the Reformed Church. Buried in the Slate Hill Cemetery.

**Bowman.**—Sister Barbara Goodyear Bowman was born April 24, 1830; died Oct. 23, 1913; aged 83 y. 5 m. 29 d. Funeral services at the Churchtown Church on Sunday, Oct. 26, by Reuben Cockley and Henry Weber and ——— Parson of the Church of God. Buried in the cemetery near the church.

**Herman.**—Elizabeth Herman was born Dec. 29, 1831; died Sept. 11, 1913; aged 81 y. 8 m. 12 d. Her surviving children are Catharine, wife of David F. Harnish, with whom she had her home; Adam T. and Milton T., near Hollinger, Pa. Services held at the Byerland Church, Sept. 14, conducted by Bros. Abram B. Herr and Jacob Thomas. Text, I Pet. 1:3-9.

"Some sweet day when life is o'er,  
We shall meet above;  
We shall greet those gone before,  
In that home of love."

E. H. E.

**Heller.**—Mary R., widow of the late Isaac D. Heller, was born July 13, 1831; died Oct. 21, 1913; aged 82 y. 3 m. 8 d. She was a member of the Mennonite Church for many years, and we have that hope and trust that she has gone to be with her Savior and the loved ones who have gone before. She is survived by 2 step-children—Annie, wife of D. H. Kendig of Reading, Pa.; John, of Lancaster, Pa.—and one sister, Mrs. Martin Groff, Lancaster, Pa. Funeral services were held at Mellinger's Church by Bros. John Landis and John Mosemann. Interment in the adjoining cemetery.

"Asleep in Jesus, blessed sleep,  
From which none ever wakes to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes."

A granddaughter.

#### THE CHRISTIAN MONITOR FOR 1914

Some special features have been planned for the coming year. We mention a few of them. The January issue will be almost exclusively devoted to our City Mission work. A committee of three city mission superintendents is gathering the material. This number will contain about 30 special articles and about two dozen illustrations relative to city mission work. This number will contain 36 or 40 pages. It will be the most complete and comprehensive presentation of this subject ever attempted in our periodicals.

Another issue will be largely devoted to South America, a mission field soon to be entered by our people. Bro. J. W. Shank, missionary under appointment, has charge of this feature. He will also supply a series of twelve illustrated articles; six dealing with some phase of South American life, and six with some specific mission fields.

Another number will be almost wholly given to the presentation of India as a mission field. Bro. and Sister M. C. Lehman, who are now at home on furlough, have this issue in charge. India in general, and especially our work, will be presented.

Arrangements have also been made for a number of articles dealing with interesting and notable incidents in Mennonite Church history, by Bro. Horsch. Other features are being planned for, which

(Continued on next page.)



## Items and Comments

Nov. 12 Peru was visited by a severe earthquake which is said to have wiped out ten towns, killed 120 people and perhaps several hundred more.

Among the states in which the whipping post for criminals is authorized by law is the little state of Delaware. The use made of it recently has aroused opposition against it and talk of outlawing it was heard. Now comes the governor of Delaware and, with others who have watched its effects, defends it on the ground that its results are beneficial, declaring, "The whipping post has been the fundamental punishment in Delaware since 1656. It will continue in force until the people of Delaware, of their own accord, decree otherwise."

"Two hundred lives, toll of the storm. Over twenty boats dashed to pieces on the lakes. Horror grows with time." Such were the gruesome headlines printed in a recent daily telling of the awful results of the recent storm on the great lakes. A three-days' storm raged over Lake Huron, and time will tell the extent of the damages done. By and by another storm is coming, and only they who are safely sheltered in the ship manned by the great Captain of our Salvation will be safe from its destructive power. Thank God, in this great ship there is room for all who will seek shelter.

At the time of this writing the affairs in Mexico continue in an unsettled state. Provisional President Huerta is disposed to defy the Wilson administration in its efforts to bring about a better condition of affairs in Mexico, while the enemies of the Huerta government in Mexico are making inroads, capturing a number of important cities. The events in that unfortunate country are proving once more that such a thing as a civilized war is at best but a dream. As people become really civilized wars cease. The capture of Juarez and the cruelty practiced by the victors upon the Federalists there proves that one side is about as fit for self-government as is the other.

The famous murder trial of Mendel Beiliss in Kiev, Russia, came to an end Nov. 10 in a verdict of "not guilty." Beiliss had been accused of murdering a Christian boy, and the government was trying to convict him on the ground that the murder was a "blood ritual" which provides that the blood of some Christian should be used as a part of Jewish sacrifices. The trial won world-wide attention because of the charge that this was simply a plot on the part of the Russian government to create a sentiment of hatred against the Jews of Russia, thus encouraging a further massacre of those unfortunate people. As a result an intense feeling of resentment has been aroused against Russia, and the Jew in Russia is fearing further outrages.

## MENNO SIMONS' WRITINGS WANTED

Any one knowing of a copy of a book or collection of books by Menno Simons, printed prior to 1646, will greatly oblige me by information concerning it.

John Horsch,

Scottdale, Pa.

(Continued from preceding page.)

cannot be announced at this time. In many respects the Christian Monitor for next year promises to be the best yet.

We are desirous to have the 1914 numbers in many more homes. These special features in addition to the many helpful articles appearing in the various departments monthly, should be in the hands of every one interested in the moral and spiritual welfare of humanity.

That the sphere of influence of the Christian Monitor may be enlarged and more readers be benefited and the cause of Christ advanced we offer the following inducement to new subscribers:

**We will send the paper all of next year, including copies of the November and December issues of this year, while they last, for the small sum of 50 cents. This offer expires January 1, 1914.**

It is to your advantage to subscribe early in order to get the last two numbers of 1913. No minister of the Gospel nor homes with young people should be without this paper. Subscribe now. Sample copies sent upon request. Address,

**CHRISTIAN MONITOR,**

Scottdale, Pa.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

**Springs, Pa., Nov. 24-29, 1913.** Instructors, N. H. Mack, J. S. Hartzler.

**Wideman Church near Markham, Ont., Nov. 25-28, 1913.** Instructors, S. E. Allgyer, A. B. Snyder.

**Conestoga Church, near Morgantown, Pa., Nov. 26-29, 1913.** Instructors, E. L. Frey, E. B. Stoltzfus.

**Beech Church near Louisville, Stark Co., Ohio. Thanksgiving week.** Instructors, J. E. Hartzler, I. W. Royer.

**Mummasburg, Pa., Nov. 27-30.** Instructors, Abram Metzler, S. B. Landis.

**Maple Grove A. M. Church, near Wilmington Junction, Lawrence Co., Pa., Dec. 2-7, 1913.**

**Slate Hill Church near Shiremanstown, Pa., Dec. 3-4, 1913.** Instructors, Abram Metzler, C. R. Strite, Amos Myer, B. F. Zimmerman, W. F. Charlton, Amos F. Eby.

**Diller Church, near Newville, Pa., Dec. 5-7, 1913.** Instructors, J. B. Senger, W. F. Charlton, Daniel Kauffman.

**Pleasant Grove Church near Elton, Pa., Dec. 5-8, 1913.** Instructors, J. S. Shoemaker, Abram Metzler.

**Howard-Miami Church near Greentown, Ind., Dec. 8-13, 1913.** Instructors, E. L. Frey, D. D. Miller.

**Cullom, Ill., Dec. 9-12, 1913.** Instructors, John Blosser, A. H. Leaman and others.

**Thomas Church near Johnstown, Pa., Dec. 9-14, 1913.** Instructors, J. S. Shoemaker, Abram Metzler.

**Bowne Mennonite Church, near Elmdale, Mich., Dec. 8-15, 1913.** Instructor, John Blosser.

**Pike Church, near Elida, Ohio, Dec. 21-27, 1913.** Instructors, E. L. Frey, I. W. Royer.

**Breslau, Ont., Dec. 16-18, 1913.** Instructors, J. E. Hartzler, L. J. Burkholder.

**South Union Church, near West Liberty, Ohio, Dec. 25-27, 1913.** Instructors, Abram Metzler, J. E. Hartzler.

**Bethel Church, near West Liberty, Ohio, Dec. 30, to Jan. 1, 1914.** Instructors, Abram Metzler, J. E. Hartzler.

**Oak Grove Church, near Weset Liberty, Ohio, Jan. 1-3, 1914.** Instructors, Abram Metzler, J. E. Hartzler.

## FAMILY ALMANAC

for 1914

The Forty-fifth annual edition of this publication is now ready to be sent out on its mission of usefulness. Each year brings its changes but the **Family Almanac** has won such a place in the household necessities of our homes that we would greatly miss it if it should fail to make its appearance at the proper time. The New Year ushered in, the old almanac is taken down, the new one put in its place and we are ready for the activities of another year.

The 1914 edition contains all the features found in the former editions, such as the astronomical calculations, chronological cycles and changeable festivals, eclipses for the year, etc., by L. J. Heatwole, Dale Enterprise, Va.; the list of Church Institutions including our mission stations, benevolent institutions, educational and publishing institutions, and the ministerial list at the close. The following are a few of the original articles appearing in it: "Bishop Peter Eby," by I. W. Eby; "Sketch of the Life and Work of Bishop Peter Burkholder," by J. J. Heatwole; "Flowers at Funerals," by David Burkholder; "The Great Easter Story and Flood of 1013," by L. J. Heatwole; "Where are Our Boys and Girls," by A. Metzler; "Child Rescue Work as one Phase of City Mission Work," by J. D. Mininger; "Health Hints," by D. M. Landis, M. D. These subjects will be of interest to a wide range of readers and will add greatly to the value of this issue:

They will be handed out at the usual prices, as follows:

Single Copies	.....	\$ .06
Dozen Copies, postpaid	.....	.45
100 Copies, not prepaid	.....	2.50
100 Copies, prepaid	.....	2.50

The German edition (Familien Kalender) will be ready soon.

Address all orders to

Mennonite Publishing House,

Scottdale, Pa.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, NOVEMBER 27, 1913

No. 34

## EDITORIAL

"In everything give thanks."

"O give thanks unto the Lord; for he is good: for his mercy endureth forever."

"Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness."

This paper is sent out a day earlier than usual, that it may reach all of its readers before Thanksgiving Day. Some of the material sent a little late, which might otherwise have been published this week, will find its way into print next week.

Bleeding Mexico should be the object of our most fervent prayers. If through the mercies and overruling providence of God affairs in that strife-stricken land should settle down that all may have the privilege of living in peace and worshipping God according to the dictates of His Word, it would be a cause for special thanksgiving.

**Book Catalogue.**—Our new catalogue of books and mottoes is being mailed out over the Gospel Herald list. If for any reason you did not get your catalogue, please let us know. Heretofore we have published annually, about this time of the year, an advertising supplement to the Gospel Herald telling of the special bargains on hand. This will be omitted this year, as the catalogue will take its place. We suggest that you give it an early examination and send in your order for books, mottoes, etc., at an early date, and thus avoid the usual holiday rush. For further information,

write to, Mennonite Publishing House, Scottdale, Pa.

**Thanksgiving.**—Elsewhere in this issue we print a few timely articles on this subject. We praise God for the day known as "Thanksgiving Day." Let the day be spent in a way befitting the name. Let it be made one of rejoicing and thanksgiving and praising God rather than "a day off" from secular toil, which time is to be spent in revelry rather than in reverence, in which time it is hard to tell which suffers most, turkeys or the souls of men.

Every day should be a thanksgiving day—not a day of formal worship in which secular toil is to be suspended and services held at the house of the Lord, but a day of diligent toil, either secular or spiritual depending upon the line of our daily duty, a day of appreciation for God's goodness and love, a day in which there is a practical application made of the admonition, "In everything give thanks."

As we bless the Lord for the bounties of earth, for health and for strength, for clothing and for shelter, for the loved ones who together with us are sharing the comforts of home, let us make our thanksgiving practical and show that it is genuine by sharing with those less fortunate the blessings which God has so bountifully bestowed upon us. Our gifts, whatever they may be and to whomsoever they may be given, should be bestowed upon the needy, and with a view to making such people happy and better. Here is one practical way of applying the text, "Do all to the glory of God."

"Praise God from whom all blessings flow,  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly hosts,  
Praise Father, Son, and Holy Ghost."

## GENERAL CONFERENCE RESOLUTIONS

### I. Historical Library

As announced in last week's Gospel Herald, we expect to take up one by one, the resolutions passed by our recent General Conference, giving the readers a clearer idea of the problems confronting that body than a mere reading of the report can do. Some, of course, are of more importance than others; yet they are all connected with themes and problems in which many of our readers are vitally interested, and for this reason we shall give them all consideration, taking them in the order in which they appear in the conference report. The first of these had to do with the collection of material for a proposed Mennonite Church history, to be published at some future time under the auspices of Mennonite General Conference. Following is the question and answer adopted:

**Question 1.** In the light of the request from the Committee on Church History what does this Conference recommend with reference to the purchasing of historical books and libraries?

**Answer.** We commend the action of the Publication Board in setting apart several hundred dollars for the purpose of purchasing reference books on Church History and encourage the committee appointed to look after this work to use such money as may be donated to them in the collection of such books and papers as they consider helpful in the preparation of an authentic book on Mennonite Church History.

The question has been asked, What need is there for another church history, when we already have several books on the subject? We answer: The books we now have are serving a good purpose, and will for some time to come; yet we believe that the proposed book now under consideration will serve a still better purpose, for the following reasons:

1. There have been disputed questions in the past, as there are at pres-



ent, and no Mennonite history has yet been written that has satisfied all students of history as being altogether authentic and reliable in all matters. For this reason it was thought wise to call into being a small body of well-informed, well-balanced brethren whose business it is to collect all the facts of history that they can, and from these compile a book that they can recommend as authentic and complete. Accordingly a committee of ten brethren has been selected, and these brethren, or their successors, will have charge of the work until completed.

2. This committee has been at work during the past two years, collecting old books and manuscripts, and the foundation of a most valuable library is being laid. To encourage the work the Mennonite Publishing House has already donated nearly \$500 for this purpose, and other donations have been made. Information has been collected which none of the writers of former histories had in possession when they wrote, and in the light of this new material the next book written ought to surpass all former ones in the amount and accuracy of the information given.

3. The Mennonite Church is fast making history. Many events have occurred since the last book on Mennonite history has been written. Within the next few years much more history will likely be made. So it is that by the time the next book makes its appearance it will be generally felt that it is a much needed book.

In view of the importance of the work the Mennonite General Conference encourages the collection of everything that will help in the work of a well written and reliable history. Any one who is in position to render any assistance in this work would do well to correspond with either Bro. S. F. Coffman, Vineland, Ont., or Bro. John Horsch, Scottsdale, Pa.

#### A PSALM OF PRAISE

Make a joyful noise unto the Lord, all ye land.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.—Psalm 100.

# Thanksgiving

## THANKSGIVING

I Thes. 5:18.

"In everything give thanks!" What, thanks, for all?  
Suppose life's brightest sun sinks while 'tis day,  
Or poverty's relentless grasp takes hold,  
And friends, and home, and comfort shrink away?

Suppose the hopes we cherished till they grew  
To such proportions as to cover all  
The length and breadth of life, are stricken down?  
In everything give thanks, whate'er befall!

Suppose we're thrown where nothing meets our need  
No choice is left, and all we pine for most  
Is all denied, and all things that surround,  
So contravise appear that life seems lost?

Suppose the heart that grew into our own,  
Warped from allegiance that we deemed so true  
Its ripened fruit we'd gather in the heavens—  
Can we give thanks for these? Aye, for these too.

But why should we give thanks, when all seems wrong?  
How can a soul be thankful for its cross?  
'Tis easy to be grateful o'er our gifts  
But how feel thankful when we suffer loss?

Dear soul! you apprehend imperfectly;  
Your vision is commensurate with earth;  
Your understanding takes no cognizance beyond  
The finite and the things of finite worth.

Your God is at the helm! and He controls  
The circumstances that so hedge you round;  
You fail to trust the Wisdom, Love and Power  
That made the worlds and holds them in their bound.

He knows you perfectly! your every need  
He will supply with sure fidelity;  
But He is King, and rules within His realm  
Nor will He yield His sceptre unto thee.

And this is love, because He could not leave  
Thine erring judgment to its own device,  
For thou wouldst choose the things that come between  
Thy soul and Christ's most costly sacrifice!

The Wisdom that created knows full well  
How to commingle perfectly life's draught,  
And gives us all the sweet our souls can bear;  
Its bitterest drops our Lord Himself hath quaffed. —Selected.

## GOD, THE OBJECT OF THANKSGIVING

By J. S. Shoemaker.

For the Gospel Herald.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name, For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. —Psa. 118:1, 5.

God, to whom belongeth all praise, is infinitely loving, gracious, and good.

The gratitude which constrains us to give thanks should be spontaneous, sincere, and constant.

The blessings to be thankful for are as numberless as the sands of the sea shore, and incomprehensibly great.

Our hearts should at all times overflow with adoration and praise, because of God's infinite love and mercy manifested in abundantly supplying all our physical and spiritual needs. We should be constrained to say with David: "I will bless the Lord at all times: his praise shall continually be in my mouth."

We should greatly appreciate the privilege we have of coming into His presence daily with the sacrifice of praise, and great should be our appreciation for the privilege of living in a country where the chief executive of the nation issues the proclamation to set apart a certain day for the purpose of offering thanksgiving and praise to the Giver of all good, and Dispenser of every blessing.

On this particular day we should not fail to "enter his gates with thanksgiving, and into his courts with praise."

The "heavens declare his glory," why should not we? "The firmament sheweth his handiwork," how can His children refrain from showing forth His praise?

All nature abounds with praise. The sun with its warm rays, the



moon with its silvery light, the stars with their beauty, all speak forth His praise. The earth with its treasures gives positive expression of His goodness. The beasts of the field, the fish in the sea, the fowls of the air, and all creeping things, make clear to us God's mercy. The seasons as they come and go, bringing to us the balmy breezes of spring-time, the bountiful harvest of summer, the fruitful days of autumn, and the snow-covered landscape in winter, all remind us of God's loving kindness toward us.

Our hearts should at all times overflow with gratitude for the abundant blessings bestowed upon us, and the perpetuity of His mercies.

As we enter His courts on **Thanksgiving Day** may we give Him thanks and praise for all temporal blessings, such as sunshine and rain, summer and winter, heat and frost, fair weather and foul, fruitful seasons and seasons less fruitful, for all blessings that come to us from the visible heavens, the seas, and the earth with its treasures. Above all, let us praise Him for the great blessings which come to us through His life-giving Word, which is indeed a "lamp unto our feet, and a light unto our path," and for the wonderful means of salvation through our Lord Jesus Christ, who is our Life, our Shepherd, our Priest, our King; praising Him also for the Holy Spirit who is our Guide, Teacher, and abiding Comforter.

May we all continue to praise our God who doth at all times abundantly supply all our "needs according to his riches in glory by Christ Jesus."

Freeport, Ill.

## THE THANKS-GIVING SPIRIT

By H. Frank Reist.

For the Gospel Herald.

Thanksgiving Day had its origin in the religious impulses of a small body of Christian people, who, after enduring severe hardships for the sake of religious principles, were prompted to set aside a special day for the giving of thanks for material prosperity. The spirit that gave the day birth and permeated its early observance was one deeply religious. Ever since it became a national holiday in 1864 a religious sentiment is associated with its observance, although much of the thanks-giving spirit that gave it birth is lost. The spirit of levity, feasting, and self-indulgence characterizes the day for the masses. Too few, we fear, observe the day in the true spirit, the

spirit that gives rise to expressions of gratitude and praise because of the consciousness of an utter dependence upon God for material blessings received and enjoyed. Too many it is looked upon as a holiday in which to have a "rollicking good time."

It is as natural for the child of God to be truly thankful as for water to seek its own level. There is no such thing as an unthankful child of God. Gratitude is the result of a consciousness that we are dependent upon one another for certain privileges or blessings we are now enjoying. The person who does not feel any obligations to others does not see any reason why he should be thankful. The selfish, the proud, the haughty man does not see an occasion to be grateful because he considers that what he is and has are the direct result of his own efforts only. He does not recognize the fact that he is dependent on others. How then can he give thanks? Consequently the true child of God cannot be otherwise but thankful because he has nothing in self but all in God, his only hope.

It is of striking significance that the God-fearing man is always pictured in the Bible as the THANKS-GIVING man, while the ungodly as the UNTHANKFUL man. In fact one of the characteristics descriptive of the "last days" is that of unthankfulness (II Tim. 3:2). Christ placed the unthankful in the same class as the "evil" (Luke 6:35). This distinguishing characteristic between the godly and the ungodly is very noticeable today.

From Genesis to Revelation we find this note of thanksgiving, gratitude and praise to be a dominant characteristic in the lives of patriarch, priest, prophet, and disciple—in the life of every one that stood for true righteousness. The psalmist again and again bursts forth with overflowing heart in beautiful songs of praise and gratitude for the wonderful grace and love of God experienced in his life and for the blessings in store for mankind. The apostle Paul repeatedly says, "I thank God" and admonishes the churches to give thanks. In writing to the Thessalonians he commands them to "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

Genuine gratitude will be visibly expressed; feigned gratitude also, revealing the unthankful spirit. The unthankful heart, the heart that takes daily blessings from God and fellowman without a feeling of any obligation to either may well question whether it indeed has the spirit

of Christ. The Christ-spirit is essentially the thankful spirit. In the nature of the case it cannot be otherwise. Christ Himself frequently gave thanks to His Father for blessings received. How much more reason for His follower to give thanks for the priceless riches of grace enjoyed alone through Christ!

Thanksgiving Day! What shall it mean to you? May it indeed be a day of thanks-giving and praise coming from a heart truly grateful for material blessings received as well as for spiritual favors received. While on this particular day we have in mind the temporal blessings may our lives daily show our appreciation for the wonderful bounties constantly received from God's exhaustless storehouse.

Scottdale, Pa.

## THINGS TO BE THANKFUL FOR

Sel. by Lloyd S. Kemrer.

Among the papers left by an aged servant of Christ, who, though she possessed comparatively little of this world's goods, lived a happy and useful life and entered into her rest in the eighty-first year of her age, there was found, in her own handwriting a single sheet of paper headed, "Things to be thankful for," and under this the following items: "I thank the Lord for life; for the measure of health I enjoy. I thank Him that I am in possession of my reason. I thank Him for my sight. I thank Him for my hearing. I thank Him for exemption from bodily pain. I thank Him for my home. I thank Him for the grace given to my children. I thank Him for their affection and care for me. I thank Him that I have no fear of ever coming to want. I thank Him that I have not only means to suitably clothe my body but a sufficient surplus to be enabled to experience the feeling occasionally that 'It is more blessed to give than to receive' (Acts 20:35). I thank Him for the many spiritual blessings I enjoy. I thank Him for the desire I have to carry out the Golden Rule (Matt. 7:12). I thank Him for the promise that they which do hunger and thirst after righteousness 'shall be filled.' I thank Him for the hope of heaven through Jesus Christ."

Some years ago a visitor told of a visit to the famous Calumet and Helca mine, in northern Michigan. It was a little before 5 o'clock in the afternoon. "Stand here and listen," said his friend. There was silence for a moment, and then coming from the earth beneath their feet, faint



sounds were heard. They grew stronger and more distinct as they waited, seeming like the weird melodies played by the wind on telegraph wires. Nearer and nearer they came, mingled with the creaking of machinery, and resolving themselves at last into the familiar notes of "Nearer, My God, to Thee." In a moment the cage reached the top of the shaft, and the day shift of Welsh miners, who had been singing their way up from a depth of hundreds of feet, stepped out, and baring their heads, joined in, "Praise God from Whom all Blessings Flow," and then quietly turned homeward.

Every day should be a thanksgiving day, but it is well to have one in each year set apart as a special Thanksgiving Day. It is a day for every one. All can take part in the praise of the day. Of course, there will always be some who will say that they have nothing to be thankful for. But they are mistaken. They need to learn from the negro lad whose father was dead, whose mother was dying, who would soon be alone in an abandoned home on the edge of a southern swamp. "We got to search backwards to find blessing's sometimes," he said to the writer. "I found two blessing's. We ain't none of us took small-pox, and it's goin' de rounds, dat's one blessing; and Buddy's measles didn't turn out to be blin' measles, dat's two blessing's." Lancaster, Pa.

### WERE THE LEVITES INCLUDED?

It appears to be the common impression that among the able-bodied men of Israel who left Egypt there were but two (Caleb and Joshua) who entered the promised land. Of the 601,730 men mentioned the sons of Levi are not included. (Read Num. 26). The following was sent us by Bro. R. J. Heatwole who thought that possibly the readers of the Gospel Herald might be interested in the brief discussion of the question. It was published in the "Herald of Truth," May, 1879.—Editor.

"Can it be shown by the Bible that Eleazar, Aaron's son, was not among the 600,000 men that left Egypt for Canaan, and that he did not enter the promised land?"

Answer.—Eleazar was among the number that left Egypt for Canaan (see Ex. 6:23, 25); and he did also enter the land of Canaan, and was one of the men appointed by the Lord to help divide the land among the children of Israel (Num. 34:17); and he died there. (Josh. 24:33).

The tribe of Levi was not included among the 600,000 that were to die in the wilderness, consequently many of that tribe may have entered the land of Canaan. Read Num. 3:46, 47; 26:63-65. J. M. Christophel.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### WAITING FOR THE LIGHT

Are they waiting in the darkness  
For the coming of the Light?  
Growing old, and weak and weary,  
Drawing near the grave's dark night?

When the falt'ring, feeble footsteps  
Linger by the silent tomb,  
Does there come a voice of triumph  
From the deep'ning depth of gloom?

When the staff that now supports him  
Falls beside the lonely bed,  
Is there hope, and life and blessing  
For the fallen, heathen dead?

Blessed Lord, send forth Thy workers,  
Let Thy children not delay;  
Breathe, oh breathe, Thy love, undying,  
Into sinful hearts today!

Yea, dear Lord, while souls are dying,  
Lost, for lack of love to Thee,  
Consecrate us, fill and send us  
With Thy message full and free.

Take our hearts, O blessed Savior,  
Take our lives, our wills, our all,  
Sweet shall be our humble service,  
Gladly we obey Thy call.

—Sel. from Missionary Visitor.

### A BIT OF GOSSIP

#### II

By Lina Z. Ressler.

For the Gospel Herald.

The experiences of Christian workers are certainly varied. No two missionaries could tell the same experiences, and yet how glad we are to hear from them. Some time ago I wrote to a worker in the mission at Youngstown, Ohio, to ask some questions in regard to her work. She had never said much about it, but I knew that she was engaged in caring for the children of working mothers during the day, while the mothers were earning a livelihood. Sister Fanny is much interested in her work, as well she may be. She can reach a class of people through the little ones, who might not be reached by any other agency.

She has the opportunity, too, of influencing little lives for Jesus, that many of us might covet. "I must do my washings in the evening and dry the clothes during the night, so as to have wherewith to work the next morning." This bit of information is given in a very matter-of-fact way. Some of us would think it rather hard lines if we were obliged to work in this way.

What a privilege we sisters should regard the work of making and supplying the clothing to help out in

work like this! I like the practical usefulness of sisters' sewing circles. There is monotony and hard work connected with it sometimes, but I believe the work abundantly pays if faithfully carried on.

Sister Fanny has from one to a dozen children each day, and I am so glad she is engaged in this work. I should like to have her tell the life stories of some of her friends. Perhaps some of the lives are not very good. Likely all of those who are in need have some faults. Does this excuse us from helping them? How about those to whom the Master was sent? Who is there among us able to draw distinctions as to who is and who is not worthy of aid?

May we be faithful in caring for His little ones.

Scottdale, Pa.

### THE MACEDONIAN CALL

A Field that is "White and ready to Harvest, and the Laborers are Few"

By Pearl M. Garber.

For the Gospel Herald.

Near Sault Ste. Marie, Ontario, Canada, a brother was asked by an outsider, "Why not have a Sunday day school?" That field is surely white and there is no Mennonite Church there.

A widowed sister and her brother live there without even the privilege of their church. Can not a mission or a Mennonite Church be founded there? Who will "come over . . . and help us?" This is written for your prayerful consideration, by your sister.

Fairview, Mich.

### SUPERSTITIOUS WITCHCRAFT

By L. B. Haigh.

For the Gospel Herald.

A belief in evil spirits and witches seems to prevail quite generally throughout Africa. In some parts of the continent where the influence of Christianity has been felt for many years such superstitious customs and beliefs are on the decline. The confidence of the people in witch doctors has been shaken and we find them reaching out for something better. In the interior of Central Africa where missions have not been, witchcraft is found with all its cruelties. Their conception of evil spirits or a great spirit which dwells somehow and somewhere is very vague. How we who are laboring here long to see the day when these



poor people shall have a knowledge of the Holy Spirit, the Comforter of all mankind.

During the month of November a poor old woman, who had hardly strength enough to walk, came to the mission at Luebo. She asked that she be given a letter to the government asking for the prosecution of some people of her village who had almost killed her. After reasoning with her for some time she was persuaded to remain at the mission and receive medical attention. The poor woman was certainly in a pitiful condition and suffering intensely. Any one but a native in Africa would have died in a similar condition. We who were present had never seen anything to compare with this case. The bones and cords of the lower left arm were visible, and the hand seemed about ready to fall off at the wrist joint. The arm was simply sloughing away, and when it was dressed maggots were micked out of the flesh. The arm of course had been in this condition a number of days without any medical attention. This arm was in such bad condition that it was thought best to amputate it, although there was no doctor for within several hundred miles distance. Two or three hours were spent in making the necessary arrangements and we amputated the arm. She stood the operation well and seemed to be getting along nicely, but later the strain on her worn out system was too much and she died about one month later.

Now just a few words as to the cause of this poor woman's suffering. The people of her village believed her to be a witch and to be possessed with evil spirits. According to the native mind there is only one way to prove this, that was to tie her hands behind her body and pour hot water upon them. If she is seriously burned during the operation and dies, she is guilty. If the burns heal readily and the person gets better, she is innocent. This is what this woman passed through and after she was released she had no one to dress her burns and they became septic, ulcers formed, and sloughing away of the flesh was the outcome.

This is the story and experience of a poor, superstitious heathen woman who was deprived of the benefits of a Christian land. She came a long journey, from a distant village where the Gospel light had not penetrated. During her last days she was too dull and stupid to comprehend spiritual things. It is heart-rending when we think of her past life, her last days, and how she passed out of this world as she had lived. It no doubt was a case of "what-

soever a man soweth that shall he also reap." It is said that this woman had been a witch doctor, the only doctor that millions of these people knew anything of. She had claimed to have power from the great spirit, to cast out evil spirits, which according to the native mind causes sickness, suffering and oftentimes death. She had no doubt received liberal compensation for her services, that of driving the evil spirits away. Possibly she had gone too far with her tactics and was accused of being a witch. She must now suffer as she had helped make others suffer. I believe that for that cruel act, Jesus could say, "Father, forgive them for they know not what they do." Oh, could we but hear the Master say, "The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Djoku Punda, Kasai, C. I. M.,  
Africa.

#### A Boy Preacher in Africa

The marvelous possibilities of Christian work in Africa are just beginning to be appreciated by the Church of God. Dr. William Morrison, of the Southern Presbyterian Church, tells of a community in Africa where he found a chapel erected by the natives, with a boy twelve years old as their teacher and minister. This boy had attended a Christian mission school for a brief time, and on being taken to his home by his parents, began to teach his little companions how to read by writing in the sand. The men of the village gathered around, and stated that they could not allow the boys to learn something that they did not know; so the boy became the teacher of the men. Finally they said to him: "You be our teacher and leader and we will erect a chapel for you so that you can do the work as it is done by the Christian missionaries." Thus this young boy was teaching his whole village the knowledge of the Gospel as he had learned it. There are hundreds of other villages where the people are just as anxious to know the Truth.—The Christian Observer.

#### The New Woman in China

It is certainly true that the educated women of China are making a name and a place for themselves, and are working hard to better the condition of woman as a whole. A visitor to that country today will find Chinese women as the heads of hospitals and in some cases also conducting nurses' training schools. They are principals of large government or private schools for girls, and many of them are doing excellent work. A few young women have graduated from American colleges, but the majority of principals and teachers are the products of mission or

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more" (Prov. 31:6, 7). As Solomon was a man that stood for temperance, how shall we interpret these verses?

—A. G.

One thing is sure: God through Solomon did not advise one thing in one scripture and the opposite in another scripture. Either Prov. 20:1, Prov. 23:29-35, etc., give out wrong teaching or the two verses quoted must be interpreted in harmony with them. Reading the few preceding verses, we have an insight into the kind of teaching that is here given. "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the Judgment of any of the afflicted." If wine is not for kings or princes, for whom should it be recommended? Its use is condemned in those who have any responsibility to bear, for it unfits them for duty and safety. If that is the effect of strong drink (and it is) then who should touch it? Certainly no one who wishes to be of service to fellowmen? Then for whom is it recommended? For those who are "ready to perish," who are of "heavy hearts." Whether this means its use for medical purposes, as some think Paul meant when he told Timothy to take a little wine "for thy stomach's sake, and thine often infirmities," or whether it was intended to deaden pain, as was the case where a sponge was applied to our Savior's mouth at the time of His crucifixion, it is quite clear that strong drink is here forbidden to be used as a beverage. The teaching here harmonizes with the rest of Solomon's teaching on temperance.

government schools. The very wealthy, of course, have private tutors, and some of the women most zealous in founding schools for girls have been from princely families.

The ladies in their homes are also working for reforms, and thousands signed petitions sent to England protesting against the opium trade which that country forces on China. They are forming anti-cigarette leagues and holding meetings, at which some of them preside, and speak with great intelligence and dignity.—Popular Science Monthly.



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

### GROWING OLD

Selected by S. E. Roth.

They call it going down the hill  
When we are growing old,  
And speak with mournful accents  
When our tale is nearly told;  
They sigh when talking of the past,  
The days that used to be,  
As if the future were not bright  
In immortality.

But it is not going down,  
'Tis climbing higher and higher,  
Until we almost see the mount  
To which our souls aspire;  
For if the natural eye grows dim,  
It is but dim to earth,  
While the eye of faith grows keener  
To see the Savior's worth.

For though in truth the outward man  
Must perish and decay,  
The inward man shall be renewed  
By grace from day to day;  
Those who are planted by the Lord,  
Unshaken in their root,  
Shall in their old age flourish  
And bring forth choicest fruit.

It is not years that make men old,  
The spirit may be young  
Though fully three-score years and ten  
The wheels of life have run;  
God has Himself recorded  
In His blessed Word of Truth,  
That they who wait upon the Lord  
Shall oft renew their youth.

And when the eyes now dim with tears,  
Shall open to behold the King,  
And ears now dull with coming age  
Shall hear the harps of heaven ring,  
And on the head now hoary  
Shall be placed a crown of gold,  
Then shall we know the lasting joy  
Of never growing old.

### THANKSGIVING

By Lina Z. Ressler.

For the Gospel Herald.

"Thanksgiving."

What a pity that this word has lost so much of its original meaning on account of its usage for years. True, thanks and thankfulness are what they have always been, but the day set apart for national thanksgiving has certainly lost much of its strength during the life of our nation.

There is a pleasing ring to the name of the day and it is perfectly natural that the little ones should ask for its meaning and should want

to hear the Thanksgiving story. Has the abundance of our blessings hardened our hearts or made us less receptive to the Father's lessons?

I like to remember the first day publicly set apart for the giving of thanks. This, in connection with the festival as we now hold it. True, God's people in all times have been exhorted to give thanks and have had their times of thanksgiving. Thanksgiving Day as we now have it, however, has a most interesting bit of story connected with it. I like to think it over. I like to hear it again and again, with all the little settings of real pioneer life that come with it.

Those must have been severe times in the early days of our country, when the early settlers, far from their accustomed places of abode, in a new country, with new environments, and new dangers. They were trying to get accustomed to the place and ways of living, but there were many hardships and many of the people sickened and died. The severe winters of the New England states could not be the joy to them that they are to us, for they had few and poor houses, no railroads or other modern conveniences of travel, and but very little provision in cellar and storehouse for the long cold winter that was coming. They knew our God, however, and to Him they decided to flee for help in the trying time. A day of public fasting and prayer was appointed. They had done what they could. Their resources seemed almost exhausted, for it was hard to get food. Shell-fish, acorns, and ground nuts, which formed a large part of their sustenance, were hard to get.

The day of public fasting and prayer was appointed, but like similar instances in the past, was not held. Instead, the day before the appointed day, a new ship-load of provisions arrived from their homeland and the day of fasting and prayer was turned into a day of thanksgiving and rejoicing.

Just another instance of our Father's care. Has He ever failed any one who trusted Him? Isn't it most wonderful that we should ever get into places where we should tremble and doubt and fear? How about the times in our lives that threaten to be so dark and gloomy and hard? There might sometimes be need for a day of fasting and prayer. Perhaps it would help us to be grateful if our own resources were more often brought to an end. Then the Father could manifest His power and His goodness, and we might, perhaps, be more thankful.

"Thanksgiving?" I am so glad our

government feels the need of it. I am glad it is a day of home-comings and rejoicings all over this broad, beautiful land of ours. I am glad it comes to you, my reader, and to me. To every one of us. Did you think the reason for the day had missed you? Does life look gloomy and hard? Do the blessings seem to miss you and always find some one else? Just take a little time and think it over, and look at the things that come to you that are far better and brighter than you deserve, and see if you cannot count a whole list of things in your favor.

Our Father is good. Let us, then, give thanks. Prepare the turkey, if you have it, and let the little ones join in the preparations for a good, big dinner: If you cannot roast a turkey, roast potatoes or squash or something. Just a simple, wholesome meal, with a bit of extra flavor and joy and call it your Thanksgiving dinner. Let it mean thanksgiving, too, to your own heart and to those about you, and see if your life is not made a little nobler and richer and better for this recognition of the Father's goodness.

Scottdale, Pa.

### A COMPARISON

Sel. by M. C. M.

In a barrel of beer there is 91 per cent of water, 4 per cent of alcohol, 1 per cent of drugs and chemicals and 4 per cent of food. In a barrel of flour there is 88 per cent of food and 12 per cent of water. The former costs \$25 a barrel, the latter \$6.50 a barrel. Yes, there is food in alcohol, but isn't a man foolish to make a slop-bucket of his stomach in order to get a little food, and at the same time have the little he gets poisoned with alcohol and drugs? In a 5 cent loaf of bread the eater will get more than 4 cents' worth of food, and in a 5 cent glass of beer the drinker will get one-fifth of a cent in food. He had better go to the bakery and buy a doughnut, then go to the well and get some water, and he would have as much food with one twenty-fifth of the cost, less the poison, less the appetite for strong drink.

My brethren, let us not forget the great doctrine of the atonement. If you deny that doctrine, you might as well consign the whole Bible to the flames.—J. S. Shoemaker.

Those who try to carry the world on one shoulder and the church on the other, have a hard, hard job of it, and usually suffer the ridicule of the world. People respect those who have the courage of their conviction.—J. S. S.



## Sunday School

For the Gospel Herald.

Lesson for Dec. 7, 1913.—Josh. 6:8-11, 14-20

### THE FALL OF JERICHO

**Golden Text.**—All things are possible to him that believeth.—Mark 9. 23.

**Introductory.**—The hosts of Israel had crossed the River Jordan in triumph. It was not a triumph of man over man, but a manifestation of the power of God to care for His own and to remove all obstacles in their way. Moreover, the crossing of the Jordan had all the effects of a personal triumph, for Israel now felt confident that the Lord would be with them and that the long deferred fulfillment of the promise to give them the land was now to be a happy reality. The inhabitants of the land, perceiving the miraculous crossing of the Jordan, were filled with fear; for if the God of Israel can do something so mighty as the dividing of the waters, what is there that He can not do for them. The passover is now a thing of the past, and the armies of Israel are now in readiness to begin the active work of the conquest. Ahead of them lay the great city of Jericho, which was now to be the point of attack.

**The March to Jericho.**—All is ready. "Forward, march!" is the command. It is not, however, to be a bloody fray between two opposing forces fighting on an equal footing, for the Lord of hosts is on the side of Israel, while the men of Jericho acknowledged no gods but idols. Like the crossing of the Jordan and many other things that were accomplished before this, it was the work of the Lord, not the strength and ingenuity of man, that accomplished the feat. There were the armed men that went before, the seven priests that blew the trumpets, the ark of the covenant following after. The whole procession resembled the triumphant march of an army already victorious, rather than that of an army grimly set for a death conflict.

**The Siege.**—It is interesting to note the manner in which the hosts of God went about the work of taking the city. It was the attack of faith, not of arms. "The ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp." Once each day they marched around the city, noiselessly, peacefully, for six days. "Foolish," says the man of the world, "they will never ac-

complish anything that way." But it was the Lord who directed the course of His people. It was to be a conquest of faith, not of brute force. The seventh day they marched around the city seven times. That was all there was to the siege. Well may we say with Moses on another occasion, "Stand still, and see the salvation of the Lord."

**The Fall.**—We noticed that they went round about the city noiselessly. This was repeated the first six days, and the first six rounds the seventh day. We look at the walls at the close of this twelfth round, and we see no impress on the city—the walls are as solid and impregnable as they ever were. Surely this method must end in failure! But the Lord of hosts was there, and the people were soon to have another lesson of faith. The seventh round the priests blew the trumpets and Joshua said, "Shout; for the Lord hath given you the city." It was at first the shout of faith, but soon the shout of victory. The mighty walls trembled and tumbled, the city was in the hands of the Israelites. The Lord had won a mighty victory, and the children of Israel had but to enter the city and gather up the fruits of the triumph. "By faith the walls of Jericho fell down, after being compassed about seven days."

**Rahab Spared.**—Now here comes another beautiful story showing the power and blessedness of faith. When the spies had been in the promised land a short time before, Rahab had befriended them. In this she took her own life into her hands, apparently, for she defied her own people and sheltered the spies who were looked upon as the enemies of her country. But she had the faith to believe that the Lord of hosts was with the spies, and that they who stood with them should be safe. Her faith was not misplaced. Joshua gave special instructions that both she and her house should live. So while the City was destroyed this woman of faith (though her previous record was not commendable) was kept perfectly safe, and she afterwards had an honored part in the history of her adopted people. In the blood of Jesus Christ there is a safety which not only means a cleansing from the foulest sins, but also a protection in the severest of conflicts.

**The Treasures Consecrated.**—To God belonged the honors of victory. To God were consecrated the treasures conquered in battle. Joshua gave special instructions that all the treasures—silver, gold, brass, iron—should come into the treasury of the

## Our Young People

THE STRENGTH OF A PURE LIFE—  
JOSEPH.—Gen. 39

Topic for December 14

MOTTO

"Keep thyself pure."

OUTLINE OF TOPIC

### I. The Features in a Pure Life

1. Purity of conscience.—I Tim. 3:9.
2. Purity of mind.—II Pet. 3:1; Phil. 4:6, 7.
3. Purity of speech.—Matt. 12:33-37.
4. Purity of conduct.—I Pet. 1:14-16.

### II. The Strength.

1. God is with the pure.—Matt. 5:8; Psa. 15:1, 2.
2. Their spiritual vision is clear.—II Cor. 3:18; 4:6.
3. Their life is free from entanglements that weaken.—II Tim. 2:4; I Tim. 6:9-12.
4. They stand for truth and right when it is unpopular.—Heb. 13:12, 13; I Jno. 16:33.
5. They overcome the power of evil.—I Jno. 5:4.

JOSEPH

Gen. 39

- V. 2. "The Lord was with Joseph."**—In spite of the afflictions laid upon Joseph he was not making a failure for he had the favor of God.
- V. 3. "His master saw that the Lord was with him."**—When a man is true to God his light will shine. His influence is felt. Joseph was trusted.
- V. 6. "He left all he had in Joseph's hand."**—Joseph's integrity made him fit to bear responsibility.
- V. 9. "How then can I do this great wickedness and sin against God?"**—A pure man reckons sin as something that is impossible for him, because he allows God's laws to stand between him and sin.
- V. 12. "Fled, and got him out."**—There is a time to flee away from temptation and get into a place of safety.

### SUGGESTIVE ASSIGNMENTS

#### For Children.—

1. Text word, **Pure**.
2. Talk—Keeping Clean.

#### For Young People.—

1. The Weakening Effect of Impurity.
  - a. In Thoughts.
  - b. In Words.
  - c. In Deeds.
2. The Advantages Purity Gives to Those Who Live It.
3. Joseph's Life, and the Secret of Its Power.

#### For Older People.—

1. Promoting the Cause of Purity.
2. Personal Responsibility for Strength of Character in Our Self and Others.

Lord. In our present conflicts for the Lord, let the same resolve be made, the same rule be followed. To God be all honor and praise: to Him be all glory. Let us be content to be His faithful soldiers, satisfied with our portion of the promised land.—K.



# Gospel Herald

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MENNONITE PUBLISHING HOUSE,  
Scottsdale, Pa.

THURSDAY, NOV. 27, 1913

## Field Notes

A series of meetings was commenced at Hesston, Kans., on Saturday evening, Nov. 15, with Bro. P. J. Shenk of Oronogo, Mo., in charge.—M.

**A Correction.**—In the death notice of Sadie Elizabeth Cender, published in the Nov. 13 number of the Gospel Herald, the mistake was made in calling her "Katie."

**On Wednesday, Nov. 19,** Sister Alice Hershberger of Garden City, Mo., joined the working force at the Mennonite Gospel Mission, Kansas City, Kans., as a regular worker.—M

**Arrangements** are being made for a Bible conference at the Sycamore Grove Church near Garden City, Mo., to be held during the coming holiday week, with the brethren, Abner G. and Sanford C. Yoder, as instructors.—M.

**An interesting letter** from Bro. and Sister S. H. Martin, enroute for India, dated Gibraltar, Nov. 6, tells of pleasant sailing and interesting sights and expresses hope and cheer over prospective work in India. The Lord bless them along the way.

**Bro. N. Z. Yoder** and wife of Fairview, Mich., paid us a pleasant visit one day last week. They are on an extensive visit among congregations in Pennsylvania, Maryland, and Virginia. They left here Thursday noon for Mattawana, Pa. The Lord bless them on their journey.

**Bro. S. C. Miller** of Chicago, Ill., an elder in the Church of the Brethren, was in Scottsdale, Pa., a few days last week in the interests of the Reference Passage Bible, which book has quite an extensive circulation. He left here on Tuesday for Huntingdon, Pa., where he has a daughter attending Juniata College.

**We are in receipt** of a carefully prepared program of a Bible conference to be held near Allensville, Pa., Dec. 11-14, with Brethren John H. Mosemann and E. B. Stoltzfus as instructors. We are impressed with the more than usual number of important subjects listed for discussion. The Lord add His blessings.

**Bro. C. N. Amstutz** of Apple Creek, Ohio, was ordained to the office of bishop in the Sonnenburg congregation on Sunday, Nov. 16, Bishop Jacob Nussbaum officiating. May the Lord abundantly bless our dear brother in his responsible calling and allot unto him many years of effective service in the Master's kingdom.

**Arrangements** have been made by the congregation at White Cloud, Mich., for a Bible conference during the coming Christmas holidays, with Bro. John Blosser of Rawson, Ohio, as instructor. Evangelistic meetings are to follow. This is a most profitable way to spend Christmas week, and we are glad that so many of our congregations are aiming to spend the week in this way.

**The brethren,** A. W. Geigley and Walter Yoder of Goshen, Ind., who are now extending a helping hand to the Church in Canada, expect to remain in that field for some time to come. Their address during the next few months will be as follows:

Until Dec. 14, Hespeler, Ont.

Dec. 14 to Jan. 14, Topeka, Ind.

Jan. 14 to Feb. 1, Grabill, Ind.

Forepart of Feb., Youngstown, O.

**Bro. Allgyer in Toronto Hospital.**—Bro. J. I. Byler of the Toronto Mission sends us word stating that Bro. S. E. Allgyer of West Liberty, Ohio, has undergone a successful operation for acute appendicitis, being operated on Monday evening, Nov. 17, in Wellesley Hospital, Toronto. When last heard from Bro. Allgyer was out of danger, doing nicely. All his appointments for work during the early winter months will necessarily have to be canceled. We are glad for the favorable outcome of the operation, and pray for our brother's speedy recovery.

**Ordination at Franconia.**—As announced in the correspondence item from Lansdale, Pa., Bro. Abram Clemmer was ordained to the bishopric at Franconia, Pa., Nov. 20. May God add His blessings, and use our dear brother in bringing many souls into the fold of their Redeemer.

**A program** of the twenty-fifth quarterly mission meeting of the congregations in Logan and Champlain counties, Ohio, to be held at the South Union Church near West Liberty, Ohio, Nov. 29, is before us. Among those whose names appear on the program is Bro. M. C. Lehman, missionary on furlough from India.

**Bro. Levi Sauder,** superintendent of the Children's Home, Millersville, Pa., sends us the following: "The messenger of death visited the Home and took John W. Roads, the crippled boy eleven years of age, from our midst. Funeral services here Saturday, Nov. 22, at 10 A. M., and at 2 P. M. at Cedar Grove Church near Blue Ball, Pa. He suffered one week with pleuro-pneumonia. He was with us two and one-half years and had won the respect of the community. His departure has drawn our family closer to the Master."

## Correspondence

Wolftrap, Va.

Dear Readers:—We have had with us Bro. Daniel Gish of Lancaster, Pa., holding Bible meetings in day time and preaching at night. We have enjoyed it all very much. Bro. Gish tried to impress upon us our personal responsibility to God and the great importance of purity. He came Nov. 8 and left Nov. 14, closing his meeting with a temperance sermon which we highly appreciate. We were sorry to give him up so soon.

We are sorry to state that Bro. M. L. Plank's are leaving us on account of Sister Plank's health. They are going back to their former home, at West Liberty, Ohio.

Pray for the work at this place.  
Lydia Harman.

Low Point, Ill.

Dear Herald Readers, Greeting:—We were favored with visits from ministering brethren on their way home from General Conference. On Sunday, Nov. 2, Bro. I. W. Royer preached to the Roanoke congregation, both morning and evening. The same day Bro. D. D. Miller filled the pulpit at Harmony in the morning,



and at Metamora in the evening.

The Roanoke Sunday school was re-organized Oct. 26, resulting in the election of J. J. Smith as Superintendent and Ezra Yordy assistant. Nov. 16, at Harmony, the following officers were elected: S. E. Smith, superintendent, E. H. Oyer, assistant. Lydia Oyer.

#### Milford, Nebr.

Greeting in the Master's Name:—May He bless all champions of His cause as richly as He has blessed us at this place with things both spiritual and temporal.

On Sunday, Nov. 16, communion services were held here, 234 taking part in commemorating the suffering and death of our dear Savior Jesus Christ. Interest is good in both church and Sunday school and we believe much good is being accomplished by our Y. P. B. M. May God continually bless us. Cor.

#### Markham, Ont.

Bro. S. E. Allgyer, who came to Markham Nov. 13 to labor at the Cedar Grove and the Wideman churches, preached only two sermons at Cedar Grove. On the 15th he was suddenly stricken with acute appendicitis. On Monday, Nov. 17, he was taken to the Wellesly Hospital, Toronto, where he went through an operation, which proved a successful one, and he came out nicely. I saw him about 20 hours afterwards, and he was comfortable and in good condition. It is no small trial through which the brother and his family are passing, and the churches are sustaining a loss. The meetings and Bible conferences were canceled at one place and postponed at the other. An interest in the prayers of the Herald family will be much appreciated. Those desiring to write him will address him at Toronto, Canada, care of Wellesly Hospital.

L. J. Burkholder.

#### La Junta, Colo.

(Holbrook congregation.)

Greetings in the worthy Name of Jesus:—According to promise I have made out a report of all donations to my knowledge received for the rebuilding of the Holbrook Church. We thank all who have so kindly helped us and may our heavenly Father reward. We have had our council meeting and the Lord willing will hold our communion next Sunday. There are two applicants who will be received at that time. Others have also said they want to live for Jesus. Our desire is that here in this newly dedicated

Church many may find their Savior. Following are the donations received for our new church building:

D. S. Weaver, \$200; J. R. Ebersole, \$100; J. D. Kiser, \$100; A. F. Burkholder, \$100; F. A. Neuschwanger, \$100; C. T. Kauffman, \$100; W. M. Headrick, \$100; J. M. Nunemaker, \$100; E. N. Nunemaker, \$100; A. M. Leatherman, \$50; John Thut, \$50; Amos Rhodes, \$50; Erva Yoder, \$50; Adam Plank, \$30; Henry Smith, \$30; Joe and John Shenk, \$45; Geo. Ross, \$25; A. S. Brunk, \$25; Henry Neunchawanger, \$25; Katie Kulp, \$10; Sarah Hartzler, \$5; F. M. Shank, \$5; Jacob Flisher, \$5; Sister Bennette, \$1; Edwin Ebersole, \$25; Isaac Miller, \$20; A. M. Eshleman, \$5; Lizzie M. Wenger, \$5; Amos Miller, \$1; Annie Good, \$2; Sister Burkholder, \$1; Isaac Rohrer, \$5; John Hershey, \$20; Business men of La Junta and Cherau, \$373.20; Elkhart Cong., Ind., \$100; Pennsylvania Cong., Kans., \$124; Harper Cong., Kans., \$29; Rose-land Cong., Nebr., \$52; Peabody Cong., Kans., \$13; Canton Cong., Kans., \$54; Hesston Academy, Kans., \$18; Windom Cong., Kans., \$31; Bethel Cong., Mo., \$14. Total, \$2,298.20.

Our Sunday school has been re-organized with A. F. Burkholder superintendent, and C. T. Kauffman and F. A. Neuenschwanger assistants.

We are not able to give the exact cost of the new building because there are a few bills yet unpaid and some have not paid in all their subscriptions yet. But as near as we can tell the cost will not exceed the donations. There may be a small balance.

In His service,  
A. F. Burkholder.

#### Benzonia, Mich.

Dear Herald Readers, Greeting:—We feel to praise God for His protecting care over us.

On Oct. 21 Bro. Joshua B. Zook of Belleville, Pa., came into our midst and preached four very impressive sermons which we appreciated very much. May the Lord bless the brother that he may be used as an instrument to strengthen the churches wherever he goes.

We are looking forward with pleasure to the time when Bro. Jacob K. Bixler of Wakarusa, Ind., will be with us to hold communion. We extend a hearty welcome to brethren who have an opportunity of passing this way.

Nannie H. Yoder.

Nov. 17, 1913.

#### Parnell, Iowa

(West Union congregation.)

To the Herald Readers, Greeting:—On Nov. 16 Bro. Perry Blosser of South English came into our midst and preached for us from the text: "For Demas hath forsaken me; hav-

ing loved this present world" (II Tim. 4:10).

On the evening of the same day Bro. Sanford C. Yoder of the East Union congregation preached for us from the text, "What meanest thou, O sleeper" (Jon. 1:6). We were glad for these discourses.

Since the General Conference we have fine weather and good roads to date of this writing. We feel to praise God for His blessings to all mankind.

In His name,  
D. B. King.

Nov. 18, 1913.

#### Spring City, Pa.

(Vincent congregation.)

Greetings to all in Jesus' Name:—On Sunday, Nov. 16, we were blessed with the visit of seven brethren and their wives from Canada. There were of the brethren two bishops accompanied by three deacons. Bro. Jonas Snider of Waterloo, Ont., preached in our regular service from Jas. 5:16. Bro. Manasseh Hallman of Petersburg, Ont., followed with a sermon from Josh. 2:21. The brethren remained with us for the evening and Bro. Hallman preached another sermon from Rom. 8:14 and Bro. Snider followed by commenting on that chapter. We are thankful to them for their visit and wish them God-speed as they go forth laboring in His vineyard.

Within the district of Franconia Conference there is at present a series of meetings being conducted in a community where it is much needed. Our prayer is that before too many of our young people wander away into other paths, we might have many more such inspiring meetings.

Paul M. Sheeler.

Nov. 18, 1913.

#### Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—"Give unto the Lord the glory due unto his name: bring an offering, and come into his courts."

Since my last writing the following brethren preached at this place: Oct. 5, Banks Winey; Oct. 12, Benjamin Wenger; Oct. 19, Noah H. Mack; Oct. 26, Hiram Kauffman; Nov. 2, John B. Bucher; Nov. 9, Benjamin Wenger; Nov. 16, Banks Winey. Oh that we may heed the admonitions and warnings given to us by the faithful ministers of the Gospel.

We expect to have communion services in the forenoon, Dec. 7. Preparatory services on Saturday evening, Dec. 6. May we be pre-



## Miscellaneous

### HOW PRECIOUS THE PROMISES

By Rufus Buzzard.

For the Gospel Herald.

Oh, the exceeding precious promises of  
Jesus!  
Into so many hearts they come to cheer  
and bless.  
Leaving the faithful pilgrims, as they  
journey homeward,  
Rest in the blessed hope of His prom-  
ises.

Oh, the exceeding precious promises of  
Jesus!  
Telling, of mansions in the skies He  
doth prepare;  
Of His ascent to send to earth the Holy  
Spirit,  
That He may comfort, guide, and man's  
burdens bear.

Oh, the exceeding precious promises of  
Jesus!  
Willing to heal the broken hearts and  
bind their wounds,  
Being a Father unto all His faithful chil-  
dren  
As they march forward to the saints'  
higher ground.

Oh, the exceeding precious promises of  
Jesus!  
Never His promises have changed or  
words can fail  
He gives to us the things that now, in  
faith we ask Him,  
If we in prayer and supplication pre-  
vail.

Great are the precious words of Jesus,  
often promised  
With sore afflictions, that our finite  
minds despise;  
Seeming like barriers in our pathway on  
to glory—  
Though they be blessings sent to us in  
disguise.

Chorus:—  
How precious the promises!  
How precious the promises!  
The exceeding great and precious prom-  
ises  
How precious the promises!  
How precious the promises!  
That bring to me a joy unspeakable,  
Glory to His name.

La Junta, Colo.

### THE VALUE OF A SUNDAY SCHOOL LIBRARY

By Emma Beachy.

For the Gospel Herald.

We can truly say as did Paul to the Corinthians, "We have not come with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and him crucified, and I was with you in weakness, and in fear, and in much trembling. In considering the value of a Sunday school library we did not do as the unconverted man generally does when asked to be a Christian. He will as

pared to partake of the emblems of the broken body and shed blood of our Lord and Redeemer.

We also desire an interest in the prayers of God's children in behalf of the series of meetings to be held here ere long.

Minnie E. Schload.

Nov. 19, 1913.

#### Manheim, Pa.

Greetings of love in Jesus' Name, from those of like precious faith at this place:—Our Father is still supplying all our needs, "according to his riches in glory by Christ Jesus," so we have great reasons to be thankful to Him at all times if we but stop to count our blessings.

Times come in our lives, when things look dark and dreary, but we have no need to fear if we cling to the promises of God, who has promised never to leave nor forsake us.

In the afternoon of Oct. 26 we at this place were again privileged to partake of the sacred emblems of the shed blood and broken body of our Savior. We all missed our aged bishop, whom it pleased our all-wise Father to call to his eternal reward since our last communion. We believe, however, we can best revere his memory by endeavoring in our daily lives, to follow still more closely the principles he so faithfully tried to teach us. We believe in his death he speaks even more forcibly than in life. The day previous, we held baptismal and preparatory services, in which one precious soul was received into church membership by baptism in a stream near the church. May God help her to be a bright shining light in His service.

We are continuing our Sunday school every Sunday until Christmas at least; probably throughout the winter. We believe we can spend our Sundays in no better way than by going to the house of God and learning and teaching of Him there. May He help us to remain faithful.

Our working force at this place has again been diminished by one of our sisters having moved to Canton, Ohio. We hope, however, that our loss here will but mean a reinforcement of workers at Canton.

Pray for us at this place that, although the laborers are few, we may all band together and use the talents with which God has blessed us, and thus keep the good work going on; for in due time we shall reap (if we faint not). God has promised that even if only two or three are gathered together in His name, He will be in their midst.

Cor.

Nov. 19, 1913.

a rule point to the weakest Christian for an example of Christianity. But this is not the Christian's way of measuring. For this reason we have thought of this library as being one that has been well established.

The Sunday school is a place where we expect to find the children and when the children are there it becomes our privilege and duty to lead their minds step by step until they have come to the parting of the way, and much depends on our effort as to which way will be taken when this period has been reached. In our Sunday school we have our children's papers, which we think is one of the moulding machinery. But not all the children are interested in these precious little stories. Should we then say they are of no value. No; for there are other children who are craving for them and they read, and it becomes food for their souls. But they have not enough reading to keep them busy, and here is a chance for Satan. If we as Christians are not careful he will hand out his poisonous literature, and the mind that is craving to read will grasp it. What would be of more value right here than a good Sunday school library where the children will be urged to take the book which the parent, teacher or librarian may advise, and in so doing Satan loses this opportunity to lead astray. Some one may say we as Christians should all have a good library in our home. Some have; but oh, how many do not have. Shall we neglect those who on account of natural circumstances cannot have or the children whose parents are indifferent along these lines? We remember that there are sins of commission and also sins of omission, and one is as dangerous as the other. The homes in which the book shelves are always supplied with literature that will interest continually as the children grow into boyhood and girlhood and then into manhood and womanhood are very scarce. It would require many books and would be quite expensive. We think if possible the home would be the best center for the literature. But on account of reasons given before we think there ought to be some center in which a good supply of carefully selected literature is kept and furnished to all who can not be reached by the private library.

We have libraries in our schools, but so much of the material in them is not what one would consider as ideal material to furnish our children and young people. There seems to be no center better fitted for a good library than the church. And the Sunday school is the institution



in the church which is especially responsible for giving of information teaching, etc. For this reason we feel that a Sunday school library is an essential and if properly conducted supplies a real need. We can in this way furnish all who are members of the Sunday school with the needed help with much less expense than should we try otherwise to supply them with the same reading material, and they would feel more at home and perhaps take a greater interest in the reading if they would know it belonged to the Sunday school of which they are a member. Paul's admonition to Timothy was to "give attendance to reading, to exhortation, to doctrine." If the food is pure, we are likely to have pure thoughts. How could the long winter evening be spent that would be more upbuilding than to read books from the Sunday school library? It awakens their interest along different lines than the ordinary reading they get hold of, broadens their knowledge and consequently makes them more intelligent. A well chosen Sunday school library, interesting, inspiring, and instructive, will help to keep the boys and girls in Sunday school at a time when they begin to think they are too big to go. Young people should be interested in good reading. It will make them more useful and happier and more contented. Satan finds some mischief still for idle hands to do. "An idle mind is the devil's own workshop." We believe that if we would give the young minds more to think about we would have less trouble with some of the evils that are creeping into our churches. We who are interested in Sunday school work should ever be looking for something to lead and strengthen the minds of the children in Christian principles and the library is a great help.

Take for example the mission books placed in the library. The books are read and the child becomes interested in mission work. The seed is sown, it buds, the bud grows until it opens into a flower. The young man or woman might never have been impressed along the line of mission work had it not been for the volume of mission books in the Sunday school library. As we think, so are we. As the drop of water on the stone, allowed to drop, drop, drop, will by and by wear its way in the stone, so will the books in our Sunday school library have an influence on the young minds. As they read and study, it will become a part of them and will be an influence for good. The question is whether, like the divine Child

in the Temple, we are turning knowledge into wisdom, and whether understanding more of the mysteries of life, we are feeling more of its sacred law; and whether having left behind the priests and the scribes and the doctors and the fathers, we are about our Father's business and becoming wise to God.

## HOW TO DO PERSONAL WORK

By Phoebe Yeackley.

For the Gospel Herald.

When we speak of personal work we do not mean some great act or noble work that is being done, but we have in mind especially those little acts of kindness and deeds of love which are so essential to winning the confidence and finally the souls of those with whom we come in contact.

A personal worker is one who deals personally or privately with souls to the end that they may be saved.

Never before has the need of Christian workers been so great. The cry for more workers is heard from sad hearts on every hand.

Christ set us a beautiful example in doing personal work. Some of the most wonderful results of His life work were accomplished by His personal dealing with those around Him.

Each has a part to do in life. Mine may be a much more difficult part than yours, or vice versa; yet we are all accountable to God to do our part. God does not expect those with one talent to do what those with five talents will accomplish. We are all here for a purpose, and if we are to answer the purpose of our creation we must give our hearts to God and make a full and complete surrender.

To succeed in doing personal work we must ourselves be thoroughly converted. Jesus said to Peter, "When thou art converted, strengthen thy brethren." We must lay aside all sin and worldliness and let God lead our way, or our work will all be in vain; further, we may even be the means of leading them to destruction.

We must have a working knowledge of the Bible. In Jer. 23:29 we read, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" It is able to melt and break hearts. Then how very essential it is to know the Word of God. It is the instrument upon which we must rely in doing personal work.

We must be prayerful. Unless we

are closely connected with God (and nothing brings us closer to Him than prayer) all our efforts will be in vain. We need wisdom from above to guide us to souls whom we can help, to speak when necessary and to know when to keep silent. Therefore it is very necessary that we ask God to lead us to the right soul at the right time.

Last but not least, we must have love. Unless we have a love for lost souls our work will profit us nothing. Paul tells us in I Cor. 13 that nothing takes the place of love. If we have a love for souls who we know are on the downward way to ruin we will find opportunity to help them. When once constrained by love we will not wait for some one else to do it.

O, Christian friend, let us awake! We are saved to serve. Is not the divine opportunity sufficient call?

There are many brothers and sisters who need a word of encouragement now and then to help them along in their Christian life. Some may be discouraged and feel forsaken and shunned by everyone. It is then that the door of opportunity is open and duty calls us. We can never know unless by experience how a kind act, a word of encouragement, or even a friendly smile will brighten their life and give them renewed zeal to press on to win the prize for which they are striving.

Did we ever stop to think of the vast multitude of humanity and how many, many of these never enter the house of God? How are these souls going to be brought into the kingdom if they never hear the Word of God? Is there not opportunity for every one of us to do personal work?

Perhaps a word or two will brighten some one's life. It may bring an indifferent one to the Sabbath school. It may turn a sinner to a saint. "Do you love Jesus?" are the words that fell from the lips of a woman at the washtub, and it was the means of saving a soul.

Christ came to earth to die on Calvary that you and I might be saved. Then can we not give that which is only our reasonable service? Why should we have the desire to do some great thing in life when it is our greatest duty and privilege to speak, as we have opportunity, to one soul at a time of its greatest need? We are very apt to regard it as slow work and feel that if we cannot preach like Peter we will not exert ourselves at all. We often hear of Peter's success, but so little of Andrew; yet it was through his personal influence that Peter was led to Christ.



As we are daily walking through life, let us take heed and do the little things that come our way. "I was hungry, and ye gave me food: I was thirsty and ye gave me drink; I was sick and in prison and ye visited me." An opportunity once neglected has passed into history and can never be recalled.

What a great triumph it would be if each of us who have promised to be a servant for God would be the means of bringing one soul into His kingdom.

Let us all strive to do more effective personal work that the kingdom of God may be increased, and that perishing souls may be brought to the knowledge of truth as it is in Christ Jesus.

Milford, Nebr.

### ANANIAS AND SAPPHIRA

By D. S. Wenger.

For the Gospel Herald.

Why were they both stricken dead suddenly in such a miraculous manner? Because they acted the hypocrite, they lied and God in order to manifest His power and judgment, through the apostles meted out swift judgment. Notice the effect it had on all the people, how they feared God. I wonder how this affects the people today. They make light of it. It happened so long ago that it is almost forgotten, in fact, you hear nothing about it anymore. It was a miracle. Read it. God has not forgotten it. The same warning extends to us. Will we heed it, or will we say to the assessor or officers when they come around to lay the taxes? "We have so much property," or "so much money on interest," when we really have more? Or "we are no longer in business," but still continue in a different way to as to fool the magistrates, in order to escape a little tax. You may defraud the government, or fool the officers sent by government, but remember, you cannot fool God.

Honesty is the best policy. The law of honesty, integrity, uprightness and truthfulness is the only law that will stand the test when we shall appear before the great Judge in the final day. Ananias and Sapphira made no excuse for lying, in fact they had none. Neither can we make excuses for cheating, defrauding or lying. God will not accept them for we all know better. Oh, that we might profit by these warnings is my prayer.

Weaverland, Pa.

### WOMEN'S APPAREL

By C. C. Schrock.

For the Gospel Herald.

Formerly women were judged by the apparel they wore. Apparel signified character. What does it signify today? While the world at large and the sisters of our more popular churches are disguising themselves with apparel of our low degraded women, how can men distinguish the one from the other? Where are our nonresistant churches today? Are they not in many ways following along the same channel? In I Tim. 2:9 are these words, "In like manner also, that women adorn themselves in modest apparel," etc.; also in I Pet. 3:3-5, "Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel . . . for after this manner in the old time the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands." We well know that time is changing, but I ask, Will that also change the Word of God? Must we not admit that we have the same God who ruled at the time when Christ was here on earth and allowed Himself to be nailed to the cross to redeem us from this sin-stained world? While we admit that woman is one of God's most wonderful and loving creatures, and is remarkable for beauty, does beauty come in unbecoming apparel? The Christian will certainly say "No." It is the man of low moral calibre that will seek after the woman in unbecoming garb. Dear sisters of our beloved Church, where do you stand? What is your heart longing for? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Tuleta, Tex.

### THE RESPONSIBILITY OF THE TEACHER

By Minerva Stutzman.

For the Gospel Herald.

The responsibility of the teacher in Sunday school is greater than we often realize it to be, while a great part of the success of the Sunday school depends upon the superintendent. Yet a greater part depends upon the teacher. It is impossible for any one to keep in as close touch with the pupils as the teacher can with the pupils of his class. The real motive of the Sunday school teacher should be to teach the Word

of God. When a teacher once grasps the idea of teaching and realizes that he is dealing with precious souls, it puts a new sense of responsibility into his work and causes him to wonder if he is really doing his best. It is the teacher's duty to be present in class whenever possible. When the teacher forms a habit to be absent from his class it causes the pupils to become discouraged. A successful and willing teacher will be present in his class if possible, and will show love and kindness to his pupils. Another need that the teacher should never neglect is that of prayer. The teacher should be willing to be led and guided by the Holy Spirit, should often ask God for needed grace and strength for the great responsibility that rests upon them and should often remember their pupils in prayer.

Chappell, Nebr.

### REPORT

Of the Bible Conference Held at Mt. Zion Church near Versailles, Mo.,

Nov. 4-8

For the Gospel Herald.

Instructors, C. Z. Yoder, assisted by home ministers; Mod., A. D. Driver; Secys., John Holsopple, Maggie Driver; Chor., Ernest Swartzendruber.

Subjects presented by Bro. Yoder: **God and His Attributes, Law and Grace, The Overcoming Life, The Holy Spirit, Idolatry of Today, The Bride of Christ.**

Subjects presented by H. J. Harder: **Christ Our Example, Separation, Sanctification.** Book study was given by Amos Gingerich and others. Five instructive lessons were taken from I John.

Following are some of the points given on the topics:

God is the eternal, all wise, and everywhere present God. He is the Creator of man. He is also loving, merciful, righteous, and just.

Law was given by Moses, grace came by Christ. The law was not condemned, but grace was more glorious.

Law says, "Thou shalt." Grace says, "Whosoever will."

The overcoming life is a victorious life. The power comes from God. It is obtained through faith and obedience. The foes are internal and external. Internal are the evil thoughts that proceed from the heart, external foes are Satan and the world.

Christ was our example in love, humility, suffering and obedience. Saints shall be like Him. (I Jno. 3:1, 2). His life should be manifested in us.

The Holy Spirit is sent from the Father by Christ. The reception of Him is called a baptism, a calling, a filling, and a gift.

Separation is taught in Old Testament. It is necessary to keep pure and clean. It is also a New Testament doctrine. God wants His people to be separate. If not willing to be separated now, will have to submit at final separation.

Sanctification is a separation from evil unto God. It is a cleansing. Takes place when Christ enters the life.

Literal idolatry is the making of im-



ages. Figuratively it is of the heart. In the form of covetousness it is manifested by love of money and possessions; also of the body, manifested by feasting, adornment and worldly pleasure.

The Bride of Christ is the Church purchased by His own blood. They are like minded. The Bride is not ashamed of the Bridegroom. The Bride is waiting and looking for Him. The marriage supper will be when Christ receives the Bride.

Secretaries.

#### REPORT

Of the First Annual Sunday School Conference Held near Masontown, Pa.,  
Nov. 13, 1913

For the Gospel Herald.

Bro. Daniel Kauffman conducted the devotional after which the following officers were chosen: Mods., E. F. Hartzler, H. F. Reist; Secys., Chas. Hansaker, C. A. Graybill; Chors., Levi Mumaw, E. D. Hess; Treas., D. L. Durr. The following subjects were discussed with interest.

**How Much Can a Pupil do to Increase the Attendance of the Sunday School?** E. F. Hartzler.

**How Can the Teacher More Fully Equip Himself?** D. L. Durr.

**Preparation of the Lesson.** Clayton A. Graybill.

**Children's Half Hour.** Mattie E. Johnson.

**The Value of a Sunday School Library—How Care for It?** Levi Mumaw.

**How Secure MORE Efficient Teachers?** Minerva Johnson, Daniel Kauffman.

**The Home Department.** H. F. Reist.

**The Sunday School and Missions.** Luella Cameron, E. D. Hess.

**The Aim of the Sunday School.** E. F. Hartzler.

Following are a few of the many impressive thoughts gleaned:

I can increase the attendance one by being present.

In the Bible we find the teacher's equipment. If he goes to its Author in prayer, his life will conform to his teaching.

Our work becomes efficient only as we are successful in leading others to action.

Teaching is imparting truth, not simply entertaining. There should be a personal preparation of the teacher, a special preparation of the lesson, and the pupil, as well as the teacher, should study the lesson.

It should never be said that we have done other than our best.

A man of power is one who is moved by the power of God.

Activity isn't consistency: live as you teach.

Take the Sunday school to the people that will not attend the regular session.

Study your pupil as well as the lesson.

Good results of a library are only attained by diligent care in selecting and distributing books.

Secretaries.

We believe that the devil's printing presses are more numerous than the Lord's printing presses; and the literature wearing the religious garb and teaching wrong doctrines is the most poisonous of all.—J. S. Shoemaker.

#### KIND READERS, ATTENTION

Believing that you will enjoy a little chat about the interests of the Mennonite Publishing House, we desire to invite your attention to an item in the report of the recent meeting of the Mennonite Publication Board.

You have rejoiced with us in seeing the steady advance of the House toward the point where it will be a well equipped institution, in its own buildings, free of debt. During the five years of its existence it has gained for the Church the sum of \$26,194.82, and the net solvency of the House, May 1, 1913, was \$67,834.38. At this rate it will only be a question of time when the above mentioned point will be reached.

Up to the present the institution has been doing business in rented buildings. Because of his interest in the work Bro. Jacob S. Loucks ("Grandfather Loucks," we call him) generously erected buildings as they were needed and rented them to the Publication Board at a low rate, besides making a number of substantial donations at times when they were much needed. There are two buildings, one a two-story frame building, 30x70, and the other a brick structure, 40x70, three stories above basement.

At the last meeting of the Publication Board it was decided to purchase these buildings. This movement was started by Bro. A. D. Martin a few months previous to his death. His plan was to enlist the interest of enough people that the buildings might be deeded to the Board free of cost. The Lord called him home before the work was accomplished. But \$10,550 have already been raised, leaving the balance, \$11,450, to be raised by some other means.

Here two questions present themselves: (1) Would the purchase of these buildings interfere in any way with a change of locations in case the Board decided at some future time to select some other place as the permanent location of the House? (2) What may be done in the way of meeting this debt so that the rent bill may be stopped without starting a new interest bill?

The first question may be answered by saying that the taking over of the property would only add to the capacity of the House to undertake any further work that might be considered necessary.

In answer to the second question, the remaining \$11,000 may be raised in a short time, in the following manner:

1. A number of brethren have had it in mind to make substantial donations to the House for this purpose. If it pleases them to state how much they desire to donate, and when, this part of the question is settled.

2. Others have been thinking of writing out annuities. This would not only be an immediate benefit to the House, but would also provide an income for them during their natural life-time. Those who are interested in this proposition will please correspond with Bro. Levi Mumaw, secretary-treasurer of the House.

3. Here comes a proposition in which many more can help. There are at present about 12,500 subscribers to the Gospel Herald and Christian Monitor. If one-fourth of these will see their way clear to send in 5-year subscriptions the sum thus sent in would of itself pay the debt, and the other three-fourths of the income from the subscriptions, together with the income from the book-trade, would meet the current expenses of the House.

This is our story. Think it over. With a hearty co-operation on the part of all who can help, the work will soon be done. We expect to publish this in one issue of the Christian Monitor and three issues of the Gospel Herald, after which a financial statement will be made telling how much was contributed by each of the three methods proposed.

Any questions pertaining to this matter will be cheerfully answered by either of the undersigned,

Daniel Kauffman,  
J. A. Ressler,  
H. F. Reist.



## FINANCIAL REPORT

## Mennonite Board of Missions and Charities

For the Gospel Herald.

October, 1913

<b>Evangelizing</b>		Lester Litwiller	3.00
Carver Cong., Mo.	\$ 1.50	Menno Garber	2.00
<b>General Fund</b>		Irvin Eigsti	1.00
Cong., Alexandria, Va.	\$ 4.00	Emery Eigsti	1.00
East Union Cong., Ia.	13.00	Mahlon Eigsti	1.00
Primary Dept., Science		Joseph Litwiller	1.00
Ridge S. S., Ill.	7.78	Esther Staker	1.00
Pike S. S., O.	24.12	Minnie Eigsti	1.00
A. M. S. S., Albany, Ore.	6.00	Esther Eigsti	1.00
Beech Cong., Ohio	19.53	Clara Raueber	.50
Pleasant View S. S.,		Otto Hazelman	.25
Okla.	4.30	Alice Hazelman	.25
S. S. Union, Logan &		Lorene Hazelman	.25
Champaign Co's., O.	51.79	Total	\$ 15.50
West Union Cong., Ia.	24.00	<b>Chicago Missions</b>	
Union S. S., Ill.	10.30	Roanoke Cong., Ill.	\$ 12.50
A. M. Cong., Fulton Co.		Mrs. Catharine Ruve-	
Ohio	127.00	nacht	40.00
Freeport Cong., Ill.	45.00	Waldo Cong., Ill.	20.00
Total	\$336.82	Sterling Cong., Ill.	15.00
<b>India Missions</b>		Morrison S. S., Ill.	9.42
Samuel Christophel	\$ 5.00	Total	\$ 96.92
Oak Grove & Pleasant		<b>Kansas City Mission</b>	
Hill Cong's., Wayne		Carver Cong., Mo.	\$ 3.35
Co., O.	66.00	<b>South America Pledges</b>	
Mattawana A. M. S. S.,		Eli D. Miller	\$ 25.00
Pa.	12.00	C. Z. Yoder	15.00
West Fairview S. S.,		David Hostetler	50.00
Nebr.	17.50	Jonathan Schrock	50.00
Willow Springs Cong.,		J. S. Yoder	50.00
Ill.	16.51	E. U. Burkholder	10.00
Sterling Cong., Ill.	13.45	L. C. Honsacker	10.00
Young Men's Class, Mar-		Ray Honsacker & wife	10.00
tin's S. S., O.	3.50	I. K. Metzler	5.00
Lower Deer Creek S.		John Hartman	5.00
S., Ia.	28.50	Jacob S. Snyder	10.00
Bro. & Sister, Flanagan,		A Bro., North Lawrence	
Ill.	25.00	Ohio	50.00
East Fairview S. S.,		A Bro., Dalton, O.	25.00
Nebr.	16.00	A Bro., Orrville, O.	10.00
Junior Class, Zion S. S.,		Noah Thut	100.00
Bluffton, O.	4.10	Martha R. Nissley	50.00
Belleville A. M. S. S.,		C. M. Musselman	25.00
Pa.	18.20	Joseph Plough	25.00
Plum Creek S. S., Nebr.	14.50	Martin Mumma	25.00
Blough Cong., Pa.	14.71	Harry Musselman	25.00
Kaufman Cong., Pa.	16.00	A. L. Eshleman	20.00
Western A. M. Conf.	47.62	John R. Hertzler	20.00
J. B. Schrock	5.00	Elmer E. Zimmerman	20.00
Sugar Creek S. S., Ia.	21.76	Henry Weber	20.00
Hopedale A. M. Cong.,		Samuel Hess	15.00
Ill.	40.88	Benjamin F. Zimmerman	15.00
Salem S. S., Wooster, O.	2.00	Peter Hess	15.00
Souderton, Pa.	10.18	Levi Martin	10.00
Zion Cong., Oreg.	8.00	Grace E. Herr & mother	10.00
D. S. Weaver	300.00	John Simons	10.00
Carver Cong., Mo.	1.00	Mrs. Marcello Mussel-	
B. P. Swartzendruber	15.00	man	10.00
Total	\$731.66	W. H. Eshleman	10.00
<b>Native Workers' Support</b>		Mr. & Mrs. J. B. Seitz	10.00
Lena & Mary Conrad	\$ 18.00	Mr. & Mrs. A. M. Hess	10.00
Salem S. S., Wooster, O.	2.00	J. T. Bardell	6.00
Logan Co., O., Sewing		Christian B. Hess	5.00
Circle	4.00	Grace E. Herr's Bible	
Total	\$ 24.00	Study Class	5.00
<b>Missionary Special Support</b>		Henry C. Hertzler	5.00
Walnut Grove & South		Geo. Hursh Rupp	5.00
Union Y. P. M., O.	\$ 39.00	Mr. & Mrs. I. C. Hess	5.00
Logan Co., O., Sewing		Nancy Rupp	5.00
Circle	2.80	Minnie A. Rupp	5.00
Total	\$ 41.00	Amos Hertzler	3.00
<b>Bible School—India</b>		Susan Sollenberger	3.00
Primary S. S. Class,		Joseph J. Smucker	100.00
Tremont, Ill.		John D. Miller	50.00
Amos D. Roth	\$ 2.25	Barbara Miller	50.00
		Harvey H. Sommers	25.00
		John Sommers	25.00
		Christian N. Miller	25.00

Michael Klopfenstein	25.00
C. M. Graber	1.00
Daniel Miller	10.00
J. A. Lichty	10.00
Eli Smucker	10.00
Harvey D. Miller	5.00
Amos Becker	10.00
Chris Graber	15.00
Mary Kropf	1.00
Joseph D. Miller	5.00
John C. Miller	5.00
<b>Total</b>	<b>\$1189.00</b>

<b>Old People's Home</b>	
A Sister, Va.	\$ .50
North Lima S. S., O.	17.41
<b>Total</b>	<b>\$ 17.91</b>

<b>Orphans' Home</b>	
A Sister, Va.	\$ .50

<b>Tuition Fund</b>	
Elizabethtown Cong.,	
Pa.	\$ 24.00
B. G. Greider	20.00
Interested Brother	5.00
<b>Total</b>	<b>\$ 49.00</b>

<b>Stutzman Estate</b>	
Executor of Stutzman	
Estate	\$573.33

## EASTERN TREASURER

<b>India Missions</b>	
Paradise S. S., Md.	\$ 35.00
Salunga S. S.	12.00
Bowmansville Mission	
Friends	33.00
Rebecca Burkhard	5.00
E. Chestnut St. S. S.,	
Lancaster	24.25
Hershey's S. S.	23.49
Paradise S. S.	41.00
Lancaster Cong.	3.80
Mt. Pleasant S. S.	17.15
S. H. Brubaker	15.00
Towamencin	9.00
<b>Total</b>	<b>\$218.69</b>

<b>India Orphans</b>	
Bossler's S. S.	\$ 15.00

<b>General Fund</b>	
Good Will Toward	
Men	\$ 3.00
Clear Spring Cong.	11.79
Brethren in Md.	7.00
<b>Total</b>	<b>\$ 21.79</b>

<b>Canton Mission</b>	
Mt. Joy Y. P. B. M.	\$ 5.80

<b>South America Pledges</b>	
John H. Eby	\$ 25.00
Ella Rohrer	25.00
Jacob R. Keener	3.00
C. H. Herr	10.00
Henry S. Keener	15.00
John B. Warfel	10.00
Rebecca Burkhard	5.00
J. S. Eby	25.00
E. D. Leaman	10.00
Mary A. Metzler	15.00
P. B. Buckwalter	15.00
Henry Hershey	20.00
A. H. Miller	15.00
<b>Total</b>	<b>\$193.00</b>

<b>CANADIAN TREASURER</b>	
<b>India Missions</b>	
Mr. & Mrs. Dan Schla-	
bach	\$ 5.00
Conestoga Cong.	75.35
<b>Total</b>	<b>\$ 80.35</b>

<b>India Hospital</b>	
Miss Snider	\$ 2.00

<b>Toronto Mission</b>	
Biehn Cong.	\$ 16.60
Berlin Cong.	36.81
Detweiler Cong.	4.00
Blenheim Cong.	11.00
Weber Cong.	8.85
Waterloo Cong.	27.88
<b>Total</b>	<b>\$105.17</b>

<b>South America Pledges</b>	
Oscar Burkholder	\$ 25.00
John Sully	2.00
Austin Bauer	25.00
Joshua Shantz	25.00
John Snider	25.00
Mrs. John Snider	25.00
Alson Cressman	10.00
Ben Eby	25.00
Noah Shantz	50.00
Jonas L. Bowman	25.00
Nathaniel Snider	3.00
Isa Bauman	10.00
Silas Bauman	20.00
John Wismer	1.00
Enoch Martin	25.00
W. Homeyer	10.00
Mrs. Eph. Betzner	50.00
Nathaniel Bergey	10.00
Simeon Good	10.00
Amos Good	10.00
Jacob Cressman	10.00
Jacob Randall	10.00
Henry Kinzie & Sons	50.00
Albert Habermehl	5.00
Jacob E. Shantz	20.00
J. W. Witmer	25.00
Noah Brubacher	5.00
<b>Total</b>	<b>\$511.00</b>

<b>LOCAL INSTITUTIONS</b>	
<b>Youngstown Mission</b>	
<b>T. K. Hershey, Supt.</b>	
North Lima S. S.	\$ 18.84
Leetonia S. S.	24.10
Sister Good per John	
Blosser	4.00
W. H. Shoup	1.00
S. D. Miller	10.20
Rent	18.00
<b>Total</b>	<b>\$ 76.14</b>

<b>Gospel Mission, Chicago</b>	
<b>A. M. Eash, Supt.</b>	
Visitors	\$ 4.50

<b>Home Mission, Chicago</b>	
<b>A. H. Leaman, Supt.</b>	
S. S. Quarterly Meeting	
Washington, Ill.	\$ 9.95
Union S. S., Washington,	
Ill.	10.46
Mennonite Cong., Good-	
field, Ill.	12.24
<b>Total</b>	<b>\$ 32.65</b>

<b>Lima Mission</b>	
<b>B. B. Stoltzfus, Supt.</b>	
Samuel Warye	\$ 1.00
Emanuel Good	.25
<b>Total</b>	<b>\$ 1.25</b>

<b>Kansas City Mission</b>	
<b>J. D. Mininger, Supt.</b>	
Daniel Graber	\$ 15.00
A Bro.	5.00
Western A. M. S. S.	
Conference	47.62
Mrs. J. B. Yoder	1.00
A. P. Troyer	2.00
Jonathan Conrad	1.00



P. Burkey	2.00
J. S. Gerig	1.00
Fred Wenger	3.00
S. S. Hershberger	3.50
Bro. Birkey	1.00
A Bro. & Sister	2.00
J. M. Nunemaker	1.00
Geo. Reber	2.00
Isaac Miller	6.00
C. P. Yoder	1.00
Bro. Conrad	1.00
M. M. Buch	2.00
I. M. Zook	1.25
Samuel Plank	1.00
C. W. Snyder	1.00
S. E. Allgyer	10.00
Western A. M. Conference Dist.	175.00
J. J. Johns	2.00
Lily Schmidt	1.00
Rent	10.00
S. Moore	.50
<b>Total</b>	<b>\$392.45</b>

**Ft. Wayne Mission****B. B. King, Supt.**

Per John Blosser \$ 4.00

**Canton Mission****Geo. M. Hostetler, Supt.**

Oak Grove & Pleasant Hill	\$ 25.00
Ed. Bowen	1.00
Martin's Y. P. B. M.	5.00
A Bro.	10.00
Canton Cong.	1.65
Mrs. W. A. Beechy	.25
Mrs. Joseph Horst	1.00
Sister Good	1.00
Sister Kolb	1.00
A Sister	1.00
A Sister	1.00
<b>Total</b>	<b>\$ 47.90</b>

**Note:—Omitted in Sept. Report**

Mrs. Hostetler \$ 1.00

**Old People's Home****J. F. Brunk, Supt.**

Special Support	\$142.00
Mrs. Charlie Kolb	1.00
Laura Good	1.00
<b>Total</b>	<b>\$144.00</b>

**Orphans' Home****A. Metzler, Supt.**

Special Support \$325.37

Mrs. Wm. Jaap	2.00
G. A. Getz	5.00
Martinsburg, Pa., S. S.	6.25
Lititz, Pa.	.50
D. L. Durr	5.00
<b>Total</b>	<b>\$344.12</b>

**Nampa Mission**

Nampa Cong.	\$ 2.00
Zion & Bethel Cong's., Oreg.	18.80
Albany Cong., Oreg.	8.00
Obed Miller	2.00
Ida Kropp	.25
Hannah Showalter	1.25
<b>Total</b>	<b>\$ 32.30</b>

**Toronto Mission****J. I. Byler, Supt.**

S. S. Collections	\$ 6.94
Evening Offerings	6.35
Rainham S. S.	7.55
<b>Total</b>	<b>\$ 20.84</b>

**India Missions****M. C. Lapp, Supt.**

Mt. Lake, Minn. \$ 20.00

**Sanitarium****J. M. Hershey, Supt.**

Hospital Fees	\$205.00
Associated Charities	15.00
Fred L. Perdue	1.00
T. T. Woodruff (Endowment)	18.00
T. T. Woodruff	25.00
<b>Total</b>	<b>\$274.00</b>

**IND.-MICH. CONFERENCE MENNONITE MISSION BOARD**

(September)

**India Mission**

Holdeman S. S.	\$ 20.00
Elkhart Cong.	27.17
Salem S. S.	16.89
Salem Cong.	31.25
<b>Total</b>	<b>\$ 95.31</b>

**India Special Support**

C. A. Shantz & Wife	\$ 5.00
Sisters' Class, Elkhart S. S.	1.50

Ft. Wayne Cong.	10.00
<b>Total</b>	<b>\$ 16.50</b>

**Chicago Missions**

A. R. Miller \$ 1.00

**Ft. Wayne Mission**

A. R. Miller \$ 1.00

**Youngstown Mission**

Olive Cong. \$ 16.00

**General Fund**

Clinton Cong. \$ 19.00

**IND.-MICH. DIST. MEN-****NONITE MISSION****BOARD**

(October)

Yellow Creek Cong.	\$ 17.25
A Friend, Elkhart	.50
Holdeman Cong.	1.10
Nappanee S. S., Advanced Dept.	12.07
Middlebury Cong.	14.00
Maple Grove Cong.	46.54
<b>Total</b>	<b>\$ 91.46</b>

**India Special Support**

C. A. Shantz & Wife	\$ 5.00
Sisters' Class, Elkhart S. S.	1.50
Goshen Sewing Class	10.00
Clinton A. M. S. S.	2.00
<b>Total</b>	<b>\$ 18.50</b>

**Ft. Wayne Mission**

Holdeman Cong.	\$ 8.45
Shore Cong.	16.60
A. R. Miller	1.00
<b>Total</b>	<b>\$ 25.05</b>

**Chicago Missions**

A. R. Miller	\$ 1.00
Howard-Miami Cong.	22.00
<b>Total</b>	<b>\$ 23.00</b>

**Orphans' Home**

Nappanee S. S., Primary Dept.	\$ 5.55
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**Industrial Mission—India**

A Bro., Salem Oreg. \$ 75.00

**South America**

Mary Moyer	\$ 1.75
C. H. Stahly	50.00
J. F. Haarer	5.00
Chas. Haarer	5.00

Lizzie Haarer	10.00
<b>Total</b>	<b>\$ 71.75</b>

**General Fund**

Forks Cong.	\$ 16.50
Holdeman Cong.	22.13
Clinton A. M. Cong.	20.50
<b>Total</b>	<b>\$ 59.13</b>

**Ministerial Supply**

Homestead Cong.	\$ 2.05
Fairview Cong.	13.29
<b>Total</b>	<b>\$ 15.34</b>

**Conference Fund**

Collection at Elmdale \$ 21.26

**CANADIAN TREASURER****South America Pledges**

N. R. Burkholder	\$ 25.00
A. R. Wideman	50.00
Henry Sauder	25.00
N. M. Cressman	25.00
Benjamin Shantz	25.00
David Bergey	50.00
Eva Bergey	50.00
Jonathan Martin	5.00
John Maas	25.00
Moses Snider	10.00
Adam Cressman	30.00
Enos Hunsberger	50.00
Josiah Cressman	15.00
Jacob G. Hoover	25.00
Solomon Burkholder	50.00
David Shantz	6.00
Enoch Erb	50.00
John S. Shantz	5.00
Benj. Shoemaker	50.00
Joseph Shoemaker	25.00
Ephraim Snider	15.00
Noah Bechtel	15.00
Jesse Witmer	10.00
A. R. Burkholder	15.00
Menno Cressman	25.00
Wendell S. Shantz	10.00
Mina Bender	5.00
Moses M. Brubacher	15.00
Aaron Shantz	50.00
Mrs. Moses Shantz	8.00
Sidney Weber	25.00
<b>Total</b>	<b>\$809.00</b>

Total receipts for Oct.

\$7015.94

Gratefully acknowledged,  
G. L. Bender, Gen. Treas.,  
Elkhart, Ind.

## Married

**Snyder—Groh.**—On Nov. 11, 1913, Bro. Menno Snyder of Berlin, Ont., and Sister Ida E. Groh of Preston, Ont., were united in the holy bonds of matrimony at the home of the bride's parents, A. B. Snider officiating. May God bless them through life.

## Obituary

**Miller.**—Florence Ruby, daughter of Bro. Alf. B. and Sister Lovina Miller, was born June 15, 1913; died Oct. 30, 1913; aged 4 m. 15 d. She leaves to mourn her early departure her sorrowing parents, a twin brother, 2 other brothers, 1 sister, and a number of relatives and friends. Funeral services were held in the Mennonite Church near Protection, Kans., Oct. 31, by Bro. N. E. Ebersole, assisted by Bro. Brubaker of the Dunkard Church.

## SPECIAL BIBLE TERM

The Special Bible Term of Hesston Academy and Bible School will begin Jan. 6, 1914, and continue for four weeks. The work of this term has been found very helpful to ministers, mission workers, Sunday school workers and all interested in the study of God's Book. It is arranged especially for those who cannot attend regular sessions of Bible school and yet desire the most possible in a short term as a means of better preparation for usefulness in the Master's service at a low expense.

Students of this term will have the privilege of taking work under four different instructors who have made special preparations for the work each is giving:

J. A. Ressler, returned missionary to India, will give two instructions each day, following the line of the **Plan of Salvation, Doctrinal, Missions, and Christian Duties**. He will also give a series of evening lectures on India and other foreign fields.

D. H. Bender will conduct classes in

New Testament History, Bible Geography, and Gospels.

J. B. Smith will have under his instruction classes in **Old Testament History, Biblical Introduction, Synthetic Bible Study, Biblical Literature, Church History, and New Testament Greek**.

M. D. Landis has charge of work in both **Ancient and Mediaeval History**, and also in **Vocal Music**.

Special Bible Term students will also have privilege to enter any of the regular classes in any department of the institution without additional expense.

It will be the aim of the instructors to teach "sound doctrine" and suggest helpful methods and thus assist the believer in preparing for larger usefulness in life.

### EXPENSES

Tuition will be free to ministers and their wives and also to regular mission workers. To other students it will be \$4.00 for the term. Boarding at the dining hall at 15 cents a meal or \$2.25 per week. Rooms can be procured in the dormitory or in nearby homes.

(Continued on next page.)



## Items and Comments

At the recent meeting of the national conservation congress at Washington, D. C., the policy of U. S. government ownership of water-power sites was endorsed by a vote of 317 to 96.

That the famous "dissolution" of the Standard Oil Company did not materially damage the financial prospects of that concern is evident from the fact that during the past year the subsidiary companies of the Oil Trust declared a dividend of 111 per cent.

A long step in the direction of wireless telephones was taken when the inventor of wireless telegraphy, William Marconi, succeeded in sending audible tones across the Atlantic in a recent attempt. No attempt was made to send an intelligible message, but the inventor hopes soon to be able to do so.

The Conferences of the United Brethren and the Methodist Protestant Churches are now voting on the question of uniting these two bodies. In the Methodist Protestant Church, the vote has been practically unanimous in favor of union. In the United Brethren Church, three of their Conferences, including that of Eastern Pennsylvania, which is the strongest, have rejected the union idea outright.—Reformed Church Messenger.

Only fifty newspapers were published in China previous to the change of administration. Now there are more than a thousand. Five years ago not a single responsible official would have ventured to acknowledge the fact of being a Christian; now a goodly percentage of Government officials are not at all ashamed to be known as believers in Christ. Truly, Christianity is coming into its own in China! One man, well informed as to public affairs, recently said, "There is every indication that Christianity will spread still more rapidly when the new Government has its educational and social projects in working order." Educational progress, everywhere in China, is most remarkable, and will do much in the elevation of the nation. China's real success for the future, however, depends upon her acceptance of Christianity as a ruling factor of her destiny.—Gospel Messenger.

One of the most important gatherings in recent years, from a moral and political standpoint, was the recent gathering of the Anti-Saloon League at Columbus, Ohio. There were present representative men from all sections of the United States, representing all factions of temperance workers, including in its makeup some of the most noted men of America. A strong resolution was adopted declaring for national prohibition, and an organization effected marshalling all the temperance forces of the United States in support of its adoption. A saloonless nation by 1920 is the slogan, and the goal to be worked for is the adoption of an amendment to the U. S. Constitution forbidding "the manufacture and sale and the importation, exportation, and transportation of intoxicating liquors to be used as a beverage." The success of the movement will probably depend largely upon how completely the elements of selfishness, jealousy, and personal ambition can be kept out of the new organization.

(Continued from preceding page.)  
The use of the school library will be free to all students.

Any further information will be gladly furnished. Address either the principal, D. H. Bender, or the business manager, T. M. Erb, Hesston, Kans.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

**Mummasburg, Pa., Nov. 27-30.** Instructors, Abram Metzler, S. B. Landis.

**Maple Grove A. M. Church, near Wilmington Junction, Lawrence Co., Pa., Dec. 2-7, 1913.**

**Slate Hill Church near Shiremanstown, Pa., Dec. 3-4, 1913.** Instructors, Abram Metzler, C. R. Strite, Amos Myer, B. F. Zimmerman, W. F. Charlton, Amos F. Eby.

**Diller Church, near Newville, Pa., Dec. 5-7, 1913.** Instructors, J. B. Senger, W. F. Charlton, Daniel Kauffman.

**Pleasant Grove Church near Elton, Pa., Dec. 5-8, 1913.** Instructors, J. S. Shoemaker, Abram Metzler.

**Howard-Miami Church near Greentown, Ind., Dec. 8-13, 1913.** Instructors, E. L. Frey, D. D. Miller.

**Cullom, Ill., Dec. 9-12, 1913.** Instructors, John Blosser, A. H. Leaman and others.

**Thomas Church near Johnstown, Pa., Dec. 9-14, 1913.** Instructors, J. S. Shoemaker, Abram Metzler.

**Allensville, Pa., Dec. 11-14, 1913.** Instructors, John H. Mosemann, Eli B. Stoltzfus.

**Bowne Mennonite Church, near Elm-dale, Mich., Dec. 8-15, 1913.** Instructor, John Blosser.

**Plainview Church, near Aurora, Ohio, Dec. 17-20, 1913.** Instructor, Daniel Kauffman.

**Oak Grove Church, near Smithville, O., Dec. 22-27, 1913.** Instructors, S. E. All-gyer, Daniel Kauffman.

**White Cloud, Mich., holiday week.** Instructor, John Blosser.

**Pike Church, near Elida, Ohio, Dec. 21-27, 1913.** Instructors, E. L. Frey, I. W. Royer.

**Breslau, Ont., Dec. 16-18, 1913.** Instructors, J. E. Hartzler, L. J. Burkholder.

**South Union Church, near West Liberty, Ohio, Dec. 25-27, 1913.** Instructors, Abram Metzler, J. E. Hartzler.

**Bethel Church, near West Liberty, Ohio, Dec. 30, to Jan. 1, 1914.** Instructors, Abram Metzler, J. E. Hartzler.

**Oak Grove Church, near West Liberty, Ohio, Jan. 1-3, 1914.** Instructors, Abram Metzler, J. E. Hartzler.

Who little is doth little seek, him trifles satisfy.

The brave ascend the mountain peak, the highest need the high.

Who little seeks doth little gain, nor climb above the clod.

The earthy on the earth remain, the nobler soul seeks God.

—Selected.

## FAMILY ALMANAC for 1914

The Forty-fifth annual edition of this publication is now ready to be sent out on its mission of usefulness. Each year brings its changes but the **Family Almanac** has won such a place in the household necessities of our homes that we would greatly miss it if it should fail to make its appearance at the proper time. The New Year ushered in, the old almanac is taken down, the new one put in its place and we are ready for the activities of another year.

The 1914 edition contains all the features found in the former editions, such as the astronomical calculations, chronological cycles and changeable festivals, eclipses for the year, etc., by L. J. Heatwole, Dale Enterprise, Va.; the list of Church Institutions including our mission stations, benevolent institutions, educational and publishing institutions, and the ministerial list at the close. The following are a few of the original articles appearing in it: "Bishop Peter Eby," by I. W. Eby; "Sketch of the Life and Work of Bishop Peter Burkholder," by L. J. Heatwole; "Flowers at Funerals," by David Burkholder; "The Great Easter Story and Flood of 1913," by L. J. Heatwole; "Where are Our Boys and Girls," by A. Metzler; "Child Rescue Work as one Phase of City Mission Work," by J. D. Mininger; "Health Hints," by D. M. Landis, M. D. These subjects will be of interest to a wide range of readers and will add greatly to the value of this issue:

They will be handed out at the usual prices, as follows:

Single Copies .....	\$ .06
Dozen Copies, postpaid .....	.45
100 Copies, not prepaid .....	2.50
100 Copies, prepaid .....	3.50

The German edition (Familien Kalender) will be ready soon.

Address all orders to

Mennonite Publishing House,  
Scottsdale, Pa.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTDALE, PA., THURSDAY, DECEMBER 4, 1913

No. 36

## EDITORIAL

Thanks be to God that giveth us the victory through our Lord Jesus Christ."

Thanksgiving Day is past. Is our season of thanksgiving over? Was our meeting an "exercise," or a service of real devotion and joy?

In his article on "Christian Stewardship" Bro. Loucks gives us some things worth thinking about. Whether it is money, time, talent, opportunity, influence, or anything else that is under consideration, let the prime consideration be the glory of God and the good of fellow men.

If you would be of the greatest possible service to God and man you must needs take the servant's place. Lordship and service do not work well together. Christ was the greatest man that ever lived because He was the greatest servant. The most exalted place on earth is that at the foot of the cross. Christ says, "He that loseth his life for my sake and the Gospel's, the same shall find it."

The two Sides to an Evangelist's Life" are being discussed by Bro. Shetler in a series of articles the first of which we print on another page of this issue. After you have read this series through, write him and tell him what you think of it.

One thought which he presents in the beginning of the article is that evangelistic work (which is also true of all other kinds of religious work) ought not to be placed upon a level with secular callings. We make a choice of life's vocations; the Lord chooses us (through the instrumentality of the Church) for whatever

He has for us to do in the work of the Kingdom. One is for pay, the other is free.

It is sometimes argued that while alcoholism is a great curse it is at least partly excusable on the ground that the liquor traffic affords employment to thousands of laboring men. The statistics for 1910 will throw some light on this point. There were paid that year in wages \$45,252,000, while the consumer spent \$1,800,000 000 for drinks. In other words, for every dollar paid in wages there were nearly \$40 spent for drink. Moreover, the cost of raw material used was \$139,199,000, which by being converted into intoxicants was converted from something useful into something worse than useless. Does the liquor business pay?

Was it Hillary?—We have recently heard from two places where some mysterious strangers were posing as Mennonite preachers and the request sent in from both places asking a description of the erstwhile Mennonite and Brethren preacher at one time quite prominent among us as "Bro. Hillary." Our recollection of the man is that he is of dark complexion, slightly above the average in height, well proportioned physically, a little past middle age, an entertaining conversationalist, an interesting and sensational preacher, with a foreign accent in his speech, apparently an expert in expounding Scripture and in prevaricating facts. But it matters little whether such strangers be called "Hillary" or something else they ought to have more than a smooth story to identify them before they are taken into the confidence of our people. Strangers ought to be respected of course; but let them keep a stranger's place until you know who they are.

## GENERAL CONFERENCE RESOLUTIONS

### II. Sunday School Work

The value and importance of Sunday school work is becoming more and more recognized. Along with this general recognition one old mistaken idea is being relegated to the rear. You used to hear some people say, "I think more of the Sunday school than I do of the Church."—as though the Sunday school and Church were two separate institutions. Some people who have no use for the Church but who look upon the Sunday school as a moralizing, civilizing influence or as a place to come together for entertainment, still croak over this folly. But people who have been born again, who are in the work of the Sunday school because it is a means of bringing souls under the influence of the Gospel, recognize that the Sunday school is but the Church carrying on a certain phase of Christian work. They recognize that whether it is preaching the Gospel, collecting scholars, small and large, into classes and teaching them the way of life; collecting our young people together in what is often called a "young people's meeting;" or visiting from house to house caring for the needy, or engaging in any other line of Christian activity, it is but the work of the Church, performing its functions in winning souls for Christ and building them up in Christ.

For many years there has been a conviction on the part of some of our people that we should have a Sunday school Board, something similar to the other Boards in our Church. As reasons for this it is urged that the Sunday school is by far the most important work in the Church, outside that of preaching the Gospel; that there are many import-



ant problems facing that Sunday school world, and these can be met most effectively by assigning a certain number of brethren to this work to make it a special study. The following resolution was considered by General Conference and after some discussion the answer accompanying it was adopted:

Question 2. (Resolution adopted by the Illinois Mennonite Conference May 31, 1912.)

**"Resolved, That we hereby express our appreciation for the recognition that the Sunday school has received from the General Conference and that we ask General Conference to take steps to effect a general permanent organization for S. S. work."**

**Answer.** Resolved, That this Conference appoint seven representative brethren with power to appoint as many consulting brethren as they may see fit, to examine the problems connected with Sunday school work and to make recommendations to the next General Conference.

The committee chosen are, I. W. Royer, S. S. Yoder, D. H. Bender, J. A. Ressler, D. G. Lapp, S. F. Coffman, L. J. Miller.

We spoke of problems. What are they? some may ask. Here are a few questions that will bring some of them to mind. Are we getting the best possible results from our Sunday school work? Is our teaching force as efficient and as loyal as it can be made? Is our present literature meeting the demands of the times? Would the graded lesson system be an improvement over the present uniform system? And finally, would a Sunday school Board, under existing circumstances, be a help or a hindrance to the most effective work?

We did not submit these questions with the idea that they should be answered with an immediate, condemnatory "NO." In fact, we believe that it is the consensus of opinion on the part of nearly all hard workers of long experience that we have done remarkably well. At the same time the same class of workers would in the next breath say with equal unanimity, "Nevertheless, we may, by God's grace, do still better." It is to study the problems before us, and get the very best that may be had, that the above named committee was appointed. They need the prayers of a united brotherhood, and their report at the next meeting of the General Conference will be watched with interest.

Another thing. The new methods and plans confronting us from time to time should neither be hastily accepted nor hastily turned aside. Rather let us apply the Gospel rule, "Prove all things; hold fast to that which is good." We want the very best that we can get, but we want to exercise deliberate and prayerful

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### SIN'S SUBTLETY

To stumble man needs not Gibraltar's might

Against him hurled; one little, trifling stone

Unseen upon his path will make him groan

Low, prostrate fallen; foes beneath our sight

Lurk, grinning in their cunning snake-delight,

Because they know mankind doth watch alone

The giant powers of sin—then to de-throne

His manhood, strike a blow that seemeth slight.

A needle point with poison fraught will slay

More deadly than Damascus blade; a sting

From insect passes eagle's rage to bring

A Herculean form quick death. O pray, My soul, that thou through God may learn to see

These enemies that hide in wait for thee.

—Selected.

### SOCIALISM AND RELIGION

By C. Henry Smith.

The Christian Church in general charges socialism with being antagonistic to religion. Many socialists on the other hand as vehemently

judgment before we exchange something tried for something untried. Many things which were recommended as just the thing, and for the time being carried everything before them, were afterwards abandoned as being impractical, having been weighed and found wanting. Yet we never lose anything by giving all problems confronting us our very best and most consecrated thoughts. We are all agreed that in our course of study, in our literature, in our teaching force, in our methods, in everything that affects the work and welfare of the Sunday school we want the very best that can be had under the circumstances. To this end we join in the prayers of many that God may give special grace and wisdom to the brethren appointed to make a study of these things, that they may bring in a report that will prove a real blessing to the cause.

deny the charge. What is the truth about the matter? While it is true that socialism is an economic philosophy and as such, has nothing to do with religion—that is, is neither for nor against it—yet it is equally true that socialists as a rule, are irreligious or at least non-church men. There is little doubt that the socialist movement as conducted today is undermining the influence of the church among its adherents. This is true in America as well as in Europe. The following statement made by a prominent Lutheran pastor in Germany may be too sweeping, but unquestionably it states in the main the truth as respects the large majority of the party in Germany. He says:

"The Lutherans and Roman Catholics are agreed that German Social democracy is a political party directly and indirectly opposed to Christianity and that its success means that the masses of the people are rapidly severing their connection with the churches, and with their teachings and traditions. This fact can not be blinked. It is the universal testimony of every Christian worker in contact with the masses of the German people in all parts of the Empire. "I do not believe," said our representative churchman to me, "that a single believing Christian gave his vote to a socialist at the election. The four and a quarter million men who voted red at the election were out of all sympathy with religion, were in the vast majority of cases actually hostile to the churches and their teachers. Not only is the tremendous increase in the socialist vote an indication of growing political dissatisfaction and growing political unrest; it is also an infallible indication of hostility to all the churches. I have no doubt that the German socialist has his ideals but he has entirely forgotten that it is the Christian Church which has made these ideals possible. Roughly speaking, we may say that the 110 socialist deputies in the Reichstag are a body of atheists, that the four and a quarter million voters at their backs are practically the same."

The same thing is largely true of socialists in America. It may be of course that there are a small number of socialists who are at the same time firm believers in the Christian faith. These undoubtedly are ignorant of the real tendency of the movement and would resent the implication that socialism is un-Christian. Any one, however, who takes the trouble to investigate the matter can easily convince himself that the



great rank and file of the party are antagonistic to the Church, while the great leaders, and the periodicals published in the interests of the movement are almost without a single exception enemies of the Christian Church. There is hardly a single issue of even the sanest of socialist papers in which one can not find some disparaging remark or bitter attack upon the Church. This is the literature from which the socialist gets his information and inspiration. The same thing is true of nearly all the writers of socialist books, especially the founders of socialism. No one can deny that all this influence has been decidedly harmful to the cause of the Christian Church. Among the reasons why Socialists are so largely anti-Christian may be mentioned the following:

1. Socialism as a philosophy is based upon, "The economic interpretation of history." It is materialistic. In its attempt to convict the present industrial system it has minimized the spiritual forces of society. Like all materialistic philosophy socialism has a tendency to be anti-religious.

2. Socialism of course appeals more particularly to the propertyless and especially to the laboring man in the cities. The laboring classes have very largely fallen away from the churches. Possibly this has been the fault of the churches themselves. They have moved into the more "respectable sections of the city and thus the laboring districts have been deprived of churches. Then too the antagonism between capital and labor has been partly responsible for driving the laboring man out of an institution which was largely under the dominion of his oppressor, as he regarded him, the capitalist.

3. Another reason for the antagonism toward the Church is the fact that the teaching of the Christian Church is peace, love, submission, and not rebellion. This spirit does not lend itself well to a revolutionary propaganda such as socialists advocate. They charge too that the capitalist class has taken advantage of the reverence which man naturally has for the supernatural by using this reverence as a means for keeping the masses under the domination of the leaders of the Church.—From the "Christian Monitor."

Bluffton, Ohio.

"An annual income of one-half of one per cent. of the value of property in the state of Illinois alone would pay the present yearly foreign mission expenses of the world."

## THE RESURRECTION OF JESUS CHRIST

By E. J. Berkey.

For the Gospel Herald.

Having noted His authority and resurrection power, let us note with what tenderness He deals with His wayward ones. Peter three times denied Him and now (Jno. 21:15-18) three different times Jesus says to Peter, "Lovest thou me?" John does not explain why He asked three times, nor why Peter was grieved, but we know. As he denied Him three times Jesus gives him opportunity to confess as often as he denied, and Peter was grieved because he had boasted, "Though I should die with thee, yet will I not deny thee." Here he receives the lesson needed—to be humble. What a subject for a story of fiction—"The risen Christ"—but no one dares to write one for **all know** it is **TRUTH**, because of the straightforward, artless way it is given.

Note how beautifully He reveals Himself to each one. Mary is standing outside the tomb weeping. Jesus walks up to her and asks, "Why weepest thou?" She, "blinded with tears," does not recognize Him but supposed He was the gardener who had taken away her Lord, says, "Tell me where thou hast laid him, and I will take him away." Poor woman, we weep with her whose heart is so full of loving devotion that she forgets she is only a weak woman to think of carrying a dead man. Jesus simply says, "Mary!" See her change! She recognizes her Lord and says, "My Master." Revealed by one little word which fell from the lips of Jesus in a way more than human—never **man** spake like this man—and Mary dries her tears, and goes as a living witness for the Lord. No use crying when there is no death. This should be our attitude when our loved ones are called home. Why blind our eyes with tears when they are beyond death and harm to be with the **risen** Christ? What a power as a living witness!

How tenderly Thomas is dealt with (Jno. 20:27-29). He was a man not convinced by everything he hears but must have **real** evidence. Jesus says, "Reach, see my hands, my side, be not faithless but believe." Christ strengthened his weakest point and he exclaims, "My Lord and my God."

Matthew was a shrewd, conservative business man, and surely would investigate before taking hold, but he is enthusiastic in the story that "He is risen." Do you think Saul of

Tarsus who was against the whole company of disciples would have been convinced, converted, and afterwards preach the resurrection of Jesus if it were not an **established, proven fact?**

It is said that James the brother of Jesus was an unbeliever when Christ was crucified, but soon we find him one of the foremost workers in the cause. Why this change if Jesus did not rise? It has stood the test of all infidels and attacks of men and devils. Some claim the disciples only had a vision, but the eleven would not all have the same vision. Then think of five hundred different persons all having the same dream. I Cor. 15:16. It would have been a miracle in itself, for we never hear of even two people having the same dream at the same time.

Some say, "Jesus was not really dead, but restored after taken from the cross. This is an impossibility, first, because the enemies of Christ made sure he was dead before taken from the cross, as they came to break his legs they "said that he was dead already and brake not his legs." In addition, one of the soldiers thrust a spear into His side, and there came out blood and water." (Jno. 19:34). Blood and water are life elements. Our natural body is composed of water and blood as life elements. Adam was put to sleep, his side opened and his bride created out of his side. So Christ, the second Adam was put to sleep in death, his side opened and our spiritual life elements, blood and water, are used to create the spiritual bride. Only in recent years has it been discovered that water and blood coming from the dead body as from Christ signifies death from a broken heart. So this is evidence that Jesus died **broken hearted**. So this is real evidence that He could not be restored. Second, if Jesus was restored He would have been physically ruined, helpless, but not so. He has more needing help, He gives it. Do you and I really **believe** in the **risen** Christ?

Again, note the evidence in the tomb. There lay the linen clothes. Peter and John ran and John outran Peter, stooped and looked in and "saw the clothes lie." When Peter comes he boldly goes in and also sees them (**Two real witnesses**.) And also the napkin that was with the linen clothes, but wrapped together in a place by itself. This denotes **real** divinity. **Man** awakening in a tomb would hurriedly have thrown things together and, if the door opened, would have ran out in fear. Even the beloved disciple was afraid to

(Continued on page 575.)



## CONSCIENCE

By R. J. Heatwole.

For the Gospel Herald.

Today a brother was received again into the loving fellowship of the church by a unanimous voice of the brotherhood at this place, after which Bro. C. D. Yoder gave a short sermon on the text, "And herein do I exercise myself to have always a conscience void of offence toward God and toward men" (Acts 24:16).

The moral law is written in every heart, showing what is right or wrong, and will approve us, or approve what we do. "The spirit itself beareth witness with our spirit," (our mind, our conscience) that we are right if we have not seared the conscience, or allowed the mind to accept wrong teaching, or do as the apostle Paul who once persecuted the Church, until the grace of God bestowed was not in vain, after which he preached Christ and labored abundantly.

In using restitution to illustrate: Conscience says, Make right what you have done wrong, in taking more than you should from another. The carnal mind will say, "Don't do it. It is not necessary." Conscience may be seared thus until it is dead, and you can do anything wrong without conscience troubling you then. We should be careful what we do on account of the conscience of others who have a weak conscience, or we will sin against Christ. I Cor. 8:11,12.

We may have a conscience desiring to be courteous as some others who are looked up to by the worldly minded. The little boy who tried this once was very hungry and a lady out of respect towards him asked him if he would accept a piece of pie. He replied, No, he was not hungry, and went on his way. But as he thought of having told a lie, he was troubled over it until he went back and confessed it and thus he saved his conscience. Paul said, "I know nothing against myself, yet I am not justified hereby." Feeling all right is no evidence that we are always all right. There must be harmony with God's Word. Never fight conscience. Cain's punishment was greater than he could bear, because he had a condemned conscience.

Many die before they reach their three-score years and ten, because of an evil conscience. There are many suicides because of a troubled and condemned conscience. If there be anything you ought to confess to an individual or to a number be sure and confess. Oh, that all might have a

# Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

## FROM OUR MISSION STATIONS

For the Gospel Herald.

Toronto, Ont.

(1324 Danforth Ave.)

Greeting in the Master's Name:—"Know ye that the Lord he is God. . . . Enter into his courts with thanksgiving and into his gates with praise; be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations."

We are thankful to the Lord for the way He has led us at this place. There has been nothing remarkable happening but the Lord's blessing has been upon us. The past year has been a year of testing for us all here. But the Lord will not let things happen by chance, and so we feel that which has been allowed by Him and although we cannot now understand, some time we shall understand.

The missionary conference which we held here early in the fall and the services by Bro. Isaiah Royer were both a blessing in their turn. We find great difficulty to do much that we see to be done. The work is no different, I suppose, at this mission than at our other stations and with them we feel the great responsibilities rest upon us for the accomplishment of His will, by which we are sent forth to service. Almost everywhere there seems to be difficulty to get men and women to the house of the Lord and much more even to get them to accept the greatest of all gifts, Eternal Life.

Our Sunday school has grown to an average of over 110, while the other services are about normal. Special work is done with the girls and boys. We have often been made to rejoice when in the midst of the greatest difficulties, to see some of these dear young people accept the Lord for their own personal Savior.

It is our privilege to help in many noon hour shop meetings this fall where some are led to the Lord. No men's meeting is being held now on account of the uncertainty of our

conscience void of offence toward God and toward men!

Windom, Kans.

winter's workers. This will not likely be begun this year.

The health of all about the mission is good, except our Brother Perry, who has been in the hospital and now is still in a weak condition. Prayers for him are requested that he might have the richest of the Lord's blessings rest on him.

Pray for us here. Thanking you all for the interest shown, I remain,  
Yours in the Master's service,

John I. Byler.

Nov. 22, 1913.

## A CALL—WHO WILL RESPOND?

By B. D. Prosky.

For the Gospel Herald.

"The harvest truly is plenteous but the laborers are few" (Matt. 9:37). "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" (Isa. 6:8).

Frequently we hear the call go out from the different missions and charitable institutions of our Church that "helpers are wanted." On the other hand we hear of those who have volunteered for mission work. But it seems that so few of the "calls" and those who are "called" get together. And we are often made to wonder, why?

Dear volunteers, and others for that matter, permit me to ask you a question which has puzzled us for some time. Why is it, that so few of you respond to the appeals for "helpers" from the different missions and charitable institutions of our Church, when surely you must know that help is so badly needed? Are you looking for "pay?" Then why don't you put on your spectacles of faith and love and take a look at the big "pay" that is awaiting the faithful? Matt. 25:31-40.

We have heard of some who gave as a reason for not coming to the Sanitarium and helping with the work here, that "it is too hard." Of course it is hard when two or three workers have to do the work that four or five ought to be doing. We have been connected with the Sanitarium for nearly five years. And according to our judgment three-fourths of the time there has been a shortage of workers. We have seen the time when two workers had to do the work of three or four. And do you wonder then that "it is too hard?"

As the Sanitarium grows in reputation there is also an increase in the number of patients to care for, and consequently also an increase in the amount of work to be done, but no increase in the number of workers to



do it appears to be forthcoming, although the Superintendent has sent out appeals for helpers from time to time.

Brethren and Sisters, if you were put in the position the writer has been in, where on the one hand you could see the good the Sanitarium is doing, and on the other hand could see how hard the brethren and sisters here have to work to keep things going, I am sure you would respond more readily and freely to the appeals for helpers, and perhaps funds too for that matter.

We are not only pleading for the Sanitarium, but we include the other institutions of our Church, both missionary and charitable. For from observation we believe the conditions there in a greater or a less degree are the same. We are writing this with hesitation, which has lasted for over a year. But our heart has been stirred so often, because of the things we have to witness daily, that we could hesitate no longer.

La Junta, Colo.

## NOTES FROM INDIA

By Mary Burkhard.

For the Gospel Herald.

Quarterly Christian Workers Meeting was held at Balodghahan, Oct. 18. Nearly all the School Teachers, Colporters, Evangelists and Bible women were gathered from the different stations. The general subject was, "Being Like Christ." Discussed by two Indian brethren and one missionary, after which an interesting query box was held.

Communion services were held at Sundarganj and the Leper Asylums last Sunday. A large number of the brethren and sisters were present, although for several reasons some were absent.

The committee on arranging for Bible study for Christian workers met yesterday, and decided on books for a special reading and study course for this year for graduates from the Bible school and those who have passed the 5th year Christian Worker's course. Two new books are out in Hindi: one a commentary on Leviticus in the form of questions and answers, and "Bunyan's Holy War." These two with a book on "The Doctrine of Salvation" as set forth in Christianity, Hinduism and Islam were chosen.

Last year Book III, The Holy Spirit, and the chapters on Prayer and Faith, in Book IV from Torrey's "What the Bible Teaches" were chosen as subjects in the IVth and Vth year's workers course. As these had to be put into Hindi, Bro. Kauf-

man was chosen for the first named and Bro. Lehman for the second. On account of lack of time sister Lehman did the work for Bro. Lehman and prepared the subject in manuscript form ready for the standing committee on translation work to correct. We tried having the workers copy these manuscripts, but as they are lengthy it took very much time and they could not be ready in time. Bro. Kaufman also had his ready in manuscript form to be taught in the Normal held in July and August. But as these are still not ready for publication the committee decided to substitute other books in place of them for the workers to study during the year. Barths' "Church History," "Life of Mahomed" and a small book on Hinduism were chosen. No suitable books in Hindi on the line of the subjects substituted for were available so other subjects had to be substituted. In the meantime every possible effort is to be made to have the above subjects published.

Work has been begun on the new buildings at the medical station. A lot of material has been bought, and we hope there may be no hindrances in the work being speedily pushed forward. These are busy days for Bro. Kaufman and Bro. Esch looking after this building work in addition to all their other duties.

Bro. Brunk and Sister Esch are sitting for Hindi language examinations this week. These are prepared and questions sent in by an authorized committee on language study. The station where any one takes the examinations a missionary is appointed to conduct them. Bro. Kaufman is appointed this time. He is correcting his manuscript on the Holy Spirit while doing this.

The weekly meeting for Christian Women at Sundarganj is to be held at Sister Sukhwaro's house this afternoon. Once a month these meetings are especially on mother's problems, such as training of children, etc.

Arrangements have been made for our yearly Jalsa or Bible Conference to be held at Balodghahan from Dec. 27th to 30th inclusive. Meetings are arranged for to be held most of the day and also in the evening.

Dhamtari, India.

Oct. 23, 1913.

## LIFE SCENES FROM SOUTH AMERICA

By J. W. Shank.

For the Gospel Herald.

Instead of enumerating a long list of facts that will tell you the needs of South America I shall try to give

you some pictures of real conditions—and these will tell their own story. You may take a walk through the back streets of Chicago and when you have finished no one needs to tell you the needs—the picture has told its own story.

South America has a story just as well as Chicago and this story has in it a note of appeal to all of us. The question is: Does it matter to you and to me whether or not the appeal is answered?

### I Along the Coast

The anchors have been cast and the steamer stands quite still. It is at some seaport along the coast of South America. I see a hundred little boats crowded with men, women and children. Their clothes are old and greasy; their faces and hands are filthy. They are hurrying to our steamer, everyone trying to push the other away. Some are angry and you hear them speaking loud and fast but in a strange tongue. Some of them reach the ladder and soon scores of them come crowding to the deck of the steamer. They are Indians and all of them have something to sell. You wonder whether the whole town is coming out to sell to these few passengers.

On the hill over on the shore we see an Indian graveyard and over each grave is a cross. Sometimes there is an image of Christ or of the virgin Mary. This is a simple picture but it tells me a story. These are people without the comforts and joys of life that we know. They eke out an existence in poverty; their religion is only a cross and an image—Jesus they never knew.

### II The Mountain Railway

The train winds around the mountains, climbing always higher and higher until it reaches a high plain where there is scarcely a green thing. Sometimes there is a little patch of barley or of beans growing in the rocky soil. At every station there are crowds of Indians wearing their woolen ponchos. Can one ever forget those faces?—old and wizened dull and lifeless, pitiful and sorrowful. They seem to have lost something which they never hope to find. On every face I can almost see the sorrowful word—Forsaken!

These are a people who once had thrifty homes of their own, but the best of their land has been taken away. They must live as best they can on the barren highlands. Very few of them have ever heard of Christ. Is it a wonder that their faces betray the sorrow and misery in their lives? and that their whole being cries out to the passer-by—Forsaken! Forsaken!

(To be continued).



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### WITHHOLD NOT LOVE'S CARESS

A good-by kiss is a little thing;

With your hand on the door to go.  
But it takes the venom out of the sting  
Of a thoughtless word or a cruel fling  
That you made an hour ago.

A kiss of greeting is sweet and rare,

After the toil of the day.  
But it smoothes the furrows out of the care  
And lines on the forehead you once called fair  
In the years that have flown away.

'Tis a little thing to say, "You are kind,"

"I love you, my dear," each night.  
But it sends a thrill through the heart, I find;  
For love is tender, as love is blind,  
As we climb life's rugged height.

We starve each other for love's caress;

We take, but we do not give;  
It seems so easy some soul to bless,  
But we dole love grudgingly, less and less.  
Till 'tis bitter and hard to live.

—Selected.

### THE CALL

By Sadie Burkholder.

For the Gospel Herald.

So much is being said upon the subject of consecration and the call to service. The young as well as the old are led to make a heart investigation, and the questions arise: What is my call? Where is my place of service? God grant that this feeling may become to intense that there may be a hearty "here am I" in response to every needy call. However, I wish to bring your minds back to a call which is just as vital and divinely given as the great commission, later—

As a girl, to girls I appeal: What do you consider as your first, highest calling? Did you ever think of Eve's position. The first woman came in answer to a need. The man whom God created, needed help and no one but the woman could answer for that need. Mother Eve came as a home-maker and by virtue of creation's law, every female born into this world is a home-maker—A home-maker means more than a house-keeper, but it truly involves this also.

Since we know our position as found in God's law, we may begin our preparation for service very early

in life. The prophet Samuel was consecrated to God before birth, but he did not officially serve till he was a man of some age. In the character of Samuel we notice that he met the expectation of his mother who put him on the altar for service. Can this be said of us?

But now as to our first call; we must meet the need for which we were created and this we can do, for God has so ordered. We often wonder how the mother in years gone by could so well fill her place at home and yet serve where our various factories do now? She met the need we know not how. The needs awaiting us in the present and the future are just as weighty, and ours is a sacred trust though it be in the kitchen or the sick room, as our lot may be.

It is a deplorable fact that the woman is losing her virtue as home-maker, and even as a house-keeper many are the lost arts. Lost for sake of society, for higher education (?) and for political entanglement. I pity the education that excludes the art of home-making, or the government by man (or woman) that tramples upon the first law of God.

Yet more deplorable is the fact that some of our talented young people who express themselves as given over to be used of God in active service, have all their life-time left mother slave in the kitchen while they chose the daintier duties. How can they get the needful preparation which they lost by neglecting the first call?

It really seems to me that the girl who shares equally the home problems, and enters with zeal into every hard task, because she feels it her given duty; in this service found herself better prepared for future service, than any other method might suggest. Doing hard things in early life inspires a love for the same.

The very fact that the girls of today are not made responsible for household duties as in years past, brings with it the fact that there is less ability to do the work tastefully and well. This being true the calling is repulsive and distasteful and they wish to step into man's sphere. I will not say "step up" as some do, for it is a step "down" when we step out of God's order.

Hesston, Kans.

### VISITING

By J. A. Ressler.

For the Gospel Herald.

"He went about doing good," is the way one who had seen Him and known His life very intimately, des-

cribed the work of Jesus. Well, indeed, is such a testimony for any one who would have the Master as his pattern in life. A wonderful amount of good may be done by just "going visiting"—if the visiting is of the right kind, the kind done by our Savior. We lay aside the routine of occupation which takes up busy days and seek the companionship of a friend. The friend may have had a perplexing problem and needs just the kind of helpful advice you can give, to give him manly courage to battle anew with his own particular enemies of temptation or difficulty. Your own heart and life have been strengthened and refreshed by the effort to help your brother.

The hours of work or business are too strenuous for most people in these days to afford opportunity to talk over the spiritual side of life, even with our most intimate associates. Take occasional time to just "visit." As you visit, remember your high heavenly calling as an ambassador of Jesus Christ, and your leisure time will have His blessing.

There needs to be caution observed in visiting as well as in other good things. Don't make visiting a "religious duty." Acts of religion must flow from a free and open heart and not be constrained by a sense of duty.

Special caution should be observed in visiting the sick. Unless you have direct business with the sick that will help them on the road to health, or unless you have special aptitude in speaking words of comfort and uplift to the ailing and suffering, a very good rule to follow in regard to visiting the sick is, "Don't."

But a visit of the right kind may be made the means of helping not only the body, but the soul as well, into a higher and brighter life. If the visitor comes with a breath of freshness and cheer from God's beautiful creation, if he comes with a message of courage and hope from the blessed Word, if he can come to a despairing one with assurance of the abounding love of Jesus for every penitent one, if he can speak with assurance to a departing saint of the joys of the home to come—such visiting of the sick is twice blessed; it blesses both the visitor and the visited.

And such visiting may truly be blessed of our Father which is in heaven.

Scottdale, Pa.

Every third person who lives and breathes upon the earth is a Chinese.



## Sunday School

For the Gospel Herald.

Lesson for Dec. 4, 1913—Josh. 7:6-15

### THE SIN OF ACHAN

**Golden Text.**—Be sure your sin will find you out.—Num. 32:23.

**Introductory.**—The fall of Jericho is still fresh on our memories. It was a glorious victory of faith, and spread great fear among the enemies of God. It was seen that the Lord was on the side of His people, and that under such circumstances no one could withstand them. One thing that Joshua especially impressed his people with was that they should not attempt to capture any of the spoils of war for themselves, but that all the silver and gold and brass and iron should be consecrated to the Lord. So long as God's people are wholly consecrated to God they are invincible. As soon as they stoop to keep a part of the glory for themselves they give evidence of weakness. Here is where Achan failed. His sin was a secret one, but it was enough to stay the march of conquest and turn victory into defeat for all Israel. The wedge of gold and the Babylonish garment—millions have fallen because of these temptations.

**The Defeat at Ai.**—Notice the difference in results: Jericho was a city that was seemingly impregnable, but because the army of Israel was free from sin the victory was easy. Ai was considered very weak, so weak that Joshua did not consider it worth while to burden a great army with going over there. Yet because of the "accursed thing" being hidden in the camp Israel was defeated. It was with great confidence that the army of three thousand men went to capture Ai—but the Lord had forsaken them. They were routed with ease, and gloom filled the camp of Israel.

**Joshua's Prayer.**—Joshua rent his clothes in distress. This sudden turn in affairs was a great shock. In a strange land, so soon defeated, and by so small an army, would mean that soon the entire nation would be overpowered. He did the proper thing and came before the Lord. It was the prayer of faith and of contrition, at the same time manifesting the humanity of the man. He chided with the Lord for bringing them into a land where they were facing defeat and slaughter, and asked for instructions as to what to tell his people.

**God's Response.**—Joshua was soon given to understand what was the matter. "Wherefore liest thou upon thy face? Israel hath sinned, and

they have also transgressed my commandment which I have commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." Speaking as men we would say: That is a small affair. What does it matter if there is a hypocrite among us, especially so long as his hypocrisy is unknown, while the rest of us are faithful to our covenant? But God considered this a very serious thing, as His language shows. It was sin, and sin is what keeps people out of heaven. No church can prosper in the truest sense of the word so long as there is sin harbored in the camp. "Church of God, awake!" pray mightily unto God that all the Achans may be found out and rooted out, whether they be found in my own or some one else's heart. Let not the accursed thing, sin, be found among us. The wedge of gold, and the "goodly Babylonish garment" have wrought fearful havoc among the children of God. Harbor them, and it will be found, sooner or later, that "a little leaven leaveneth the whole lump."

God told Joshua plainly what it took to get back into His favor. They could not expect further victory while this accursed thing was among them. It must be ferreted out. Hear the command of the Lord: "Sanctify yourselves . . . There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

**Achan Discovered and Punished.**—Joshua did not shrink from his duty. It was an unpleasant task, but he did not shrink from doing that which was right. Better have the guilty one ferreted out and punished than to have the whole nation polluted and lost. He commenced casting lots until Achan was singled out as the guilty man. When Achan could no longer hide his guilt he broke down and confessed what he had done. Accordingly he was slain and the nation again restored to favor with God and prosperity before the nations.

It is not for Achan's sake that this lesson is told. It is not that God is especially interested in us knowing the story of Achan that we are now permitted to rehearse it. We study it in vain unless we take the lesson home to ourselves. Live to the glory of God. If you are tempted to take yourself the wealth and glory of this world that it might be yours not God's, remember not only Achan, but also the blood that bought you, knowing that a failure to consecrate

## Our Young People

### CROWDING OUT THE CHRIST

Luke 2:7; Matt. 25:31-46

Topic for December 21

#### MOTTO

"See that ye refuse not him that speaketh."

#### OUTLINE OF TOPIC

##### I. A Rejected Christ.

1. Foretold by the prophet.—Isa. 53:3; Psa. 22:6.
2. Fulfilled by the conduct of the people in His earthly life.—Jno. 1:10, 11.
3. Fulfilled by men's attitude toward His message in all time.—Heb. 12:25.

##### II. How We Crowd Him Out.

1. By neglecting His salvation.—Heb. 2:1-3.
2. By neglecting to follow His teaching.—Jno. 14:23, 24; Luke 9:23.
  - a. In the home.—Col. 3:18-22; 1 Pet. 3:1-7.
  - b. In conversation.—Phil. 1:27.
  - c. In social life.—Col. 3:16, 17; 1 Pet. 3:8-11.
  - d. In business.—Matt. 7:12; 1 Cor. 10:31.
  - e. In His Church.—Eph. 3:21.

#### STUDY OF THE TEXT

Luke 2:7

"There was no room in the inn."—Jesus' earthly parents were humble and could not receive first choice of a lodging. They took such as was afforded after the room was all taken in better quarters. This well illustrates how insignificant the world often considers Christ's work today.

Matt. 25:31-46

In this passage the scene is changed. Christ is now judging the nations. The standard of judgment is not the world's opinion but the attitude men held toward Christ's humble followers. The kindness accorded to the least representative of Christ is blessed, and the neglect of the least representative is sufficient cause of condemnation. It is plain here how men crowd out the Christ.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, Jesus.
2. Let a number recite in consecutive order the Story of Jesus' Birth, each committing some part.

##### For Young People.—

1. Jesus Asks for Room.
2. How We Crowd Jesus Out.
3. Blessing Lost by Crowding Him Out.
4. In What Can We Take Jesus With Us?

##### For Older People.—

1. Jesus in His Followers—Do We Own Him?
2. Jesus in Reproach—Are We Ashamed of Him?

everything to the Lord leads to certain ruin. Doing all to His glory means not only spiritual prosperity here, but means a sharing in this glory hereafter.—K.



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## OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, DEC. 4, 1913

## Field Notes

Bro. I. S. Mast of Minot, N. Dak., worshiped with the congregation near Kenmare, N. D., on Sunday, Nov. 23, at which time communion services were held.

The brethren, Manasseh Hallman and Jonas Snyder of Canada filled appointments in Bucks and Montgomery Counties, Pa., preaching the Word to interested audiences.—C.

An interesting Sunday school meeting was held at the Clinton A. M. Church near Goshen, Ind., on Thanksgiving Day. Report next week.

The brethren, Jacob Moyer and Irwin Landes of Montgomery Co., Pa., broke the bread of life in different congregations of Lancaster Co., Pa., starting Nov. 22.—C.

Bro. Daniel Hostetler, formerly from Indiana but more recently of Newville, N. Dak., was called to his eternal reward, and buried Nov. 26, Bro. I. S. Mast of Minot, N. Dak., conducting the services. Obituary notice later.

Arrangements have been made for a series of meetings following the Bible conference at the Shore Church near Shipshewana, Ind., during the coming Christmas week. Bro. J. M. Kreider of Palmyra, Mo., is to have charge of both meetings.

The Brethren, Eli Bontrager of Fairview, Mich., and S. C. Yoder of Kalona, Ia., have been chosen to assist the Sugar Creek congregation near Wayland, Iowa, in a Bible conference to be held Dec. 9-12. The Lord add His blessings to the work.—E.

Good News from Hesston.—Letters from Hesston tell of great interest being manifested in the meetings now being conducted there by Bro. P. J. Shenk and ten precious souls had already come out on the side of the Lord. Praise God for results. May many more come.

Change of Address.—Bro. S. G. Shetler and family from Hollsopple, Pa., to Hubbard, Oreg. Bro. Shetler goes to remain a year in the far west to lend a helping hand in the work of the Lord and hopes also that the sojourn in the west may be an advantage to the health of his family.

"More Spirit-filled men" is the expressed need of the Michigan field, where there are a number of little flocks without shepherds. Bro. J. K. Bixler of Wakarusa, Ind., has been laboring among them for some time, being with the Homestead congregation over Sunday, Nov. 23, holding council meeting and communion. He had arranged to be with the congregation at Midland over last Sunday. A number of members moved in there lately and an effort is being made to provide for regular services. The Lord bless the work.

Latest news from Bro. S. E. Allgyer, whose illness and hospital experience in Wellesley Hospital in Toronto were noted last week, tell of his constant and satisfactory recovery. We praise the Lord, and hope soon to see him restored to his former robust health and active service for the Master.

On Nov. 20 Abraham G. Clemmer of Morwood, Pa., was ordained to the office of bishop in the presence of a large audience of bishops, ministers, and laity, to succeed Bishop Samuel Detwiler in the Franconia Conference district in Montgomery and Bucks counties, Pa. Bro. Detwiler's health is failing.—C.

Good News from Masontown.—Bro. E. F. Hartzler of Marshallville, Ohio, closed a series of meetings at Masontown, Pa., on Tuesday evening, Nov. 25. The congregation rejoices in a general revival of interest, and 24 precious souls stood up for Christ. May God be praised. May many more come. May those who arose during the meetings, as well as the entire congregation, live a life fully consecrated to God.

Sunday School Meeting at Elizabethtown.—Arrangements have been made for an all day Sunday school meeting to be held at Elizabethtown, Pa., on Christmas day. We see no better way to manifest our pleasure in the "good tidings of great joy" which accompanied our Savior's advent to earth than to spend the day in joyful Christian service. A general invitation is extended to all who are interested to attend.

Near Davenport, N. Dak., is a little flock of nine members and prayers for increase ascending to the Throne. Scattered members are found in different parts of that State, and the field is still widening. Two things seem to be needed in that state: (1) A moving together on the part of the scattered members that more may be done to strengthen the lines. (2) More ministerial help, at least the help of strong Sunday school workers. If this interests any one, write to Bro. I. S. Mast, Minot, N. Dak.

Bro. J. J. Warye of West Liberty, Ohio, closed a series of meetings recently at the Turkey Run Church, Perry Co., Ohio, and also at the Pleasant Hill Church in Fairfield Co. Visible results, five public professions of Christ. This is one of the



neglected fields, where there are now about 20 members and now there are five more applicants for membership. It has been without a resident minister, and the members are longing for some Spirit-filled brother who is both 'faithful and able' to move in and care for the flock. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

## Correspondence

Lansdale, Pa.

(Plain congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—"I was glad when they said unto me, let us go into the house of the Lord."

On Nov. 11 we had the pleasure of meeting with a band of worshipers from Canada. There were fifteen in number. Bishops Jonas Snider and Manasseh Hallman, Deacons Moses Cressman, Daniel Schantz, and Henry Bear, and their wives, also the brethren John Snider and wife, Enos Cressman and wife, and Christian Bergey, made up the party. As a basis for remarks Luke 9:51 was used. Bro. Hallman spoke in the English language and Bro. Snider in German.

Today ordination services were held at the Franconia Church at which time Pre. Abram Clemmer was ordained to the office of bishop. May God bless him in his responsible calling.

Wishing you all God's richest blessing, I am, Laura F. Fuss.

Yerkes, Pa.

(Providence congregation.)

Greeting in the worthy Name of Jesus:—We are made to rejoice greatly at this place and know that there is much rejoicing in heaven, because Christ said, "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance."

Bro. John B. Senger labored with us in the spirit and power of the Lord in a series of meetings which continued for twelve evenings, inviting sinners to turn to Christ and encouraging the saint to the service of the Lord. The visible results were two confessions, also two who had been brethren and had fallen back became willing to come back into the church and one is to be received from another denomination. We be-

lieve many more were under conviction, but put it off for a more convenient time which may be forever too late as we know not what the morrow may bring forth. There were three applicants for membership before the meetings, making a class of eight to be received into the church. May God greatly bless them and keep them in His service the remaining days of their life. Baptismal services Dec. 21, the Lord willing. Remember us at this place is our prayer.

Elmer Mack.

Noc. 24, 1913.

Morrison, Ill.

Dear Gospel Herald Readers, Greeting in Jesus' Name:—As there has not been anything in the Gospel Herald from this place for a while, I will give a few lines. Bro. and Sister C. Reiff of Newton, Kans., were with us over Sunday, Nov. 16. Bro. Reiff preached for us both in the forenoon and evening. We are always glad when ministers from other districts stop with us.

The brotherhood in general at this place are well. Crops have been fair through here. We have many reasons to be thankful for the temporal and spiritual blessings bestowed upon us.

In Jesus' name,

John Nice.

Nov. 24, 1913.

Terre Hill, Pa.

(Bowmansville Congregation)

Dear Herald Readers, Greeting in Jesus' Name:—After a silence for some time we will again write a few lines. We have been favored with visiting brethren and sisters from other places.

Bro. J. S. Shoemaker of Freeport, Ill., gave us a talk on his travels to India.

On Sunday, Nov. 23, at our regular services, the brethren, J. C. Moyer and Erwin Landis of Montgomery Co., Pa., preached. Text, Matt. 22:42. They were accompanied by some brethren and sisters.

On Monday evening, Nov. 24, the bishop brethren, Jonas Snider and Manasseh Hallman of Ontario, preached to an attentive congregation. They also were accompanied by some brethren and sisters. Among the visitors from Canada were two deacon brethren (Moses Cressman and Daniel Schantz) and their wives.

Come again, brethren and sisters.

On Thursday we expect to have our regular Thanksgiving service,

hoping that people may not forget that this is a great privilege.

I. G. Musser.

Nov. 25, 1913.

Marion, Pa.

A Thanksgiving Greeting to all the dear Herald Readers in Jesus' Name:—"Let the heaven and the earth praise him, the seas and everything that moveth therein."

On the evening of Dec. 8, Providence permitting, Bro. Daniel Kauffman of Scottdale, Pa., will preach at the Marion Church in Franklin Co., and on the evening of Dec. 16 Bro. E. B. Stoltzfus of Hudson, O., will preach at the same place and on the evening of the 17th he will be at the Pleasant View Church and then will continue his visit throughout the county and into Maryland. Bro. Jacob A. Heatwole will also begin a series of meetings at Marion about the 20th of December, to continue for several weeks. May the Lord richly bless the efforts put forth by the brethren as they go from place to place laboring in the Master's vineyard.

W. W. Hege.

Nov. 25, 1913.

Weaverland, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, Nov. 23, we were blessed with a visit by a number of brethren and sisters from Ontario, Canada. Among the number were Bishop Jonas Snider of Waterloo, and Bishop Manasseh Hallman of Petersburg, Ont. They filled appointments in our different churches. On Monday, Nov. 24, a number of brethren and sisters from Montgomery Co., Pa., came into our midst among whom were Preachers Jacob Moyer and Irwin Landis of Harleysville. They too filled appointments in our different churches. On Monday both parties were with us in a special meeting at Weaverland. All four ministers took part in the services. It was indeed a rich spiritual feast, and a meeting and greeting to bring us closer together in the bonds of Christian love, and closer to God. May the Lord richly bless them on their journey.

D. S. Wenger.

Nov. 25, 1913.

McVeytown, Pa.

The Sunday school meeting of Nov. 11 and 12, also the Bible meeting following it, were well attended. Many interesting and inspiring

(Continued on page 573.)



## Miscellaneous

### THE TWO SIDES OF AN EVANGELIST'S LIFE

By S. G. Shetler.

For the Gospel Herald.

Before discussing the above named subject, we will note a few scriptures: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "Do the work of an evangelist, make full proof of thy ministry," "And we entered into the house of Philip the evangelist, which was one of the seven."

From these scriptures, it will be seen that the work of an evangelist is a special work just as well as that of the pastor.

It is one of the ways that God has of spreading the Gospel and extending the kingdom. To carry on this work, He directs the church to lay hands on holy men and to send them forth into the great harvest field.

His promise, "Lo I am with you alway," is as true to them as to any other official in the Church. The true servant of God goes forth, not as a competitor in a common vocation of life, but as one in a higher calling.

In this high calling, then are problems arising continually, which the heavenly ordained man meets in the fear of the Lord. He is not looking for a life of ease or comfort, but for a life of true service. Amid the hardships of true warfare, the evangelists learns to endure "hardness as a good soldier of Jesus Christ."

His highest aim is to "please him who hath chosen him to be a soldier," and therefore strives lawfully.

Realizing the Bible fact that the Christian has this continual warfare, we shall proceed to discuss the subject under consideration.

**The two sides of an evangelist's life.**

The old saying is that every question has two sides. Whether this be true or not is not our mission in this article. That there are two sides to an evangelist's life is the experience of every evangelist in the field.

We shall consider the dark or unpleasant side of the worker first. Some of the following may seem minor or almost unnoticeable, but to the one who has to meet them they are apparent.

**What vocation shall I choose?**

Admitting the Bible fact that Paul worked with his hands to minister to his own necessities, and recognizing the wisdom of the same today, the question of vocation is before the evangelist. What merchant would employ a clerk, who is absent half of the time. What merchant would be successful by letting the business in the hands of other people? How would a blacksmith or a butcher succeed by devoting most of the time in the field? A farmer in the corn belt would need a large part of his time to raise corn, and another prominent portion to fatten his hogs. The teacher, employed for seven or nine months each year, has only a few of the hot summer months left. Thus the evangelist carefully notes the various vocations of life, and then says, "What shall I do?" The man, who is after a salary, can easily answer this. He says, "Have no other occupation." To labor like Paul did is beneath his dignity.

Dear reader, have you a solution to the problem?

**Where shall I live?**

If I move to the city, I will have the advantage of good schools, railroad facilities, probably Church privileges, and other conveniences; but my family will be exposed to town influences and cost of living will be high.

In the country, my family may not be near both Church and school. In every country home, there are some chores to do not suitable for a wife. The children may not be able to do the work at home. The cost of living can be much reduced by having a garden and a truck patch. Very well! the evangelist plants corn, tomatoes, potatoes, beans, etc., and then goes out for six weeks' work. One of two things will take place, either the wife and children must fight the weeds, or the whole family must bear the remark, "He is too lazy to raise his own eatables."

Dear reader, where shall evangelists live?

**Who shall train the children?**

Parents everywhere speak of the responsibility of bringing up children. The children of evangelists are just as human as any other children. They need the same careful training. To leave all of this to the beloved wife is more than any true-hearted evangelist cares to do. Besides this his children are very, very closely watched. The mistakes his children make are nearly always considered worse than if made by other children. Worse than that, their short comings are sometimes sown broadcast throughout the Churches. Dear reader, who shall train his chil-

dren, and what system of perfect training shall be used?

**What relation shall I bear to the home congregation?**

No one congregation will prosper very well, when under the care of a pastor, who is almost continually in other fields. Such a congregation keenly and rightly feels her loss, and continually begs the pastor to preach at home. To be in a congregation, without pastoral duties, robs him of the important and necessary experience in Church government to do successful work elsewhere.

Dear reader, what relation would you want the evangelist to bear to you?

**How about my trunk and train?**

Listen to some one getting ready to visit a few weeks in some other community or state. A trunk or some large suitcases are packed to overflowing. For convenience, the evangelist ought to carry all his extra clothes, his books and papers in his overcoat pocket or in a small hand bag.

The tourist enjoys a five-hour wait between trains. The missing of trains gives him that much more time for sight-seeing. The night's rest he gets in a finely cushioned pullman. At the first call for breakfast, he steps into the dining car to enjoy the best.

He, who is sent to gather in the lost, spends many long hours in depots. At night, he takes a nap between the conductor's, "All tickets." For breakfast, he takes contentedly to a sandwich bought on the train or to the last of the lunch box that he has carried under his arm for the last two days.

Dear reader, what sized parcels would you carry, and what bill of fare would you expect?

**How shall I endeavor to meet the expectation of the congregation?**

By this we do not mean to find out their whims and fancies, and then cater to them. Every congregation has problems to solve, peculiar to itself. When they are earnest in the work, one great aim is to solve all the problems possible. It may be to gather the lost, to strengthen some weak member, to indoctrinate, to restore the erring ones, or something else of equal importance. The congregation has a right to expect the evangelist to do all in his power to accomplish his part of the work.

Every true worker will at once discard the idea of meeting any selfish or unscriptural expectation of the congregation.

Dear reader, what plans have you in mind to meet the expectation of God's children?



### Whom shall I visit?

It is generally admitted that to come in close touch with people, we must meet them in their homes. The successful agents realize this. Instead of several public meetings in which he places before the public his goods, he meets as many people as possible face to face.

If time permits, it is wise to visit every home in which there is one or more members, homes of unconverted people, and homes of people belonging to other churches. This often means long drives over hard or heavy roads and during inclement weather.

While in the home, the visit must be of interest and profit. Many a time, the evangelist is tired by the day's visitation work.

Everywhere some homes must be omitted, and thus we are often puzzled as to whom to visit.

Dear reader, whom would you visit, and what would be the nature of your conversation?

Holsopple, Pa.

### PRESENT CONDITIONS AND NEEDS OF THE SUNDAY SCHOOL

By Barbara Yoder.

For the Gospel Herald.

Considering the Sunday school **idea** to be old and not new; ancient and not modern; that the Jewish synagogues on Sabbath afternoons were in substance what the Sunday school is today; and that the religious education of the young was carefully sought in Old Testament times, we think there are today ideas held in regard to the Sunday school by its advocates and enemies which are not in harmony with the one great and true ancient and modern Sunday school **idea**.

The Sunday school should be considered an important part of the church body and not an important body by itself. It should be submissive to and serving the Church and controlled and regulated by the Church. It should be a nursery to the Church, also its strong arm. "The Sunday school in the Church and every member of the church in the Sunday school," would be a proper motto. Therefore from the condition of these faulty ideas regarding the Sunday school arises the need, on the one hand, of the ministers to interest all the members of the Church in the Sunday school and bring them into sympathy with the school. On the other hand, the need of the officers and leaders in the Sunday school to do all in their power to bring the school into har-

mony with the will of the Church.

An undesirable condition in many schools is habitual tardiness and irregularity of attendance. It is doubly hard to remedy this condition so long as the habit obtains with the teachers and officers. The thing perhaps that is needed is more responsibility placed on the teachers. Teachers might be made responsible for their class every minute of the recitation period. The teacher in some way should be made to feel that in her absence she is responsible for the teaching of the class, and not the superintendent. It has been said one reason why Jesus can get so much more service from us is because He entrusts us with so much more. It seems probable that if teachers were having placed more in their trust, a sense of obligation toward the school could thus be created in them which would prompt them to the putting forth of far greater effort.

Organization, or the lack of it, is a great condition in any Sunday school. In nature, in governments, in associated bodies of all kinds, in the physical body, in machinery, or in all things designed for active service so much depends on proper organization, that either it or the lack of it in the Sunday school were a great condition and subject for thought. We have just tried to show how a better organization might be a cure for tardy and irregular attendance. In a broad sense, in fact, most any remedy for any faulty condition consists in bettering the organization. It is not a scripture saying, "That order is heaven's first law," but order is an attribute of God and therefore one of the first laws of heaven, of the Church, which embodies the Sunday school, and of all things godly. A visitor to a successful Sunday school in a large city said to the superintendent that he can tell him the success of the school in one word—organization. The object and effect of organization is economy of time, doing with a certain amount of force the most work possible in the least possible time, with the least noise, friction or waste.

We are glad to think of conditions in the Sunday school today which have improved much in years past. For instance worshipful spirit, benevolence, the evangelistic side of the Sunday school work, the use of the Bible in preparation of the lessons, and the general encouragement given and still others.

In the selection of teachers there is doubtless a need that is not yet fully recognized. We are agreed that we must have teachers of Christian character and of ability to teach. We cannot do so well with one of

the qualities alone. We are after teachers possessing both these qualities, on this point we are generally agreed. But granting that we have enough teachers of that type to supply all the classes, the next step which is not a small one is adaptability of teacher to class. This basis which is purely a natural one is however too much neglected. Hardly any one denies the possibility of a certain teacher being highly successful with one class and quite as unsuccessful with another. The physical constitution, the natural bent, the mental bent, the social turn, the mental development, the direction of one's excellencies, of one's demerits, age, are things which with still others, should be considered in the placing of teachers, and in conclusion we suggest that teachers be consulted as to adaptation before they are assigned.

Minot, N. Dak.

### THE WASTE OF LIFE

By A. K. Kurtz.

For the Gospel Herald.

Life as given us by a beneficent Creator is intended to be enjoyed. Anything that interferes with the full enjoyment of this life contributes in a more or less degree to the waste of life.

Among the things that largely contribute to this waste of life is intemperance in eating and drinking which lead to drunkenness and gluttony. When we realize that 75,000 drunkards fill Christless graves yearly in these United States alone, and that it takes 5,000 new recruits every year in one of our large cities alone to supply the social evil needs, we have a faint conception of this awful waste of life.

There are other evils that contribute in a smaller way to the waste of life as the use of narcotics and opiates, while not so destructive to life as alcoholic beverages, nevertheless impair or lessen the usefulness of life by destroying its vital force. While distilled and malted liquors stand at the head of intoxicants, tobacco and opium stand at the head of narcotics. These latter act on the nerves and sensibilities so that in some cases the person of 70 has steadier nerves than another at 40 years of age. The smoker experiences that pleasing "don't-care" sort of stupor similar to that of the opium fiend, only in a lesser degree; yet enough to produce lethargy. The sensibilities lose that quickness of apprehension or discernment. The moral sensibilities are impaired, verifying what a certain worker affirms:



that "a man drunk on tobacco is harder to reach than one drunk on whiskey."

Moderate drinkers (if that is a proper term to use) and tobacco users will point you to men of advanced age to prove there is no harm in their use, but it is not known how much older and more useful they might have been had they lived temperate lives.

This awful waste of life goes on. Its energies wasted. The God-given talents are hid in the earth. And the world rushes madly on, scarcely noticing or caring nothing for this awful waste while a few that see the great danger of a ruined race and the consequent subversion and final downfall of the nation on account of sins are putting forth some efforts to better conditions. The question comes to us, what are we doing toward bettering these conditions? Or are we compromising with the world and in this way contributing to this waste of life?

"Ye are the salt of the earth," are the words of our Savior. We all know what He means by these words. Salt is a preservative. So the Christian has preservative qualities, something that will help preserve life in place of wasting it; that will elevate the moral standard of humanity in place of dragging them down to a state of semi-barbarism.

Smithville, O.

## CHRISTIAN STEWARDSHIP

### I

By Aaron Loucks.

For the Gospel Herald.

"Honor the Lord with thy substance, and with the firstfruits of all thine increase."

Christian stewardship is a privilege that ought in most of our lives to find expression in a much larger way than it does.

"All to Thee, O God, we owe,  
Source whence all our blessings flow."

While this article is devoted to that phase of Christian stewardship, which embraces all church work, relative to the use we make of the Lord's property in material things, it applies equally to the use that we make of our intellectual powers and the consecration of our families to the service of the Lord.

"Men may say, 'The money we have is our own, and we have a right to use it as we please.'"

Is that true? "The earth is the Lord's, and the fullness thereof" (Psa. 24:1). "We brought nothing into this world, and it is certain we can carry nothing out" (I Tim. 6:7). You cannot honor God in the glorifi-

cation of self, much less in a foolish waste of that with which the Lord has blessed you.

What we need then is a keener sense of Christian stewardship, a consecration of property to the service of Jesus Christ and the good of men. We as a Church are having greater responsibilities thrust upon us year after year, and this calls for larger gifts.

The Lord loveth a "cheerful giver." He is not pleased when we give dollars and tens when we should give hundreds and thousands, according as the Lord has prospered us. Oh, that a higher and deeper sense of that Christian stewardship might be manifest which humbly and gratefully says, "All things come of thee, and of thine own have we given thee" (I Chron. 29:14).

The past decade has witnessed a healthy growth in Christian giving throughout the Church. Our mission work has expanded until some have thought that we must not undertake more work, or work in new fields, for we will not be able to support it, or work already established must suffer. I think it has been clearly established that the Church is able to meet all these demands and will give support to carry on all work to which the Holy Spirit calls us. Our benevolent work through institutions established for the benefit and care of the orphan and the aged has taught us that we do not suffer because we do our duty in providing for these dependent ones.

The educational work of the Church has likewise shown that this work can be carried on and young men and young women can be helped to that which will increase their usefulness and efficiency more, than merely receiving a few thousand dollars.

Our publication work has been started and in this as in all other lines of work there has been a ready response to the call as the need of this work was set forth, and at present after nearly six years of effort the publication institution has assets approximating \$70,000, aside from real estate, toward which there has already been donated \$10,500.

But these are only beginning days. The future work of the Church of Jesus Christ will require much larger giving if we are going to measure up to our obligations. Life is too short for mere money-making or any earthly ambition. The only thing worth doing is to glorify God in usefulness which will abide. Pleasure, power, honor, riches—all these are fleeting, fading, uncertain and unsatisfying at best. As we belong to

Jesus Christ, we shall live unto Him, not a life of ease, pleasure and perishable gain, not a life of selfishness and waste, but a life of real usefulness in His Church for His glory, working the works of Him that sent us, laying up treasures in heaven, spreading the kingdom of God through the whole world. This is "honoring the Lord with our substance." "Who then is willing to consecrate his service this day unto the Lord" (I Chron. 29:5).

The Lord is doing a great work in the world through the Church. What part have you, my brother, my sister, in this work? Are you leaving the giving to others, saying, "I need all I have. I must provide for my children." Will the Lord be pleased with your selfishness? Will you expect Him to say to you, "Well done, good and faithful servant," when you consider yourself and your family first and withhold from God the "firstfruits of all thine increase?"

God has abundantly blessed His people. There are many men and women in the Church whom God is blessing with large incomes every year, and there are many that are making larger investments to increase their holdings and their incomes, who do not make large contributions to the Lord's work. May God not have planned the present opportunities for you to contribute largely to His cause? May we not say in the language of Mordecai to Queen Esther when he plead that she should go before the king in behalf of her people: "Who knoweth whether thou art come to the kingdom for such a time as this?"

God has a great work going on requiring large money and you are able to give a hundred dollars or a thousand dollars, or in some cases ten thousand dollars. Who knoweth whether thou art come to the kingdom for such a time as this?

In another article we shall write of how we may give to the Lord's cause.

1. By regular contributions for current expenses in the Lord's work already established.

2. By liberal gifts for establishing new or special work.

3. By setting aside money to be used as endowments.

4. By bequests in wills.

5. By annuities in which you derive an income and thus become your own administrator and see some of the blessings of your gifts while living.

Scottdale, Pa.

In the United States there is one Gospel worker or evangelist to every 48 people.



(Continued from page 569.)

thoughts were presented. The series of meetings conducted by Bro. J. L. Stauffer, which lasted till Saturday evening, Nov. 22, were well attended and many convictions were brought to the unconverted, but only four confessions. May the Lord still continue to follow those who were not willing to give way to His pleadings that His Holy Spirit may convince them of the error of their way and they turn to Him before it is too late, is our prayer.

J. H. Byler.

Nov. 28, 1913.

#### Kokomo, Ind.

Dear Herald Readers, Greeting in the Master's Name:—We feel to praise the Lord for the many great things that we are permitted to enjoy, the many blessings that we have been receiving from our heavenly Father in times past, both temporal and spiritual, the plentiful crops of which we were so wonderfully blessed in Indiana this year.

We held our Sunday school meeting on Thanksgiving day, which was very much enjoyed by many. So many good thoughts were presented, both in day time and in the evening.

On last Sunday evening, Nov. 23, we had our children's mission meeting, conducted by Sister Manda Mishler. Quite a number of children had earned a little money in various ways which they gave for the support of the India Mission. The collection amounted to \$8.09.

On Monday evening, Dec. 1, Bro. D. D. Miller expects to begin a series of meetings at this place, and on the 8th our Bible conference will commence. We ask an interest in the prayers of God's people in behalf of lost souls.

G. W. North.

Nov. 28, 1913.

#### Harleysville, Pa.

(Salford congregation.)

Greeting:—Bro. Jacob C. Moyer of this place and Bro. Irvin Landis of the Skippack congregation, with their wives and a few other brethren and sisters, started Nov. 22 on a journey through Lancaster Co., visiting the brethren and sisters there. We trust that God's choicest blessing may accompany them. If present arrangements are carried out, they are home again by the time this paper reaches its readers.

Bro. Amos Kolb of Spring City, Pa., was with us Nov. 23, preaching from Gen. 18:19. He spoke forcibly of how God knows His chosen ones.

In the afternoon he spoke to the Sunday school.

Our Sunday school will close at the end of this quarter. Yet, sorry to say, the three best months for study and meditation on Sunday school work. But let our prayers be fervent in unity and love, while the winter days grow colder, that our hearts may be kept warmer and brighter for more active service in time to come.

Love to all,  
E. D. G.

Nov. 28, 1913.

#### Scottdale, Pa.

Greeting to the Readers of the Gospel Herald:—Quite a number of interesting events have taken place here since we last wrote. W. B. Stoddard, of the National Christian Association, an organization for the teaching of the truth about secret societies, gave us a pleasant call for a few days recently. He was incidentally looking after the subscription list of the Christian Cynosure, the official organ of his association.

On Sunday morning, Nov. 23, Bro. Isaac H. Brubaker of Manheim, Pa., preached for us. He was accompanied on his visit to this community by Bro. John B. Reist, father of Bro. H. F. Reist, editor of the Christian Monitor. These brethren left Scottdale on Tuesday morning.

On Sunday evening Bro. J. S. Hartzler preached for us at the Scottdale Church. He had come from Youngstown, Ohio, where he had an interesting time at the Mission, and was on his way to Springs, Pa., where he is engaged in Bible conference work with Bro. N. H. Mack of New Holland, Pa., at the present writing.

On Wednesday afternoon of last week the Executive Committee of the recently organized Local Board of the Southwestern Pa. Conference held a meeting at the Publishing House. A number of matters of importance were discussed and steps were taken to get the work of the Board on a good footing. The brethren, J. N. Durr, T. L. Blough, and Levi Mumaw, were appointed to act with a similar committee from the E. A. M. Conference to form the Local Board of the Altoona Mission. The Rockton, Schellburg and Greene county matters were also considered.

There were special services held on Thanksgiving Day in the morning. Bro. J. A. Brilhart preached a very appropriate sermon on II Chron. 7:12-16.

Remember our little congregation in prayer.

29 Nov. 1913.

## THE NEED OF LOYALTY TO GOD IN SUNDAY SCHOOL WORK

By Mary Gardner.

For the Gospel Herald.

As we think of this subject our minds at once come back to the needs of being loyal to God in all things, in all places and at all times. To be faithful to God means to do good, all the good possible, to our fellow men. But as we glance over the human family and behold the many ways by which Satan is deceiving and trying to deceive mankind, our hearts ache and our pulses beat in unison with those that are putting forth every possible effort to cause man to be true to his Maker.

The Revelator says, "Be thou faithful unto death, and I will give thee a crown of life." Ezekiel says, (18:30) "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God, Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

Since we see the need of being loyal to God in all things, we may also very easily see the especial need of being loyal to Him in Sunday school work, in as much as its influence for good will certainly balance with the amount of faithful effort, wisely put forth on the part of its workers.

Sunday schools are necessary. If people knew only as much about the Bible as they gained by sermons, their knowledge would be limited. No doubt many a sinner who repents and accepts Christ as his Savior learned to know of Him in Sunday school.

If all the people who ought to be in Sunday school were in, one teacher would be responsible for the teaching of one thousand five hundred souls. This proves that all teachers must be loyal to their work, in order to succeed; and yet many are wasting their time in many different ways displeasing to God.

May we all receive instruction from the mouth of God through His Word and say: "We will look to Thee, O God, and hear Thee. We will meditate on Thy Word both day and night. We will conform to Thy will both in desires and appearance. We will be instruments in Thy hand, at Thy disposal."

Beaver Crossing, Nebr.

"He that sent me is with me. The Father hath not left me alone for I do always those things that please him."



## THE NEW WAYS OF RELIGION

Today I've been to meeting, John,  
To hear the parson preach,  
But how they've changed since we were  
young  
In all they do and teach.

They say that we're old-fashioned,  
And don't care what we say;  
But my old heart can see and feel  
Whene'er they change God's way.

When we were young the world was  
gay,  
And loved to make a show;  
But Christians walked the narrow way,  
And could not with them go.

But Oh, how things have changed since  
then,  
The two ways are but one;  
They all go in together now,  
And say they've "lots of fun."

When we were young they used to meet  
In our old kitchen room,  
And sometimes in the school house near,  
If many chanced to come.

And Elder B——, that good old man—  
I'll ne'er forget his voice—  
How faithfully he dealt with sin,  
And how the saints rejoiced.

But now they meet in palaces,  
So gorgeous, rich and nice;  
And everything that draws a crowd  
They'll have at any price.

With cushioned seats and carpetings,  
And everything so gay,  
The poor can hardly gather there—  
They've not scrip enough to pay.

The minister like some vain fop,  
Stands up and reads his prayers,  
And how it pained my heart today  
To see him "put on airs."

He did not preach, he only read  
An essay on Christ's voice;  
No heart was touched, no tears were  
shed.  
And not a soul rejoiced.

He thought Christ's voice was musical,  
Melodious, rich and clear,  
And thus it sounded pleasantly  
Upon the listening ear.

I heard some say as they passed out,  
"Wasn't that a splendid thing?"  
And others said, "That can't be beat  
By even Dr. Tyng."

Oh, can it be that such vain fops  
Are called to speak for God,  
Who feed the church on worldly slops,  
But never preach His Word?

I thought if Christ Himself were here,  
We'd see some sighs and tears;  
"Ye Pharisees and hypocrites!"  
Would thunder in their ears.

I thought of our old kitchen times,  
When servants sent by God,  
Would warn us all so faithfully,  
To love and keep His Word.

They did not wink at worldliness,  
As ministers now do—  
Oh give me back the olden ways,  
I do not like the new.

A hoarse machine now grinds their tunes,  
A godless choir joins in,  
But neither one can tell of joys  
That comes from pardoned sin.

## KIND READERS, ATTENTION

Believing that you will enjoy a little chat about the interests of the Mennonite Publishing House, we desire to invite your attention to an item in the report of the recent meeting of the Mennonite Publication Board.

You have rejoiced with us in seeing the steady advance of the House toward the point where it will be a well equipped institution, in its own buildings, free of debt. During the five years of its existence it has gained for the Church the sum of \$26,194.82, and the net solvency of the House, May 1, 1913, was \$67,834.38. At this rate it will only be a question of time when the above mentioned point will be reached.

Up to the present the institution has been doing business in rented buildings. Because of his interest in the work Bro. Jacob S. Loucks ("Grandfather Loucks," we call him) generously erected buildings as they were needed and rented them to the Publication Board at a low rate, besides making a number of substantial donations at times when they were much needed. There are two buildings, one a two-story frame building, 30x70, and the other a brick structure, 40x70, three stories above basement.

At the last meeting of the Publication Board it was decided to purchase these buildings. This movement was started by Bro. A. D. Martin a few months previous to his death. His plan was to enlist the interest of enough people that the buildings might be deeded to the Board free of cost. The Lord called him home before the work was accomplished. But \$10,550 have already been raised, leaving the balance, \$11,450, to be raised by some other means.

Here two questions present themselves: (1) Would the purchase of these buildings interfere in any way with a change of locations in case the Board decided at some future time to select some other place as the permanent location of the House? (2) What may be done in the way of meeting this debt so that the rent bill may be stopped without starting a new interest bill?

The first question may be answered by saying that the taking over of the property would only add to the capacity of the House to undertake any further work that might be considered necessary.

In answer to the second question, the remaining \$11,000 may be raised in a short time, in the following manner:

1. A number of brethren have had it in mind to make substantial donations to the House for this purpose. If it pleases them to state how much they desire to donate, and when, this part of the question is settled.

2. Others have been thinking of writing out annuities. This would not only be an immediate benefit to the House, but would also provide an income for them during their natural life-time. Those who are interested in this proposition will please correspond with Bro. Levi Mumaw, secretary-treasurer of the House.

3. Here comes a proposition in which many more can help. There are at present about 12,500 subscribers to the Gospel Herald and Christian Monitor. If one-fourth of these will see their way clear to send in 5-year subscriptions the sum thus sent in would of itself pay the debt, and the other three-fourths of the income from the subscriptions, together with the income from the book-trade, would meet the current expenses of the House.

This is our story. Think it over. With a hearty co-operation on the part of all who can help, the work will soon be done. We expect to publish this in one issue of the Christian Monitor and three issues of the Gospel Herald, after which a financial statement will be made telling how much was contributed by each of the three methods proposed.

Any questions pertaining to this matter will be cheerfully answered by either of the undersigned,

Daniel Kauffman,  
J. A. Ressler,  
H. F. Reist.



They sung God's praise when we were young,  
Because their hearts were blest;  
A well-paid choir now chants their song,  
And so the church has rest.

My heart was pained to see the show  
They tried to make in dress,  
All finished from top to toe,  
And some looked like distress.

With frills and flounces, tucks and crimps,  
They seemed almost deformed;  
And many had the Grecian bend,  
With camel's hump all formed.

They noticed my plain calico,  
And thought my bonnet "odd;"  
And frequently they smiled, I know,  
But I had peace with God.

I thought of times when we were young,  
When all the proud and gay  
Would make the Christian's dress their song  
And jest them every way.

'Tis sad when all the world runs mad  
In foolish, vain display,  
To see the church so fast, and glad  
To ape them every way.

The church has changed since former days  
In all they say and do;  
But give me back the olden ways,  
I do not like the new.

They're strangely bent on pleasure now;  
They meet most every week  
To have some sort of lively spree,  
That worldlings love and seek.

But whether 'tis a festival,  
Or sociable, or fair,  
Or Christmas tree, or other scrape,  
The church will all be there.

With lotteries and grab-bags,  
And other tricks and games,  
They make God's house a den of thieves  
Without a blush of shame.

Lord of the temple, come with zeal;  
As Thou didst come of yore,  
With scourge in hand to make them feel,  
Before their day is o'er.

They all attend such gatherings,  
But when they meet to pray,  
There are but few who venture out,  
And they've not much to say.

They lightly speak of former days,  
When Christian men were true;  
But give me back the olden ways,  
I do not like the new.

What means this strange departure,  
And when will they amend?  
God's day of wrath is hastening on,  
When all earth's shame will end.

That awful hour is drawing near;  
Its signs are gathering fast;  
The Judge of all will soon be here  
To scrutinize the past.

Our record then will be made known,  
Our habits, thoughts and aims;  
And some must hear from God's own throne,  
"You've brought my house to shame."

Ah! then what grief and sore regret  
Will reach them in that day,  
Because they've chosen worldliness,  
And scoffed at God's old way.

Sel. by E. B.

(Continued from page 563.)

venture in from without and waited for his companion. Not so the Christ. He awakens in the fulness of His Word on the third day, places the linen clothes as one arising from a bed of sleep, takes the napkin that was about his head, folds it up orderly and lays it by itself—No haste, no fear, but calmly lays it to itself as one who has no more need of it for he is **no more** the dead Christ, but as the Lord "who is alive forever more"—He leaves them lie as evidence that He had used them, and walks out. What does all this mean? His Word is truth. The angel testifies to the bereaved ones "Not here, risen,—as He said." Then referring to these clothes as evidence he says, "come, see the place where the Lord lay" (Matt. 28:6). Now He has passed the climax! No more the human Jesus but the divine Christ. Ever after you hear the disciples say, "Christ," "Jesus Christ," or "Christ Jesus," but never in Epistles, etc., is He referred to as "Jesus" unless to something that happened before his resurrection. Jesus with five letters (human) can die, but the Christ with six letters (divine, signifying double trinity—unity of Father and Son) must arise.

Warrenton, Va.

## Married

**Miller—Sunthimer.**—On Nov. 22, 1913, Bro. John S. Miller and Sister Nora E. Sunthimer, both of Lagrange Co., Ind., were united in the holy bonds of matrimony at the home of the bride's parents at Bro. Jacob Hostetler's, Y. C. Miller officiating. May God bless them through life.

## Obituary

**Springer.**—Valentine Springer was born in Saarbruck, Germany, in the year 1834; died at his home in Metamora, Ill., Nov. 5, 1913; aged 79 y. 10 m. 11 d. He leaves his wife, 5 sons, and 25 grandchildren. Two sons and one daughter preceded him to the spirit world. Twenty-two years ago he came with his family to America. He was a faithful member of the Amish Mennonite Church from his youth. Funeral services were held at the Metamora M. H., Nov. 7. Interment in cemetery near Metamora, Ill.

**Forry.**—Sister Maria L. Forry died Nov. 9, 1913, of apoplexy, at the Mennonite Home, Lancaster Co., Pa. Her maiden name was Roth. Her husband, Abraham Forry, died some years ago, also two of her children, she being the last of the family. She had her home at the Old People's Home for nine years, was one of the first ones at the Home and was engaged as one of the nurses. Funeral services were held at the Home by Bro. D. N. Lehman of Millersville

from Matt. 24:44 and Theodore Forry of Stony Brook, Pa., from Rev. 14:13. Burial took place at the York Cemetery. She will be missed by many, especially at the Home, where she lived and helped to care among the old and feeble. But now her work is done but we hope our loss is her eternal gain.

**Lehman.**—Joseph B. Lehman was born Aug. 11, 1853; died Nov. 21, 1913; aged 60 y. 3 m. 10 d. He suffered from a stroke of paralysis, which resulted in his death after a short illness of a few days. He lived for many years near Guilford Springs and last spring moved to his new home north of Chambersburg, Pa. He united with the Mennonite Church many years ago and was a strong advocate of the doctrine of simplicity and greatly interested in the welfare of the church. Bro. Lehman is survived by his wife, Fannie, who was the daughter of the late Jacob S. Ernst, and these children: Geo. S., John H., and Levi E., of Lancaster, and Jacob E., of near St. Thomas (all married), Joseph S. and Bessie at home, and one brother, Levi, near Pimola, Pa. Interment at the Chambersburg Church. Services at the house by Joseph E. Lehman and at the church by W. W. Hege. Text, Job 14:1, 2, selected by the family.

**Miller.**—Eli J. Miller was born in Holmes Co., Ohio, July 5, 1832, and died at Bristol, Ind., Nov. 18, 1913; aged 81 y. 4 m. 13 d. In his early boyhood he moved with his parents to Elkhart Co., Ind., and settled about seven miles east of Goshen. In 1863 he was united in marriage with Annie Geisinger. To this union were born five children of which four preceded him to the world beyond. He is survived by his wife, son Amasa, one granddaughter, all of Bristol, Ind., and one foster daughter, Mrs. T. G. Oliver, of Elkhart, Ind. For some time Bro. Miller has been a great sufferer, but bore all with patience and Christian fortitude. He was a member of the Mennonite Church for forty-eight years and will be greatly missed in the family, the Church, and the community. Funeral services at the Clinton Brick Church Nov. 21 by Harvey Friesner and J. S. Hartzler. Text, II Cor. 5:1.

**Horst.**—Bro. David Horst was born in Lancaster Co., Pa., July 15, 1832; died Nov. 5, 1913; aged 81 y. 3 m. 20 d. He came to Maryland with his parents in his youthful days and resided in Maugansville, Md., at the time of his death. His health had been failing for some time, although he had been able to be up and around in the evening and went to bed seemingly in usual health. About 12 o'clock he called to his daughter Anna for a drink of water, which was brought to him, and in the morning when his daughter called him for breakfast she received no answer. She went to his room and was shocked to find her father dead in bed. Death came to him very suddenly, but we believe not unexpectedly, as he would often talk to the neighbors and friends that his time is short here in this life and would often express a desire to go to meet his God. He is survived by 2 sons, 3 daughters, and many relatives and friends. Funeral Nov. 7 at Reiff's Church. Interment in the adjoining cemetery. Services by C. R. Strite, D. R. Leshner, H. H. Bear, and G. S. Keener. Text, Job 7:10.



## Items and Comments

The North Dakota law forbidding the sale of snuff has just been declared constitutional by the supreme court of that state.

An organization composed of Catholics, Protestants, Mohammedans, Taoists, and Buddhists has been formed in China to prevent the new republic from declaring Confucianism the religion of state.

An entire block of the Grand Trunk railroad shops at North Port Huron was wiped away in a disastrous fire Nov. 26. The estimated property loss is a million dollars, and 550 men, mostly married men with families, have thereby been thrown out of employment.

The Louisiana judge who declared in favor of the Bible as a text book in school on the ground that it is the best code of morals known to man did well. Had he gone on and declared in favor of it in that it is the one God-inspired, God-inbreathed message from God to man and therefore all men ought to know it and to heed it, he would have done still better.

"The costliest Thanksgiving in history," is the way that one paper referred to the recent Thanksgiving festivities. Such feasts are no necessary part of thanksgiving, but rather a hindrance. Regardless of the cost of living it cost nothing to repair to the house of the Lord and there pour out our tribute of praise and prayer and thanksgiving to the Giver of all good.

The strike situation in Indianapolis, Ind., again having become acute, Mayor Shank of that city resigned his office. He was in some respects a good mayor, but in this case his fatal weakness was in encouraging the lawless attitude of strikers by requesting that policemen do not ride on cars run by non-union men. The curse of unionism is its un-Christian attitude toward non-union men.

Who ate turkey first: the Europeans at Christmas, or the Americans at Thanksgiving? This question has recently been discussed by a leading London daily, which concludes that if the Europeans carried off the honors they would have to prove that they ate turkey some time between 1530, when the turkey was first brought to Europe, and 1620, when the Pilgrims came to America, ate turkey, and gave God thanks. Another question that might be raised with profit is, Who will be the first to go back to the Puritanical way of eating turkey in the spirit of real thanksgiving, and of keeping both these days in a way befitting the occasion?

Events in Mexico indicate that the Huerta regime is fast crumbling, and the most conservative estimates predict a new government in Mexico by Christmas. During the past week there have been several crushing defeats of the federal armies and a number of important cities were taken by the constitutionalists. One of the pleasing stories which come from the scene of conflict tells of the wounded soldiers from both sides being tenderly cared for in the hospitals of El Paso, Tex. What a great blessing it would be if all the energies of nations could be spent in the comfort and uplift of humanity rather than in the manning of those huge murder machines popularly known as battleships and cannons.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Diller Church, near **Newville, Pa., Dec. 5-7, 1913.** Instructors, J. B. Senger, W. F. Charlton, Daniel Kauffman.

Pleasant Grove Church near **Elton, Pa., Dec. 5-8, 1913.** Instructors, J. S. Shoemaker, Abram Metzler.

Howard-Miami Church near **Greentown, Ind., Dec. 8-13, 1913.** Instructors, E. L. Frey, D. D. Miller.

**Cullom, Ill., Dec. 9-12, 1913.** Instructors, John Blosser, A. H. Leaman and others.

Sugar Creek Church, near **Wayland, Iowa, Dec. 9-12, 1913.** Instructors, Eli Bontrager, S. C. Yoder.

Thomas Church near **Johnstown, Pa., Dec. 9-14, 1913.** Instructors, J. S. Shoemaker, Abram Metzler.

**Allensville, Pa., Dec. 11-14, 1913.** Instructors, John H. Mosemann, Eli B. Stoltzfus.

Bowne Mennonite Church, near **Elmdale, Mich., Dec. 8-15, 1913.** Instructor, John Blosser.

Plainview Church, near **Aurora, Ohio, Dec. 17-20, 1913.** Instructor, Daniel Kauffman.

Oak Grove Church, near **Smithville, O., Dec. 22-27, 1913.** Instructors, S. E. Allgyer, Daniel Kauffman.

**White Cloud, Mich., holiday week.** Instructor, John Blosser.

Shore Church, near **Shipshewana, Ind., Holiday week.** Instructor, J. M. Kreider.

Pike Church, near **Elida, Ohio, Dec. 21-27, 1913.** Instructors, E. L. Frey, I. W. Royer.

**Breslau, Ont., Dec. 16-18, 1913.** Instructors, J. E. Hartzler, L. J. Burkholder.

South Union Church, near **West Liberty, Ohio, Dec. 25-27, 1913.** Instructors, Abram Metzler, J. E. Hartzler.

Clinton, Central, and Lockport Churches, near **Archbold, Ohio, Dec. 29, 1913, to Jan. 2, 1914.** Instructors, J. S. Shoemaker, D. J. Johns.

Bethel Church, near **West Liberty, Ohio, Dec. 30, to Jan. 1, 1914.** Instructors, Abram Metzler, J. E. Hartzler.

Oak Grove Church, near **West Liberty, Ohio, Jan. 1-3, 1914.** Instructors, Abram Metzler, J. E. Hartzler.

## SPECIAL BIBLE TERM

The Special Bible Term of Hesston Academy and Bible School opens Jan. 6, 1914, and continues for four weeks. Classes will be formed in Plan of Salvation, Ordinances and Restrictions, Christian Duties, Old and New Testament History, Bible Geography, Gospels, Synoptic Bible Study, Biblical Introduction, Church History and Missions. Bro. J. A. Ressler, of Scottdale, Pa., will assist the regular Bible teachers during this term. Tuition to ministers and their wives and actual missionaries, free. For others, \$4.00 for the term. Board and room either in the building or nearby at reasonable rates. For further information address either D. H. Bender or T. M. Erb, Hesston, Kans.

## MENNONITE BOARD OF MISSIONS AND CHARITIES

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### OUR MISSIONS

#### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

#### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

### BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTTDALE, PA., THURSDAY, DECEMBER 11, 1913

No. 37

## EDITORIAL

"Even a child is known by his doings."

If in our being we satisfy God, in our seeming to be we will most likely satisfy godly men.

Our usefulness in life is determined largely by our faithfulness in improving opportunities. "As we have therefore opportunity, let us do good."

The joyful news of sinners turning to God keeps coming from many places. Read the news found on the correspondence page. Then remember the earnest efforts being put forth in other places and continue your prayers to God that He may have victory in the souls of many more.

What kind of preparations are you making for Christmas? Anything out of the ordinary at that time is presumably in memory of our Savior's birth and to the glory of His name. Therefore dismiss from consideration anything that is not in harmony with the Gospel which He came to bring, and plan no pleasures which could not be fully enjoyed by the heavenly messengers who brought the first good tidings of His birth.

This is the time of the year when letters containing money are sent more frequently, perhaps, than at any other time. For this reason it may not be out of place to renew the suggestion that care be exercised that your name and address be found in every letter you write. If it is a change in address in any of our periodicals that is desired, please do

not fail to give both old and new addresses, and also state which of the papers you wish changed.

Three things ought to be true of every life: (1) a continual warfare, (2) a continual growth in grace and rising in the scale of spiritual life, (3) a continual victory over sin. The first is essential to the second and third. Christ lays down the condition of discipleship as follows: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

"Kind Readers, Attention."—Under this caption we print, for the last time, our article pertaining to the interests of the Mennonite Publishing House. We invite a careful, prayerful consideration of the suggestions therein offered. In three weeks from this date we mean to publish a statement telling how much was contributed in response to each of the three ways proposed. Besides these three ways, there are three more directions in which we may look to help extend the good work.

1. Look around, and see if there is an opportunity for you to help us gain one thousand new subscribers between this and Jan. 1, 1914.

2. Look at the top of the page, and if the date on the label does not read somewhere in the future we would be glad for your permission to make it read that way.

3. Look into the new catalogue sent you a few weeks ago, and see if there are not a number of books and mottoes listed there that you would like to have. An early response will not only make those in charge of the book business busy and happy, but you may still avoid the holiday rush and thus insure prompt delivery of your orders.

## GENERAL CONFERENCE RESOLUTIONS

### III. The Inspiration of Scripture

On this subject there are all kinds of theories, from the infidel theory that practically rules out the authorship of God and places the Bible on the same level with all other books written by man to the theory on the other extreme which represents God as speaking to the world through a set of dummies. Again, many have been confused in the definition and discussion of terms, losing sight of the real issue in the discussion. The two vital propositions connected with the question are these: (1) The Bible is God's Word. (2) It is inerrant. Say yes to these two propositions, and you are liable to stay on the right side of the question; doubt them, and you are liable to tumble into the mire of unbelief and infidelity.

One thing has puzzled some who were inclined to be true and who wished to look upon the Bible as a book having the authority of God back of it: If the Bible is God's Word, why is it that the individuality of the writers is so clearly apparent? The answer is not difficult. When God uses man He uses him with all his peculiarity and individuality. When God uses Moses, Jeremiah, Daniel, Matthew, Luke, Paul, John, Peter, etc., to make known His will to man, He speaks through them not as through a set of inanimate beings, but He knows exactly how to make use of their faculties of mind and speech so that the Bible is at once the message from God and the message from the men whom He inspired for that special work.

The discussion before General Conference was both hearty and harmonious. The question being clear



before the minds of all, the following answer was adopted:

**Question 3. Define the position of this Conference on the inspiration of the Bible.**

**Answer.** We accept the Bible as the one inspired, infallible, inerrant message of God, revealing Himself, His workmanship and His will to man.

We believe the inspiration of the Bible to be different in kind and degree from any other literature in this: The men who wrote the Bible were in the hands of God to such an extent that their message, inbreathed of God, is free from all human imperfections, and is therefore absolutely inerrant and reliable, while in all other literature the imperfections and shortcomings of the writers find their way into their productions. Notwithstanding errors in language which appear in translations and revisions, the message of God as originally given to man is perfect and furthermore He preserves this message absolutely inerrant to man, complete and sufficient for all ages.—II Pet. 1:21; II Tim. 3:16; Matt. 5:18; Jno. 10:35; I Cor. 14:37.

Really, this is not a debatable question—unless you consider the whole doctrine of Christianity debatable. If the Bible is not from God, if its writers simply wrote as they were moved by the Spirit the same as spiritually minded men today write and speak, then it is no more a revelation from God to man than is this humble message which you now read a revelation from heaven. In other words, the Bible is either from God, or it was simply gotten up by man. If the latter, then we have the same access to the knowledge and will of God as has any other pagan society. The Bible is either an inspired message from heaven, or it is a fraud and a farce.

When the answer to the question was before Conference the point was raised that it did not present any evidences of the authenticity of God's Word. This objection was met by the statement that the conference was not called upon to prepare a treatise on inspiration but rather to define its attitude on the question. This attitude having been stated, it may not be out of place to state a few reasons for taking the position that we do. We can not attempt to cover the entire subject but we shall endeavor to touch on a few of the proofs of inspiration.

**1. The Testimony of the Word.**—"All scripture," we are told, "is given by inspiration of God, and is profitable" (II Tim. 3:16). "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). Paul assumed a typical attitude when he said, "The things that I write unto you are the commandments of the Lord" (I Cor. 14:37). That the Bible is of God is evident from numerous Biblical expressions

like the following: "Thus saith the Lord," "Saith God," "God said," "Saith the Lord of hosts," "God by the mouth of . . . spake," etc., etc.

**2. The Fulfillment of Prophecy.**—Nothing like it, in accuracy and in extent, can be found outside the Bible. The prophetic writings foretell the life of Christ in detail from beginning to end. These include the virgin birth, the flight to Egypt, the sojourn in Nazareth, His forerunner, His miracles, His betrayal, His being sold for thirty pieces of silver, etc. Daniel's interpretation of Nebuchadnezzar's vision, and later of his own vision of four beasts, can be accounted for only on the ground that God revealed these things to him. Christ's prophecies concerning the destruction of the temple and of Jerusalem were literally fulfilled, and even now we may discern the face of the sky and see in the passing events the signs of His coming again, as He taught us. Only on the ground of superhuman foreknowledge can the fulfillment of many Bible prophecies be explained.

**3. The Miracle.**—The authenticity of the Bible is proven by the miracles which it records. We refer especially to such extraordinary miracles as the raising of Lazarus, the resurrection of our Lord, and other miracles so absolutely established by "many infallible proofs" which even the enemies of the Bible could not withstand.

**4. Superior Wisdom.**—Where can we go to find the wisdom manifested in the Bible. The world scoffs, nevertheless patterns its laws after the ten commandments. Men who have no use for Christianity as we know it, testify that they can stand with unshod feet and uncovered heads before the personage of Jesus Christ. Only God could conceive of such a sublime and far-reaching and infinite scheme as the Plan of Salvation. Though written in part by men who were declared to be "unlearned and ignorant," the Bible is admitted to be a masterpiece in literature, unsurpassed by anything ever written. It was the product of an age which has since been surpassed in enlightenment, scholarship, and civilization, and the nation through which the Bible was brought to man was at no time considered prominent along any of the lines named; yet the Bible stands without a rival as a masterpiece in literature, as a perfect code in morals, as an authority on law, as a compendium of the ripest wisdom ever revealed to man.

**5. Its Authorship.**—Among the writers of the Bible we find all classes of men from the king upon the throne to the humblest of his sub-

jects, from the scholarly Moses and Paul to the "unlearned and ignorant" Peter and John. Part of it was written when the nation was at the height of its power, and part before and part after the nation had existence as such. Yet from the beginning to the end it represents such a complete and perfect unity in thought and design that we can not possibly account for it on any other ground than that from beginning to end it was conceived and designed and executed by the Great, Infinite, Allwise, Allpowerful God who as the real Author inspired the men who wrote the message according to His dictation, "complete and sufficient for all ages."

**6. Its Effects.**—The Bible is the synonym for light. Wherever it goes light springs up. The most enlightened nations of today are the ones that give it most recognition. Civilization, liberty, happiness, purity, fade away as this enlightening message is neglected. The enlightening power of the Word is so manifestly present wherever the Bible is read that it goes without question that the Bible is this Word.

**7. The Helplessness of the World without the Bible.**—The darkness and wretchedness wherever the Bible is not found is to be explained on the ground that the Bible brings us the only heaven-approved, heaven-inspired solution of many questions which can no be touched outside the light which the Bible brings. Even the most intelligent and scholarly men of the world are helpless without the aid of the Bible. The great philosophers at Athens, in determining the identity of the real God could get no farther than this: "To the unknown god." That great infidel, Robert G. Ingersoll, intellectual giant though he was, when wrestling with the question, "If a man die, shall he live again?" got only this far: "Hope says, yes; reason says, perhaps." There are many questions, such as the origin of matter, the origin of life, the origin of the species, the existence of the soul, the destiny of man, etc., that, outside the light which the Bible throws on them, men can at best guess at, speculate upon. Some of the brightest human lights which the world has ever seen, rejecting the brighter light from heaven, have made miserable failures, floundering around in darkness and confusion, trying to solve the problems which God by revelation makes so clear and plain that the simplest child of God can grasp them. It is not surprising, therefore, that darkness and dense heathenism invariably ensue where the Bible is discredited and excluded as un-



## Doctrinal

In doctrine shewing uncorruptness, gravity sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE RESURRECTION OF JESUS CHRIST

By E. J. Berkey.

For the Gospel Herald.

(Continued.)

Having noted that Christ is now the really divine (did He leave the human in the grave?) let us notice the great power of God. The tomb was sealed by the government, guarded by a band of men, a great stone is placed on the door that may have taken the entire band of men to place there, but when the "hour" comes for Christ to arise what is done? Only **one angel** comes on the scene, rolls back the great stone, does not seek the governor to get permission to have the seal opened but with authority from the Father he breaks the seal who defies any man or nation to open or even touch it. The guards fall as dead. Christ rises triumphantly, and at once begins to gather His scattered disciples and comforts them. Only **one angel** needed! Think of the legions of angels and power of God in reserve if needed. Are any of us defying the power of God, or think our unfaithfulness will not matter as God cannot punish. Every word must be fulfilled and thus far has been fulfilled to the letter. Why then can and will He not fulfill

worthy a place in the human heart.

8. **Witnesses.**—One of the best evidences of divine inspiration of Scripture is the effect it has upon the hearts and lives of those who accept it. "Ye shall be witnesses unto me," says Christ to His disciples. And thousands of Christian people have witnessed to the truth as it is in Jesus. The child of God can point to heart experience and say, "I know" (I Jno. 3:14; II Cor. 5:1; Jno. 5:24). An experimental knowledge of God and His Word in our hearts does much to keep us established in the real faith.

Our reasons, therefore, for affirming our belief in the inspiration of Scripture may be classified under these three heads: (1) evidences inside the Bible, (2) evidences outside the Bible, (3) evidences in our own hearts.—"And these three agree in one."

all He has said, whether reward or punishment? He has plenty reserve power for the universe! How little and insignificant we are in His sight.

What does the resurrection of Jesus mean to us? It is unmistakable evidence that Jesus is the Christ. Does it make us bold and "not ashamed" like the disciples? like the martyrs? like the forefathers? What result do we see in the risen Lord? It is a proof that He is divine, for no human can rise or have "all power," either over death, or grave, or devil. He "is the Son of God with power according to the spirit of holiness by the resurrection from the dead" (Rom. 1:4). God approves every claim of Christ being His Son, divine, one with the Father, etc., by raising Him all sealed by His resurrection. His suffering, etc., would be of no avail unless we have evidence that God accepted it, and we have no way of knowing that God accepted it, but by the resurrection. Jesus gave Himself, but did not raise Himself. An angel sent from God opened the tomb, but "God raised him" (Acts 2:24, 32). This once and for all settles the question. In addition to satisfying justice, He becomes a complete Savior no more subject to human limitations, He is everywhere present to help in temptation to comfort, to fill all in all. When we lay our loved ones away why mourn and weep when they are only "asleep in Him," and we have assurance that they shall rise again?

The resurrection of Jesus not only changes the disciples but even the day of rest throughout the world. It is hard to change custom. For ages the day of rest was the seventh day, held sacred by all people, especially the Jew, for it was commanded in the law. This was about the first condemnation they presented against Christ, but by common consent the day was changed and practiced by the early Church which was made up principally of Jews. A few people today try to make us believe we are all wrong because we do not observe the seventh day and yet it stands universal ever since the "risen Lord" first appeared to His disciples—early Church—and pronounced His parting blessing upon them. Yet this same Church observed the first day and was richly blessed. His day—the first of His divine life—resurrected life—stands for a Christian, stands approved in the **New Dispensation** of grace. Paul "preached upon the first day of the week" (Acts 20:7), instructed the Church at Corinth to "lay by" for the Lord's work on the first or Lord's day. John "was in the spirit on the Lord's day" and received

some of the grand truths of revelation. "The Lord's day" was the day He arose, hence we need not question that which has divine approval.

Reader, are we **risen with Christ**? Are our affections with Him in a state of divine, pure, holy, eternal things, or are we only in His human state with its limitations where He is not with us to help? Have we His **nature**, being born of the blood and water from His own heart, therefore "his workmanship, created in Him" (Eph. 2:10), therefore doing the things He would do? He does not even stop at the resurrection, for He takes our natures with Him into the presence of God. He has gone to prepare a place for us. When we think of His preparation in this life for our needs and enjoyments in our few years on earth, and think He has now gone to prepare for nearly nineteen hundred years, knowing our nature and how to suit our eternal happiness, what must be the "fulness of joy" when we enter into our rest in His eternal habitations. But before being thrilled with that beyond this vale of tears we must have His Spirit. Before we can attain His Spirit we must recognize and believe the resurrection of Jesus Christ, for out of it springs the power, virtue, character, and true ideal of eternal life. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon you."

Warrenton, Va.

### COMMENTS ON REPORT OF DRESS COMMITTEE

By J. M. Shenk.

For the Gospel Herald.

Since the committee has given its report a few comments may be in order. This has commanded the attention of God's people from time immemorial, and it is necessary that it be discussed in a way that will meet divine approval. So many have a wrong impression as to what Conference and the Church are doing on questions of this kind. Their work is not merely to draw a line by which members are to be governed, but especially to point out where the Bible puts the line between God's kingdom and the world. Thus in taking up the question under consideration it is an effort to define the spirit of the Gospel as to what is pleasing to God and helpful to the cause of salvation on the question of "wherewithal shall we be clothed."

Jesus says that the life is more than meat and the body more than raiment. Back of all these visible things there must be a **new life** and a **consecrated body** actuated by the



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

divine impulse of God's love and prompted by the heavenly-imparted desire to please Him. Apart from this all outward service and profession "profiteth nothing." Hence the great truth, "Ye must be born again."

The definition which the committee gives as to what the clothing should be is certainly the Bible definition: "modest, simple, serviceable, economical." This answers every possible need of clothing; sensible, comfortable, serviceable, admirable. Anything contrary to this springs from "the old man, which is corrupt according to the deceitful lusts," grieves the Holy Spirit, leads away from God, from heaven, from happiness.

God has kindly and wisely provided for His children the very best and safest in everything. The modest, simple garb which He dictates is both healthful and comfortable for the body and safe for the soul.

A certain doctor, when asked to give an opinion of the low-necked, short-sleeved, tight-skirted, petticoatless costumes of 1913, replied: "The widespread immorality among men and women, boys and girls; the horrible menace of social disease; the disease; the physical weakness of nearly all women; the blindness, curvature of the spine, club feet, rupture, tuberculosis, infantile paralysis, and other ills; are all directly traceable to one thing—the immoral, unhealthful and ridiculous style of women's dress."

And shall the pure, chaste, and holy Bride of Christ covet these abominable and soul-destroying evils? **Nay, verily.** "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And while the giddy world may look across the border line upon the chosen people of God with a sneer and a lip contemptuously curled, the children of God hear the voice of inspiration saying, "If ye be reproached for the name of Christ, happy are ye; and be not afraid of their terror, for the spirit of glory and of God resteth upon you."

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before the holy angels." "Praise ye the Lord."

Elida, Ohio.

God sometimes washes the eyes of His children with tears in order that they may read aright His providence and His commandments.—Theodore L. Cuyler,

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1721 11th Ave.)

Dear Herald Readers, Greeting:— Since our last letter we have been privileged to observe the communion and washing of saints' feet at the mission. Bro. J. A. Ressler of Scottsdale was with us at that time. It was an occasion of rejoicing, also that the same time a sister was received into Church fellowship. Pray for us that God's name might be honored and glorified.

Following is financial report for past month:

Thomas congregation .....	\$31.57
D. S. Yoder .....	1.00
J. Y. Smucker .....	3.00
James 1:17 .....	3.00
J. N. Burkhart .....	2.50
A. L. Benner .....	1.00
W. Dodson .....	5.00
Stahl congregation .....	33.31
Blough congregation .....	18.70
Sister Yoder .....	1.00
Phil. 4:19 .....	10.00
M. B. of M. & C. ....	14.65
J. R. Zook .....	1.50
Masontown S. S. ....	3.58

Yours in His service,

J. L. Stauffer.

Dec. 3, 1913.

### RELATION OF THE HOME BASE TO THE WORK- ING FORCE

By Agnes Landis.

For the Gospel Herald.

Co-operation means a working together to the same end or having a relation one with another. Co-operation of the home base to the working force means that a number are interested and united in the same work, to the same end.

Our first requirement for mission work is that our hearts be filled with the love of God. This will cause us to see the need of the great work about us. When a number see the need of going to work, then is when we co-operate.

Paul in writing to the Philippians says, "That whether I come to see you or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." Much of the success in co-operation of the

home work to the mission work depends upon this "one mind" which is the mind of Christ. We may also have some things to sacrifice that we might be united.

If there is any one feature of the work of the Church that stands out more prominently than another during the present age it is the Church's missionary forces. It was not until just lately that the Church began to seriously take up work of spreading the Gospel throughout the world.

One of the greatest agencies for helping the relation of the home base to the working force is the Sunday school. Through it we receive more knowledge and zeal for the promotion of the missionary spirit.

Because of the lack of unity and aggressiveness the Church has lost its influence and also its mission work. They may not have been organized in the right way to carry on the great work. It may be a duty of the churches to recognize the working forces that are making for right and give them their hearty support. They then seize every opportunity to carry their real mission in the world.

As the acorn develops into an oak, the bulb into a lily—we know not how, only by the help of God's nature—so shall the working force, the missionaries, develop if the Church at home and each member are at work to support them.

It is difficult for some people to realize that mission work is necessary, even though the mission spirit is burning in more hearts than one might suppose.

Missionary work is not a new movement. It is one of the oldest movements of the kingdom of Christ. The only trouble is we have lost it in our day. Only do we need to co-operate one with another and then we may win the world for Christ, which is a glorious work.

When we speak of missions the very meaning of the term implies some duty, and our relation to it. The Lord Himself came from heaven on a definite mission, by which we understand that He came to do some certain work. With the term "mission" there must therefore necessarily be coupled the idea of work.

We must also be willing to give of our means to the Church and missions. All nations have opened their doors to the message of the Church. The Church is complete in equipment, but must have a relation to the working force. For we know without Christians we cannot have a church, without a church we cannot have a mission, and without the missionary spirit we cannot prepare for



heaven. So all the working forces are related together.

We may look at the Church at Antioch which had as its beginning only a few disciples, who were driven from Jerusalem, and the result was the center of the religious world and the place where Paul started on his first missionary journey. This Church must have had a relationship with the working force.

We should also have prayer upper most in our hearts, which will help to bring us in unity.

There are men and women and children calling all over the land for "help," and we will turn and go away and say, "Behold, we know it not."

Christianity is "help" or it is nothing—active service, a common sacrifice, co-operation, sympathy, a common sacrifice for a common good.

Jesus Christ did not cease His work on earth when He ascended to heaven. He wrought in the early Church, He has been working through the centuries, and He is working today. Let us try that example.

"Oh, if the kind words of help never said  
Could bloom into flowers, and spread and shed;

Their sweetness out on all the air,  
The breath of heaven and salvation  
would be everywhere."

Sterling, Ill.

## LIFE SKETCHES FROM SOUTH AMERICA

By J. W. Shank.

For the Gospel Herald.

### III. The Burden-bearers

I pass along the streets of a strange city—a city far into the heart of South America. A woman passes by me. Her eyes search the ground and she walks very slowly. On her back is a heavy burden—vegetables for the market I think—while under one arm she holds a dark-skinned baby. These too are Indians. In her hand is a spool of yarn and the spool is fastened to the end of a pointed stick. She gives it a twist and lets it fall and at the same time draws out some wool that is to be spun. She is spinning as she walks.

I see a group of girls passing barefooted along the streets. Their heads and feet are bare and on their backs they carry bags of stones. They are paving the streets. I see an Indian man carrying on his back a table and another one carries several doors.

These are the toiling folks. The Spanish people do not bear burdens. It would be a disgrace and it would soil their clothes.

For hundreds of years these Indian have borne the burdens, lived in poverty and filth while the rich Spanish people live in ease and pleasure. Something is wrong somewhere.

### IV. The Home in the Canon

The canon is beautiful now. How I enjoy seeing those massive walls of stone arranged in great piles, and then also the silver stream flowing over the rocks through the green valley. Then the trees, the roses, and geraniums are the most beautiful I have ever seen.

I pass by several mud cottages. They are very close to the roadside. Through a broad open doorway I can notice the interior of one of the homes. The roof of grass is black with smoke for there is no chimney. There is a pile of rags in one corner where the inmates sleep. There is no table and no stove, neither any chairs. I hear a voice of a woman shrieking and groaning inside. I might go to help her but nothing can be done, for she is drunk. Other women are trying to comfort her.

This is a picture of two sides—one of beauty and one of sin. We love to see beauty but the sin cannot be forgotten. Much of the ugliness and the sin is caused by wealthy people who sell drink and tobacco to the Indians and never trouble to teach them right living. Someone must give an account of these things some day.

### V. The Little School Girl

It is a little Spanish school girl tripping along on her way to school. Following behind is a big Indian carrying her books. It would be a disgrace for her to carry them and she is glad it is not necessary. She passes by many houses on her way and there are children playing before the doors. But these children do not go to school. They are poor and there are not enough schools for all.

But the little Spanish girl does not stop to play. She will have her pleasure with other children of her own rank; in fact, she is forbidden to play with any others. Finally they reach the school and the big Indian opens the big iron doors for her to pass inside. She passes through a hall into a garden. On every side of this garden are doors opening into class-rooms and into one of these the little Spanish school girl passes and finds her teacher.

This picture would be pleasant enough if we knew that all children in the countries of South America could go to school as this one. But not more than one child out of seven has that privilege.

### VI. Under the Wheels

The car was rushing down the streets and the bell rang wildly, but the little paper boy thought he could still get across. Only one step more would have saved him, but just too late he slipped on the pavement and the heavy car wheel crushed over his foot. There he lay screaming with pain, but strangely no one came to take him away. Other children and men crowded around but no one would venture to touch the suffering newsboy. Would they leave him out in the hot sun all morning? Would not some person at least take him to the side of the street?

At last there came a policeman who bound up the crushed foot and placed the boy on the sidewalk where he must wait another half hour for the ambulance.

This incident suggests another phase of South American life. Hospitals are very rare and little attention is given to those suffering from injury or sickness. Human lives and human souls are not as precious in the estimation of those people as we consider them. But Jesus said, "Ye are of more value than many sparrows."

### VII. The Missionary's Coffin

It was a sad day for the little mission down in the slums of Santiago. In feverish anxiety they had watched at the bedside of the sick woman and after the first few days they knew that it was smallpox. The awful disease that had taken thousands of lives in the city before. Nothing could be done for death was already settling on the scarred brow. In the early morning the body was hurriedly placed in a coffin and taken away by the city authorities. There was no funeral and no burial. As the coffin was carried through the doorway, hundreds of people came near to see. They knew it was smallpox but curiosity took away their fears.

In this story you may catch a hint of the sadness that sometimes comes into the lives of God's workers, but there is another hint of foreign life that we should observe. It is the careless attitude that is taken toward disease. People are not afraid and will take no precautions, hence hundreds must die because of it. Thousands of children die because their parents are ignorant and uncleanly in their habits. The people have never learned how to live.

La Junta, Colo.

(To be continued).

"By this we do know that we love the children of God, when we love God and keep his commandments."



## Family Circle

Remember, how thy Creator in the days of thy youth,  
—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in temper, in spirit, in faith, in purity.—1 Tim. 4:12

### OUR OPPORTUNITY

If we only knew the good we'd do  
By speaking each day a kind word or two  
If we only knew a merry smile  
Would travel on, mile after mile;  
If we only knew that honest praise  
Makes glad the heart for days and days;  
If we only knew a restraining arm  
Keeps one so often from endless harm;  
If we only knew what we could do  
By a little pains—myself and you,  
Would we ever say, to make excuse,  
As we often do: "Oh, what's the use!"

—The Churchman.

### TO MY GRANDCHILDREN

By Susan Good.

For the Gospel Herald.

(This letter, which is published in the Gospel Herald, is to be read and accepted by each of my grandchildren, who are able to read as a personal letter to each one of you.)

My dear grandchildren:—My mind is much with you, my prayer is that God's Spirit by His unerring hand may lead you through life; that you keep on the narrow way which Jesus points us to, the only way which leads to heaven. As you grow older you may meet with many temptations to do wrong, may this be a reminder to your young minds. I think you are all Gospel Herald readers, and also of the Words of Cheer and Beams of Light. They are interesting to me, and much comfort. Therein I learn much about my own family and many other dear friends and children. Whenever these church papers are not interesting to you, then I know there is something the matter with you. Your inclinations are not bent to good things to read, or do. The Bible should be foremost and dearest to all; then books of doctrine from which we learn to do good. An inclination for reading such literature will not deprive you or hinder you from being diligent in your public school work; it will give you courage to press forward to a useful life. I hope your parents are diligent and careful in selecting reading matter for you that no time be wasted in your youth, which could be devoted to the honor of God. You are all working children and perhaps you do not all get the time for retading which some children do, but I trust you will be sup-

plied with reading matter which will be a benefit to your own and other never-dying souls.

Other things I would remind you of: never let any person get the idea that you might be idle, vain, or selfish. Treat all persons with respect shun the company of wicked people, and remember to be good to the poor and needy. Be kind to and respect schoolmates. Never let any one think you consider yourself above others, your life will prove worth more to yourself and others, if you ever try to do good to all. Show especial kindness to the aged; often only a smile given by a child will relieve the mind of an aged person from past burdens and sorrows. When you are tempted to spend money for useless things consider the missions, and keep your conscience pure and clean. Remember the fifth commandment and live up to it. Be kind and true to the home folks; the home is given us to practice kindness, love, gentleness, intelligence and truth. You all have your parents with you yet; show them that their counsel is respected and regarded, and when we reach the Jordan of death, may we all pass safely over, and be among those who reached the promised Canaan, meeting Caleb, Moses, and Joshua (of whom we studied so much lately) and Jesus face to face.

I will expect twenty-two letters in answer to this letter, one from each of you, who are able to write and (the Lord willing) I will send each one that writes one of the mottoes that are sold at the Publishing House. Should any of my other little friends feel inclined to write, it will be gladly received.

Wolftrap, Va., Nov. 28, 1913.

### THE WORK OF A PASTOR

By J. A. Ressler.

For the Gospel Herald.

The work a pastor is expected to do is implied in the name. The word means shepherd. The model pastor is the Good Shepherd. The true pastor is shepherd of the flock, not for what he can get out of the flock but for the love of the flock. "The good shepherd giveth his life for the sheep." In contrast with the conduct of the Good Shepherd is the way the shepherds spoken of in the thirty-fourth chapter of Ezekiel dealt with the sheep. They fed themselves, clothed themselves with wool, and got all out of the flock possible, but they did not care for or feed the sheep.

The true pastor knows every member of his flock. He has more than a passing acquaintance with each

member. He is the confidential advisor of every member of the flock. If the members do not come to their pastor with their confidences there is something wrong with the relationship between the pastor and the members. They do not trust him as they ought. Don't you remember how the disciples came to Jesus with their little troubles? Some of them had a complaint against certain ones who did not follow them. They told the Shepherd. Two of them had an ambitious plan. They got their mother to go and tell the Master about it. They got uneasy about provisions for the multitude in the desert place. They told Jesus.

Seems to me that the best pastor is the man to whom the boys would naturally go to tell about their plans for earning money for the things all boys like to have "of their very own." The boys' fathers would go to him with their new plans in business. The mothers of the Church would tell him of the joys and sorrows they are having in their growing families. Even the girls would tell him of the conflicts they have had—matters that they wouldn't tell to another soul but mother.

If the pastor is that kind of a man, and the highest interests of life both here and hereafter come, as they must come up for final decision in every life at some time or other, and the eternal destiny of the soul is at stake, when the tempter has fought a long and hard battle and seems to be gaining the victory—blessed is that man or woman, boy or girl, who in such a time can go to a godly man who knows the Way, a man in whom entire and implicit confidence can be placed and "tell just all about it."

What an opportunity for the true pastor to lead soul after soul to the true Shepherd, the One who never fails to care for His own. The important question is not what the pastor does, for that is determined by what he is. His life will proclaim him either a true shepherd, willing to give his life for the sheep, or a selfish one, caring only for the meat and wool.

Scottdale, Pa.

Horace Greely once said that much of the liquor drinking of New England was traceable to the habit of farmers drinking hard cider around their firesides in the midwinter season.—The Christian Conservator.

A man who lives only for himself has not begun to live. He has yet to learn his use, and his real pleasure, too, in the world.—Woodrow Wilson.



## Sunday School

For the Gospel Herald.

Lesson for Dec. 21, 1913—Josh. 14:1-14

### THE DIVISION OF THE LAND

By J. R. Shank.

**Golden Text.**—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

**Introductory.**—Mention was made of Caleb in the Introduction to Lesson VIII. In this lesson his last recorded interview with Joshua is given. The character of Caleb will well repay a careful study. The Scripture gives us little in a connected way. By joining the fragments of his history we can form some idea of his character if we do know so little of the details of his life. From what he says to Joshua in the eleventh verse, we infer that he took an active part in the conquest of Canaan although he is not mentioned by name. The giants in the land had no terrors for Caleb, for he trusted in the God of all power. He had little confidence in Caleb except as God worked through him. But trusting God he was willing to take for his inheritance the stronghold of Hebron, giants and all. He got his wish and after the conflict enjoyed his possessions in peace.—J. A. R.

Joshua led the people in subduing the land until thirty-one kings had been smitten west of the Jordan. None of the cities made peace with him except the Gibeonites who did so deceitfully (Josh. 9). The land was now mainly in possession of Israel, although the enemy still held a part. The time had come however to give each tribe their portion and leave them to possess their own and drive out the enemy.

**The Plan of Distribution.**—Moses had already distributed land east of the Jordan to two tribes and a half; namely, Reuben, Gad and Manasseh. Nine and a half tribes were yet to have their portion assigned them. This portion was to be by divine appointment that none might question its fairness for when the Lord assigns us a place it cannot be questioned. The lot was to be used (Num. 26:55, 56) as the divinely chosen means to know the choice God had made for them. The tribe of Levi were given no inheritance except cities to dwell in among their brethren. The children of Joseph received two portions and were therefore really two tribes completing the 12 portions in Israel.

**The Inheritance of Caleb.**—Caleb was one of the twelve who had been

sent by Moses to spy the land of Canaan. He had brought back a faithful report and had stilled his brethren when the ten brought up an evil report upon the land. He and Joshua alone were the only ones left of that generation, above twenty years who had been permitted to enter the land of promise. Although the speech of Caleb and Joshua did not have the influence with Israel that the majority had, time proved the blessing of God upon the effort. Faithfulness never loses its reward even if our generation never live to see it.

Caleb had explored the most dangerous portion of the land and had brought of its fruit. Moses had promised of the Lord that he should inherit what he had explored. Caleb now comes forward before the elders and Joshua, to claim the promise. There were strong evidences of his right to the claim. All the other promises had thus far been fulfilled. He had lived through the wilderness journey when all the men of his generation had fallen. He had entered the land with God's people and had helped in subduing it thus far. Although he was eighty-five years old he was as strong as in the day he explored the land.

Not only was Caleb strong in natural powers but his faith and courage in the Lord were not lacking. He knew that the giants still possessed the portion he claimed, but he believed that by God's help they should be driven out because the Lord had promised it.

Joshua recognized the claim of Caleb and blessed him and gave him the choice he had made according to the promise of God. There was no need to cast lots in this case because the word of the Lord was already made clear. "Hebron therefore became the inheritance of Caleb . . . because he wholly followed the Lord."

Wholly following the Lord is the secret of power and blessing in every life. What though he did follow the camp of Israel till a generation arose, who should enter the land, he lost nothing by a divinely appointed delay when he wholly followed the Lord. What though we today are yearning to see the Lord's heritage abounding in spiritual grace when their lives still are doomed to sore discipline have we lost by suffering their manners in faith and patience till God can lead them into higher paths. Remember Caleb who wholly followed the Lord, when Israel would have stoned him for his unpopularity.

One of the crowning graces of goodness is meekness.—J. M. Shenk.

## Our Young People

### THE BOOK OF REMEMBRANCE

Mal. 3:16-18

Topic for December 28

#### MOTTO

"God is not unrighteous to forget."

#### OUTLINE OF TOPIC

##### I. It Is a Special Book.

1. For the Benefit of the godly.—Psa. 69:28.
2. To record their names.—Dan. 12:1; Rev. 21:27.
3. To keep in memory their life of faithfulness.—Mal. 3:16; Psa. 56:8.
4. Prepared in order to give reward.—Mal. 3:17.

##### II. A Comfort to God's Children.

1. In time of trial. (Compare context of Mal. 3:16.)
2. In time of triumph.—Luke 10:20.
3. An incentive to hold on faithfully.—Heb. 6:10-12.

##### III. Other Books.

1. To record the lives of the wicked.—Rev. 20:12.
2. A basis of executing judgment.—Rev. 20:12.
3. Should lead the sinner to take warning in time.—Rev. 2:23; 3:15-19.

#### STUDY OF THE TEXT

Mal. 3:16-18

The text before us is given in answer to those who think the wicked are prosperous in sin and that the righteous fail to get a reward for being true to God. When this seems to be the case God is at work writing a book of remembrance. Although the difference in result of their lives is not manifest at present, it will be in the day that God makes up His jewels.

#### PERSONAL THOUGHT

Another year has passed upon record. Has it meant a comfort to me when God opens the book in the future? Am I ready to use the time of favor in making my calling and election sure?

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, **Book**.
2. Commit Mal. 3:13-18

##### For Young People.—

1. Faithful in Trying Days.
2. Known of God while Falsely Accused.
3. Known of God while Living in Hypocrisy.
4. What Shall the Record Be?

##### For Older People.—

1. How to Help Bad Records
2. How to Have a Good Record.

"Beautiful thoughts make beautiful lives,  
For every word and deed  
Lies in the thought that prompted it,  
As the flowers lie in the seed."



# Gospel Herald

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THURSDAY, DEC. 11, 1913

## Field Notes

The sad news has just reached us by wire that Sister Mary Berkey, wife of Bro. E. J. Berkey, died Saturday morning at 11 o'clock. Funeral, Tuesday. May God comfort the bereaved.

Bro. D. D. Miller closed a series of meetings at Middlebury, Ind., on the evening of Nov. 30 with twelve confessions as one of the visible results. Praise the Lord!

A series of meetings is in progress at the Argentine Mission, Kansas City, Kans., Bro. A. G. Yoder of Parnell, Iowa, in charge. May God bless the work.

The brethren, Abram Gehman and Abraham Gross of Doylestown, Pa., together with their wives, attended the Bible meetings at Shiremanstown and Newville, Pa., last week.

A series of meetings was begun with the Howard-Miami congregation near Amboy, Ind., on the evening of Dec. 1. Bro. D. D. Miller is in charge of these meetings. Pray for the work.

Tuesday, Dec. 9, (D. V.) Bible conference will begin at the Sugar Creek congregation near Wayland, Iowa, with Bro. Bontrager, of Mich., and Pro. Sanford C. Yoder of Kalona, Iowa, as instructors.

The Bible meeting at Newville, Pa., opened up on Friday morning of last week with a good attendance and good interest. Among those from a distance who took an active part in the work were Bro. Amos W. Myer of Gettysburg, Pa., who served as moderator, and Bro. John B. Senger of Kinzer, Pa., one of the instructors.

Communion services were held at the Pleasant View Church near Chambersburg, Pa., on Sunday, Nov. 30, Bro. J. S. Burkholder officiating.

Announcement was made for a series of meetings to begin at Erisman's Church near Mt. Joy, Pa., on Saturday evening, Dec. 6, in charge of Bro. I. B. Good of East Earl, Pa.

The congregation at Mechanicsburg, Pa., was recently favored with a visit from a mysterious stranger whose description corresponded with that of "Benedict Hillary."

Arrangements have been made for a series of meetings to be held at Kraybill's and Mt. Joy, Lancaster Co., Pa., beginning Dec. 18. The meetings are to be in charge of Bro. N. H. Mack of New Holland, Pa.

"A very good meeting," is the way a number reported the young people's meeting at the Martin Church near Orrville, Ohio, Nov. 30, by J. S. Gerig, I. W. Royer, and J. F. Brunk on the subjects, "Prayer," "Men," "Money."—B.

Bro. C. R. Strite of Hagerstown, Md., was an active worker and instructor at the Bible meeting at Slate Hill, Pa., last week. He left for his home on Thursday evening, expecting later to return to Elizabethtown, Pa., to assist the brotherhood there in a series of meetings.

Bro. Abram Metzler of Martinsburg, Pa., was one of the instructors at the Bible meeting at Shiremanstown, Pa., last week. He left Shiremanstown on Friday morning for South Fork, Pa., where he and Bro. J. S. Shoemaker are laboring together in the interest of the Kingdom at the Pleasant Grove Church.

It was a busy time they had at Kansas City on Sunday, Nov. 30, and a blessed time as well. In addition to the regular services there were instruction and baptismal services at 200 S. Seventh St. Three souls sealed their vows with God in water baptism. Bro. Joe C. Driver was with the workers and officiated at these services.

A very interesting and we trust profitable, Bible meeting was held at Slate Hill Church near Shiremanstown, Pa., on Tuesday to Thursday of last week. There were present, besides members of the home congregations, a goodly number of brethren and sisters from Dauphin, Lancaster, Bucks, Franklin and other neighboring counties.

On Sunday, Nov. 31, two young people were received into church membership by baptism at the Youngstown Mission. "Some thirty communed in the evening."

Bro. E. B. Stoltzfus of Aurora, O., is at this writing visiting among the congregations in eastern Pennsylvania and Maryland. If previous arrangements were carried out he was with the congregation at Long Green, Md., over last Sunday.

Minister Ordained.—At the Millwood Church near Gap, Pa., Bro. Amos B. Stoltzfus was called to the ministry, Dec. 1, Bro. E. L. Frey of Wauseon, Ohio, officiating. May God strengthen our dear brother and enable him to carry his added responsibility to the glory of God and the extension of His kingdom.

Bro. M. C. Lehman filled an appointment at the Oak Grove Church in Champaign Co., Ohio, on Friday evening, Nov. 28, attended a mission meeting at the South Union Church the next day, filled an appointment at the Bethel Church in West Liberty on Saturday evening, and conducted the regular services at the same place on Sunday forenoon, Nov. 30. All these meetings were full of interest.—M.

## Correspondence

Denbigh, Va.

Dear Herald Readers:—It has been some time since our last communication to the Gospel Herald. This is Thanksgiving evening and as an appropriate scripture text for this little item we take the words of the Psalmist: "Thou visitest the earth, and waterest it: thou greatly increasest it with the river of God which is full of water: thou preparest them corn, when thou hast so provided for it."

Thanksgiving services were held here at Providence. The brethren, Jacob Hahn and Daniel Shenk, had charge of the service at this place, bringing out many reasons why we should be thankful to God. At the close of the services offerings were received for mission purposes.

Preceded by a preparatory service on Saturday, communion services were held on Sunday, Nov. 23. Bro. David Garber of Alexandria, Va., who dropped in in some matter of inquiry about the proposed new school at that place, officiated in this service, and also preached for us in



the evening. His message was stirring and one dear young soul confessed Christ before men.

Bro. Geo. R. Brunk of this place is now with the brotherhood in Halifax Co., Va. He will officiate in a communion service at that place and from there go to Amelia county to conduct a like service for the little congregation at that place. May God bless every honest effort for good. Pray for us.

Fraternally,  
Johanen.

Nov. 27, 1913.

#### Goshen, Ind.

Dear Herald Readers, Greeting:—The Sunday school meeting for the Goshen district, constituted by the Goshen, Clinton Brick, and Clinton (A. M.) congregations, was held on Thanksgiving Day with the last named congregation. This meeting was well attended and the interest was good.

During the forenoon session Bro. E. S. Hallman preached an appropriate and suggestive sermon from the words, "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). Bro. M. C. Lehman next gave a mission talk based upon Jno. 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." Christ will draw all men by human instrumentality, by the Christian Church. Sister Lehman then told of her work among the Purdah women which drew out a number of practical questions. The forenoon session closed in an atmosphere of thanksgiving and some aspirations to help in forwarding the Gospel message to benighted souls in heathen lands. Bro. and Sister Lehman at once left for West Liberty, Ohio, where they are attending a similar meeting today. They stopped at Ft. Wayne and Lima en route.

The general emphasis of the afternoon session seemed to center about "The Teacher's Aim" and "How to Present Christ to the Child." These topics brought out a lively discussion and many vital points were suggested. To present Christ to the child was said to be the chief aim of the Sunday school teacher. To do this he needs to teach the facts of the Bible, and the A. B. C. facts for the smaller children are very largely found in the narrative material such as is found in Genesis and the gospels. These facts must be illuminated by stories true to the every day life of the pupils.

The teacher needs to interpret the meaning by his very life and character. What Christ shall mean to the child depends wholly as to how He is pictured by the teacher, and how He is exemplified in real Christian living. "For a man to say, 'I am what I am by the grace of God,' then for him to do a mean, dastardly thing, what do you think his next-door neighbor thinks of him and his grace of God? It is a very daring thing to say this, and we who name the name of Christ should be very careful. . . . When a man says 'I am by the grace of God what I am', then I immediately am going to look at him." (G. Campbell Morgan). In like manner the teacher cannot afford to misrepresent Christ to the children. God bless the faithful Sunday school worker for he, as no other, holds the key to the future of the Christian Church.

The brethren, Vernon J. Smucker, C. C. Zeigler, S. E. Yoder and Henry Ebersole, four of our College students, are spending their Thanksgiving vacation assisting Bro. E. M. Detweiler of Ohio in evangelistic work in De Kalb county, Indiana. Quite a number of the students also attended the above mentioned Sunday school meeting, while still others took in a similar event at Middlebury.

Rudy Senger.

Nov. 28, 1913.

#### Pond Bank, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We had the pleasure of enjoying communion on Sunday, Nov. 23, at which time Bro. George S. Keener of Hagerstown, Md., was with us and officiated. We wish God's blessing on the brother and hope he will be spared to meet with us again soon. In our midst were some other brethren and sisters from other districts, for which we are thankful. We are all in good health at present. We ask an interest in your prayers for this part of God's vineyard, and pray that we may remain faithful.

In His name,  
James G. Bumbaugh.

Dec. 1, 1913.

#### Wolftrap, Va.

Dear Brethren and Sisters:—We have something good to tell you again. Bro. Geo. R. Brunk and his sister, Minnie Coopriden, came into our midst Nov. 26. Bro. Brunk preached us an impressive Thanksgiving sermon and then preached each evening until Sunday night. One more soul has made the wise choice, and joined with God's peo-

ple; was received into the church by baptism on Saturday evening. The day following we had communion. Most of our readers know that Bro. Brunk presents the truth with such power that we can't help learning when we are under his voice. Sister Coopriden is going to Rockingham Co., Va., to visit relatives and friends.

Our "Grandma" (Susan Good) has been sick, but we are glad to say is better again. God bless all our grandmas and grandpas in their declining but useful days. We need them and their advice.

In His name,  
Lydia Harman.

Dec. 1, 1913.

#### Salunga, Pa.

Greeting in the Master's Name:—May God add His blessings to the Word which was preached by our bishop brethren, Manasseh Hallman and Jonas Snider of Waterloo Co., Ont. At Landisville Church, Sunday, Nov. 30, Bro. Hallman preached from II Kings 20:15. The words, "What have they seen in thine house?" were applied to the present. What do men see in this tenement of clay; in our actions, in our appearance, in our obedience to the Word? Bro. Snider followed in German, emphasizing the points submitted by Bro. Hallman.

In the afternoon Bro. Snider preached at Mt. Joy, using as his text, Isa. 40:31, 32. He was followed by Bro. Hallman and by Bro. David Garber of Virginia. They all dwelt upon how God will lift us up if we hold still when we get discouraged, how He will lift us to higher ground if we trust in Him and are faithful.

It was good to be there and hear the brethren from the north and from the south preach the same Gospel which we profess, and to wear the same mode of garb which brings the Church into closer fellowship and strength for the good.

Bros. Hallman and Snider were accompanied by their wives, also by the deacon brethren, Moses Cressman and Daniel Schantz, and their wives; and also by Bro. John Snyder and wife. In the evening one of the bishops was to be at Kraybills one at Petersburg, and Bro. Garber at Lancaster.

Jacob M. Greider.

Dec. 2, 1913.

#### Hagerstown, Md.

Dear Herald Readers, Greeting to all:—As we have just passed another Thanksgiving day, brethren and sisters were assembled together at Par-



adise Church in morning and Cedar Grove in evening. Bro. Lewis Shank and wife of Broadway, Va., were present at both places. The brother preached very impressive sermons. We feel thankful to God and the brother for their visit, and also helping us to have thankful hearts, for it certainly must be pleasing to God when a body of His people assemble on a special occasion to thank Him for His wonderful goodness. May we all continue to be thankful, is my prayer.

Yours in His service,  
Adam B. Eshleman.

Nov. 28, 1913.

#### Hesston, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—"Great is the Lord and greatly to be praised." He has done much for us whereof we are glad.

Since my last communication through the Herald I have been greatly strengthened both in spirit and body, and I owe all that I have and am to my Father in the name of Jesus, His Son.

Since many are inquiring again about my bodily condition I thought I could bring the information to the greatest number with the least effort through the medium of our church paper.

To the glory of God I can say I am gaining in strength slowly, but not able to walk yet. My one limb is nearly healed over but the other has about forty square inches to heal. I can let my feet rest on the floor for a short time, but can not let much weight on them. I think however with the aid of a pair of crutches I will soon be able to get about some.

I do not have much pain now, can eat and sleep well and am about as heavy as I ever was.

I go to church whenever the weather and roads permit, and look after some of my work at the Academy.

It is nearly fifteen months since the sad accident and would seem a long time to look ahead, but God has sustained me to the extent that the time has passed by quite rapidly.

It was quite a disappointment to me not to be able to attend the General Conference as I had hoped to do and made mention of it in one of my previous letters, but God saw fit otherwise and I am satisfied.

I must again refer to the fact that alone through the prayers of my brethren and sisters I have thus far recovered and am assured again and again that our God answers the petitions of His people. I thank you once more for the interest so many have taken in me. Continue to hold

me up to the throne. I will pray for you all whether personally acquainted or not.

Last night Bro. Perry Shenk closed a successful series of meetings at the Hesston Academy with about a dozen confessions.

Tonight he will begin similar meetings at the Pennsylvania Church. God grant that a number may find Christ as a result of the effort.

We had a very profitable Thanksgiving service at the Pennsylvania Church last Thursday. The Hesston congregation united with us in the service.

May our lives all count for God that at Jesus' coming we may be of those who will make up His bride and be enabled to partake of the marriage supper of the Lamb.

In His name,  
T. M. Erb.

Dec. 1, 1913.

#### Hespeler, Ont.

Dear Herald Readers, Greeting:—We praise God for the many blessings He has showered upon us.

On Nov. 13 Bro. A. W. Geigley and Bro. Walter Yoder opened a series of meetings which closed Nov. 23. During these meetings eight precious souls confessed Christ as their Savior. Our prayer is that they may remain true and faithful. We believe that the Church has been awakened to her duty and Christians have been encouraged.

Sister M. E. Brown and Sister F. Payne of Toronto, Ont., were also with us on Nov. 23. Sister Brown gave two short talks. We appreciated their visit. May the Lord bless all those who helped us during these meetings.

Yours in His service,  
A. B. Snyder.

Dec. 1, 1913.

#### Mount Joy, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We at this place have again great reasons to "Praise the Lord for his goodness and wonderful works to the children of men."

Sunday, Nov. 30, our regular services were held at Mt. Joy in the afternoon. The following visiting brethren were with us and preached, using Isa. 40:30, 31, as a text, Bro. David Garber of Virginia, Bros. Hallman and Snyder from Canada. There were also eight other brethren and sisters with them in the services. In the evening Bro. Snyder was with us at Kraybill's.

Thursday evening, Dec. 18, the Lord willing, a series of meetings is announced to begin at Kraybill's Church, Bro. Noah Mack in charge.

Our prayer is that the many who are still out on the highways of sin may be rescued into the fold.

In His glad service,  
Rhoda R. Eby.

Dec. 1, 1913.

#### Middlebury, Ind.

Dear Herald Readers:—The congregation at this place has been greatly encouraged by a series of meetings held by Bro. D. D. Miller, beginning Nov. 19, and continued until Nov. 30. With the earnest efforts of Bro. Miller and the prayers of the Church we had very interesting meetings, which resulted with 12 confessions. May the Holy Spirit lead them in the path of righteousness that they may hold out faithful. While we rejoice in the results of the meetings our hearts are also saddened, knowing that there are yet many who should have been gathered into the fold who were not willing to accept the many invitations that were given to them. May God yet have mercy on them and may they later surrender themselves to him is our prayer.

May the Lord bless every effort that is being put forth for the salvation of souls that are yet out side the fold.

The Lord willing, we expect to hold baptismal services next Sunday, Dec. 7.

Anna Keyser.

Dec. 1, 1913.

#### Hesston, Kans.

Dear Herald Readers:—Thanksgiving day is past, but in our hearts is the sweet memory of what the Lord has done for us. We are made to exclaim with the Psalmist: "The Lord has done great things for us, whereof we are glad."

We praise the Lord for His wonderful plan of salvation and the power of His Holy Spirit. A great revival has come into our midst; not only an awakening of souls asleep in sin, but a greater zeal and greater desire in the hearts of God's children to walk closer to Him who is our life.

Bro. Perry Shank of Oronogo, Mo., has labored faithfully in our midst for two weeks, not sparing himself but preaching the Word in season and out of season. The students at stated times daily collected in their rooms in little bands and many souls who were especially remembered in prayer were gloriously saved. Fourteen souls made the good confession. May God richly bless their lives and may they be a blessing. Our faith in God has been increased, our love to win lost souls,



our love for one another and our own weakness and dependence upon God has been realized.

All who attended these meetings were, we believe, helped in some way: Christians were brought nearer to the throne in realizing their own human frailties and sinners, if they did not accept the offered mercy were, we feel confident, called louder than ever before. Our hearts rejoice for what has been done, yet a sadness remains because some souls were unwilling to come to Christ and lay their all upon the altar.

Bro. Shank will go from this place to the Pennsylvania Church to hold a series of meetings there. The closest bonds of fellowship exist in the hearts of the students for him, and their united prayers attend him in his labors.

Sometime this week we expect Bro. Shank to give an address to the girls of the Academy along social lines.

May God bless the preaching of the Word and those who bear the message as it is written, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Rose Shank.

Dec. 1, 1913.

#### Wakarusa, Ind.

To the Herald Readers, Greeting:—Our church building is again ready to be used, after being in the hands of carpenters, masons, and repairing in general for four months. It was not without some feeling of sadness and regret that we saw some of the work of our forefathers replaced. At the same time we are thankful to the Lord who has prospered us to the extent that we need a larger house. Thankful also that when God's house needed repairs there were ready hearts and hands to take up the work. We feel that a great deal is owing to the building committee who had the oversight of the work. We trust that the Lord may continue to bless that the coming of His kingdom be not delayed and our efforts spent a loss.

Our first service will be held Saturday, Dec. 6, at which time church council will be held.

On Sunday, Dec. 7, our annual Sunday school election will be held.

On Saturday, Dec. 13, preparatory services will be held and communion on the Sunday following.

The all-day Thanksgiving service was fairly well attended, considering the condition of roads and weather, and a profitable time was enjoyed.

## Miscellaneous

### TWO SIDES TO AN EVANGELIST'S LIFE

By S. G. Shetler.

(Continued.)

For the Gospel Herald.

#### How shall I get Nature's rest?

You have the minister for the night, and you can stand it one night to talk until ten, twelve, or two o'clock. He is in different homes more nights than in his own home.

Few times (very few, however) warmth is at a premium. Some good, well-meaning sister thinks that part of good housekeeping consists in nice white bed clothes. On a ten-below-zero night, the minister is taken into a remote corner of the house, and has the honor of being the occupant of the "spare room." He curls up like a squirrel between two white sheets, starched as glossy as newly formed ice. Two scripture verses come to his mind, as he shivers through the long night, "For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it," "How can one be warm alone?"

#### What part shall I take in family troubles?

It is not an unusual thing to get into a home where there is trouble between the parents, between the parents and the children, or between some grown or married children. Without any solicitation, these troubles are ventilated, and then the man of God is expected to give a recipe that will soften all harsh words, sweeten unpleasant looks, and bring about only kind acts. To get facts as they are seems almost impossible. To settle the trouble is what they must do themselves. Why drag some one else into it?

#### When shall I prepare my sermons?

The unwise way of letting the Lord fill the mouth without any ef-

fort on the part of the servant has long since proven itself erroneous. In order to do the visitation work required, the sermon must be prepared in some home or homes. People do not enjoy a visit during which the visitor sits and reads or studies. He who suggests the preparation of fifteen or twenty sermons before leaving home, would soon find his congregation sleeping or absent. While chores are being done and meals prepared, the evangelist hurriedly prepares his evening work. How much time would you want for preparation, and when would you get it?

#### Should I preach a suggested sermon or from a suggested text?

Sometimes a very appropriate text is suggested by some one interested in the work and sometimes the skeleton of a sermon is given. Occasionally it might be very profitable to preach according to the suggestion. It is more frequently not advisable. One reason is that some one aspiring to the office of the ministry has a sermon ready but needs another mouthpiece to deliver it. Other reasons are curiosity, an underhanded way of "thrashing" some one, or testing a preacher's ability.

Would you be willing for some one to select your text, or to prepare the theme for you?

#### How may I meet flattery or a continual reference by members to a former evangelist?

Evangelists are not equally qualified. Some fields are like a harvest of ripened grain. For these and other reasons, some evangelist is very successful from a visible standpoint. In the next meeting, conditions are not so favorable, and the minister hears the following remarks: "Last year when Z. was here, the house was crowded every night." "I tell you Z. made people think." "When Z. spoke on —, people came from far and near."

Then the other side is when flattering expressions are almost continually falling upon the ears of the evangelist.

Thus the question comes up, "How may I keep from being discouraged under the former condition, or from being puffed up under the latter?"

What part are you exercising in this weakness?

#### How may I adjust myself to acceptable and scriptural methods?

Methods of work vary in different localities. One method may be just as good as the other and both scriptural. One is a departure from the usual custom and attracts special attention. It is very unwise to venture. How shall I know the approved methods of work in the congregation

The meeting was held at the North Union house where we met in the regular service since the home house is in repairs. The last service was held at that place Nov. 30.

Bro. J. K. Bixler is at present visiting some of the churches in Michigan.

A training class is well under way of organization and will meet in class on Wednesday evening of each week.

Cor.

Dec. 1, 1913.



in which I am laboring, especially when it is my first work there?

How do you help or hinder the evangelist in this phase of work?

**How may I know everybody that I meet?**

By this we do not mean just to be able to name. It is a great help to be able to recognize people by name, especially children. It is a greater help to know enough about human nature to be able to meet even a stranger in an intelligent way. How shall I be able to meet on his own ground, the farmer, the electrician, the teacher, the politician, the infidel, etc., etc.? Can I suit myself to both old and young, rich and poor, educated and uneducated, converted and unconverted, humble and proud, high-tempered and even-tempered?

Dear reader, would you like to undertake this?

**How shall I convince the opposers to good work?**

The Sunday school, young people's meeting, Bible instruction meetings, and similar meetings have proven helpful in the work of the Lord.

Some of our brethren do not see things in the same light. Enthusiastic brethren think that some evangelist ought to talk to such opposers and in a few minutes thoroughly convince them so that henceforth they will earnestly strive for that which they previously seriously opposed. This convincing is not always easily done. In fact, we do not like to see a man yield a point immediately. It shows lack of judgment and stability. When once shown an error or mistaken idea, the man is to be pitied who does not yield.

The man of God prays, meditates, and with deep concern wonders how he may give such an opposer help.

How many have you intelligently and scripturally convinced?

**How may I help every listener?**

No doubt some one says, "You can not help every one." Should we aim to help every one? We certainly should. In whom no interest is, interest should be aroused. The weak ones need strengthening. The unruly must be warned. The sinner needs to be convinced and convicted. Christ's command is to feed the lambs and the sheep.

Then it must be remembered that the congregation is composed of electricians, farmers, teachers, machinists, accountants, students, politicians, idlers, rich, poor, housekeepers, society fans, etc., etc.

What methods would you use, and what themes would you present, to help every listener?

**How shall I diagnose all the aches and ills?**

A physician expects nothing else

but to continually diagnose cases. By so doing he becomes familiar with almost every disease common to man.

The evangelist comes in contact with almost all the aches and ills common to church members. To diagnose all such cases, and to apply the remedy is often like the physician's rule, "Experiment, kill or cure."

Dear reader, what remedy would you suggest for a chronic grumbler or a peevish spiritual baby?

**How shall I secure as many accessions as confessions?**

There are a number of ways in which people will confess but never unite with our church. We would not be understood to be "churchy," but a confession which falls short of church membership is deceptive. Excitement, undue persuasion, liberality and other unscriptural methods often secure many converts. Ask in six months or a year where these converts are working. A large percentage of them are not in any church and are steeped in sin.

Would you labor for **large classes** of converts or for members of the body of Christ whether the class be large or small?

**How shall the converts be indoctrinated?**

Even if converts are baptized and received into the Church, the question arises, "Are they indoctrinated?" "To be grounded and settled in the faith is the one safe way in keeping converts in the hope of the Gospel.

The argument sometimes given as follows has some foundation: "You evangelists get people to confess, then you leave them on our hands to get them into the Church, to indoctrinate them, to lead them to be active workers for the Lord."

It is the opportunity and really the duty of the evangelist to attempt all of this. What is more pleasing than when some one is led from a life of sin into the Church as a consistent member?

What would you do for the converts along these lines?

**Where and how shall I get sufficient means to carry on this work?**

Some ministers are talking money, money, especially when money is their highest aim in the work.

On the other hand, it must be remembered that railroad companies do not carry evangelists free, restaurants expect money for meals, the wife and children are not fed by ravens, tax collectors do not swell the exoneration list, banks do not cash checks without deposits, dividends are not paid without investments, and without money we can not live.

Every true evangelist feels it keenly when he must accept support (not salary) from some one.

How would you meet the money problem?

**How shall I sacrifice the pleasures of home?**

This may seem rather strong to some to call this a sacrifice. Any father, worthy the name father, has a love for his wife and children. Home, so dear a spot to all noble-hearted and true-hearted, has not lost its dearness to him, who must be away from its charming influences so much.

Sometimes small children wave and say, "Goodbye, Papa," when he leaves home. Upon his return they look shyly at the supposed stranger.

Dear reader, where would you prefer to spend the most of your time? In your own home or in the homes of others?

\* \* \*

We have now presented a number of the most prominent features on the dark side of the evangelist's life. Many more might be given, and may be thought of by other evangelists.

Were the reader to consider this side only, he would feel that the writer is of a complaining nature and probably writing uncharitably.

We hope to be led in such a way on the bright side that the dark side will be lost in the background.

Hubbard, Oreg.

(To be continued.)

## CHRISTIAN STEWARDSHIP II

By Aaron Loucks.

For the Gospel Herald.

### Methods of Giving to the Lord's Cause

It is not the purpose of this article to draw money unwillingly from anyone. "The Lord loveth a cheerful giver," and He Himself said, "It is more blessed to give than to receive." We can only fully enjoy this blessing when we recognize that in our giving we are giving to the Lord. When we remember what He has done for us, to redeem and save us from eternal death, and then commissioned us as His representatives to make known the good news of the Gospel to all nations. Are we not indebted to take part in some way in fulfilling the "great commission?"

1. It is our first privilege to help provide for all work already organized by setting aside regularly such amounts as we can for the support of the same.

It is not helping to meet the larger needs of the work when we cut off our support for regular work in



order to help some new or special work. Every one ought to consider it a privilege to make some contribution, quarterly at least, to the Mission Board for current expenses of mission and benevolent work. The widow's mite was noticed and the gift was commended, not because of the large or small amount, but because of the spirit that prompted the gift. She was willing to do without some necessary things, and trust the Lord to provide for future needs that she might have something to give to Him.

The work of the children as reported in the Words of Cheer is to be commended for their faithfulness in bringing their gifts for India as well as for home mission work. In 1911 they reported gifts in the Words of Cheer to the amount of \$637.44. To meet the \$1200 a month for India, 'besides the support necessary for the mission and charitable work in the home land, means that we must lay aside regularly as the Lord has prospered us, so that there may be no lack and the work be not hindered. "Bring ye all the tithes into the storehouse, that there may be meat in my house." Let every one make such an offering that they would be glad to hand personally to Jesus if they were privileged to do so.

2. There are special needs and occasions when we ought to give, in addition to the support of the regular work. For example, when some new work is to be established, or some property is to be purchased for the benefit of our missions or charitable homes, or the opening of new stations and new phases of work in the foreign field, the establishing of a new institution of education, or the launching of publication work.

These occasions call for gifts from those to whom God has entrusted much of this world's goods. Here there is opportunity to "lay up treasures in heaven, where moth and rust do not corrupt and where thieves do not break through and steal." Timothy was to charge them that are rich in this world . . . that they trust not in uncertain riches, but in the living God who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, ready to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

3. **Endowment.** That we may continue our good work after we are dead and be a power for good in the lives of those that follow after us, can in some measure be done by setting aside such funds as we may have to dispose of in the form of an

endowment; the principal to be invested and the proceeds only to be used in the support of such work as we may specify. In this way year after year there will be available for certain causes such fixed amounts as will be derived from the investments of said endowment funds.

4. **Wills.** It is advisable for all persons who have property to dispose of same by will. Very often one's property is the source of income or living and hence the use of it is necessary for comfort and maintenance during life. In making a will provision is first made for the payment of all just debts of the testator. Then there ought to be some provision made for the cause of Christ through the Church. The provision that is made for His cause is an index as to the esteem in which he holds the Lord's work, and how much he loves His Savior. There ought then to be provisions made for heirs and friends as is becoming of any Christian man or woman. In writing wills for others, I have always advised that the Lord's portion be provided for first, then of the balance distribution be made so that when the will becomes effective it will be clear that there was no purpose on the part of the testator to be partial, but that he recognized his obligations to the church as well as to his family.

5. **Annuities.** This form of distribution of one's property is very commendable and satisfactory to all persons concerned, and has a number of advantages over distribution by will. In the first place, it gives a person the opportunity of seeing in his lifetime some of the fruits of his gifts. It relieves those who are aged or do not wish to be burdened with the care necessary to the handling of an estate or other funds, or the responsibility of looking after the same, and give to them a fixed amount of income every year, or every six months if so desired. When the annuitant dies there is no quibbling or trouble over the property that was to be given to the Lord's cause. In other words, you become your own administrator. Another advantage of placing during life of one's property, in the annuity form over a will is that the cause to which you contribute receives the benefit of your gift immediately after the death of the annuitant. For an example, a certain person had willed to an institution in another state, \$11,500. The bequest was subject to a tax of \$750. The institution did not get the money for a year and at 6 per cent there was a further loss of \$690 more, or a total loss of \$1440, to the institution, through the will, that would have been saved

to the institution on the annuity plan.

We believe there are many who would be glad to dispose of some of their property by giving to the Lord's cause if they could see the advantages of this plan. Either of the three general Boards of the Church, the Mennonite Board of Missions and Charities, the Mennonite Board of Education, and the Mennonite Publication Board, are in position to secure any amounts that would be turned over to them and to assure to the annuitant a fixed income during their natural life. May every Christian honor the Lord with their substance and with all the firstfruits of their increase. "Bring ye all the tithes into my storehouse . . . and prove me now . . . if I will not . . . pour you out a blessing, that there shall not be room enough to receive it."

Let us prove our love to God by accepting this challenge and receive the commendation of the Master, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Scottdale, Pa.

## LIVE FOR JESUS

By Mary Harkins.

For the Gospel Herald.

As we look at this subject, does it not make us think that we owe our lives to Jesus? If He was willing for our sakes, to humble Himself, become obedient unto death, "even the death of the cross," should we not be willing to sacrifice all things displeasing in His sight, and spend our lives in the service of our Master, putting our trust in Him, who is always ready and willing to help us in every time of need, if we will only ask Him. "Whatsoever ye shall ask the Father in my name, he will give it you." Let us then give up those things which we believe in our own hearts are not pleasing to God, and ever remember the more we sacrifice for Jesus the closer we are drawn to Him by the tender cords of love, and are then made to enjoy a more peaceful and happier life. May we all take God's Word as our guide in all things, desiring "the sincere milk of the word, that we may grow thereby," every day asking God to guide us in the path that leadeth unto eternal life, and following closely after the example our blessed Savior left for us.

Lancaster, Pa.

"Prove all things: hold fast that which is good."



## REPORT

Of Sunday School Meeting Held at Lancaster, Pa., Nov. 27, 1913

For the Gospel Herald.

Devotional exercises by Bro. Walter Charlton of Newville, Pa. Lesson read, Psa. 145:1-17.

Sermon by Bro. David Garber, Alexandria, Va. Text, Psa. 103:1-11; I Thes. 1:18.

Power and Beauty of a Prayer Life. Walter Charlton.

Church Loyalty. Willis Kilheffer.

Importance of Regularity in Attendance. John Charles, Sr.

Improper and Proper Methods of Teaching. Isaac W. Martin.

The Stranger's Voice, or the Shepherd's Voice, Which? David Garber.

The Path of Faith. Walter Charlton.

Short talks were given by a number of the ministering brethren: Bishops Jonas Snider and Manasseh Hallman of Canada; J. D. Charles, Hesston, Kans.; John W. Hess, Palmyra, Mo.; John Mosemann, Lancaster.

Children's Meeting conducted by Bro. Daniel Gish.

Closing sermon by Bishop David Garber. Subject, **God's Salvation**. Text, I Cor. 2:2; Titus 3:3-5.

Following are a few of the many thoughts gleaned:

Practical thanksgiving by giving of our means and talent for the good of other people.

To be thankful in our trials and sickness, how much more to be thankful in health.

Thankful for experience in Christian life. "For we know that all things work together for good to them that love God" (Rom. 8:28).

We want the best that God has for us. Habits formed in early life will bring forth fruit in later life.

We must be loyal to Christ and the Church. Col. 1:1-18.

Practical religion is loyalty to the Church.

Promptness and regular attendance are two important factors in Sunday school work.

Improper teaching hides growth.

Christ the exemplary teacher. Luke 2:46.

How shall we distinguish between the two voices? I Jno. 1:3. Which voice will abound more in the last days? Matt. 24:11, 12. How shall we treat these strange voices? II Jno. 9, 10.

Faith preceded the crown. Rev. 2:10.

Moderator, Benjamin Wenger, Murrell, Pa.; Chors., Amos F. Eby, Harry L. Herr; Secys., Harvey K. Horst, Joseph N. Nissley.

## REPORT

Of the Sunday School Meeting Held at the Maple Grove Church, near Wilmington Jct., Pa., Nov. 27, 1913

For the Gospel Herald.

Organization: Mods., J. H. Lantz, B. F. Moose; Chor., Elmer Kanagy; Secys., Elsie Ligo, Saloma Lantz.

Thanksgiving sermon. J. R. Byler. Text, I Thes. 5:18: "In everything give thanks."

What effect has the Absence of Teachers on the Sabbath School? E. J. Zook, Joe Detweiler.

Sets bad example to pupils. Creates in-

## KIND READERS, ATTENTION

Believing that you will enjoy a little chat about the interests of the Mennonite Publishing House, we desire to invite your attention to an item in the report of the recent meeting of the Mennonite Publication Board.

You have rejoiced with us in seeing the steady advance of the House toward the point where it will be a well equipped institution, in its own buildings, free of debt. During the five years of its existence it has gained for the Church the sum of \$26,194.82, and the net solvency of the House, May 1, 1913, was \$67,834.38. At this rate it will only be a question of time when the above mentioned point will be reached.

Up to the present the institution has been doing business in rented buildings. Because of his interest in the work Bro. Jacob S. Loucks ("Grandfather Loucks," we call him) generously erected buildings as they were needed and rented them to the Publication Board at a low rate, besides making a number of substantial donations at times when they were much needed. There are two buildings, one a two-story frame building, 30x70, and the other a brick structure, 40x70, three stories above basement.

At the last meeting of the Publication Board it was decided to purchase these buildings. This movement was started by Bro. A. D. Martin a few months previous to his death. His plan was to enlist the interest of enough people that the buildings might be deeded to the Board free of cost. The Lord called him home before the work was accomplished. But \$10,550 have already been raised, leaving the balance, \$11,450, to be raised by some other means.

Here two questions present themselves: (1) Would the purchase of these buildings interfere in any way with a change of locations in case the Board decided at some future time to select some other place as the permanent location of the House? (2) What may be done in the way of meeting this debt so that the rent bill may be stopped without starting a new interest bill?

The first question may be answered by saying that the taking over of the property would only add to the capacity of the House to undertake any further work that might be considered necessary.

In answer to the second question, the remaining \$11,000 may be raised in a short time, in the following manner:

1. A number of brethren have had it in mind to make substantial donations to the House for this purpose. If it pleases them to state how much they desire to donate, and when, this part of the question is settled.

2. Others have been thinking of writing out annuities. This would not only be an immediate benefit to the House, but would also provide an income for them during their natural life-time. Those who are interested in this proposition will please correspond with Bro. Levi Mumaw, secretary-treasurer of the House.

3. Here comes a proposition in which many more can help. There are at present about 12,500 subscribers to the Gospel Herald and Christian Monitor. If one-fourth of these will see their way clear to send in 5-year subscriptions the sum thus sent in would of itself pay the debt, and the other three-fourths of the income from the subscriptions, together with the income from the book-trade, would meet the current expenses of the House.

This is our story. Think it over. With a hearty co-operation on the part of all who can help, the work will soon be done. We expect to publish this in one issue of the Christian Monitor and three issues of the Gospel Herald, after which a financial statement will be made telling how much was contributed by each of the three methods proposed.

Any questions pertaining to this matter will be cheerfully answered by either of the undersigned,

Daniel Kauffman,  
J. A. Ressler,  
H. F. Reist.



difference. Affects whole school. Class loses valuable time.

**My Duty to the Sabbath School as a Teacher.** Mary Miller, Harvey Byler.  
**As a Pupil.** Elmer Kanagy.

Make teaching practical in our own life. Spend much time in preparation of lesson.

**Preparation of Sabbath School Lesson in the Home.** T. J. Byler, S. C. Ligo.

Meditate day and night. Takes more than study to prepare a lesson—pray.

**Children's Hour.** Phoebe Byler, Ida Ligo.

Singing, declamations and exercises by the children. Story of the lost sheep.

**Does the Sabbath School Lessen the Responsibility of the Parent?** M. G. Moose, S. S. Miller.

Train up a child in the way he should go. Parents are to be stewards to their children. Luke 16:2; Prov. 19:18; 22:6; Luke 11:13; Eph. 6:4; I Tim. 5:8.

**Uses and Abuses of Lesson Helps.** Harry Kaufman.

If we intend to leave the Bible at home, leave the lesson help there too. Use it as an aid, not a substitute to the Bible.

**The Teacher's Duty In Class and Out of Class.** Minnie Kanagy, John Ligo.

To teach the Word. No teacher can give anything he does not possess. Duty and need—prayer. Be faithful. Follow the greatest teacher—Jesus Christ. Be ready.

**Object of Y. P. B. M.** Ida Ligo.  
To know Christ and to make Him known. Study the Bible, create interest, develop talent, worship God.

**To Develop Talent.** E. F. Zook.  
**To Worship God.** Chauncey Kaufman.

To provide a place of worship, young people must take part. Always exercise influence for good and not for evil.

Short essay: **What we have Accomplished in Our Y. P. B. M.** Elsie Ligo.

**What We Hope to Accomplish in the Future.** Amanda Kanagy.

Closing address. J. H. Lantz. II Tim. 2:15.

Open discussion after each subject. Good attention and interest. We believe our time was spent in a profitable way and in thanksgiving to God.

Secretaries.

## REPORT

Of the 25th Quarterly Mission Meeting  
Held at South Union Church Logan  
Co., Ohio, Nov. 29, 1913

Gospel Herald.

**Our Opportunities in India** was the theme of an able discourse by Bro. M. C. Lehman. He based his remarks on I Cor. 16:19. The door is open for us to reach and Christianize the densely populated, polygamous, superstitious race in India, and whether Christ can substantiate His assertion that when He is lifted up He will draw all men to Him depends on us whether we do our duty and enter the "open door;" whether we grasp the opportunity that lies before us. The opportunities are unlimited.

**Satan's Devices in Hindering the Work**, was ably discussed in an essay by Sister Lila King, followed by Bro. C. H. Byler and John Umble.

Satan has been engaged in this work for thousands of years, and he never tires. The whole world is his field for work. Some of his most effective weapons of attack are negligence, indifference, carelessness and discouragements; keeping us ignorant of true conditions and rea-

needs. The printing press is a power in Satan's hands; the liquor dealer does his bidding; he has shrewd, educated adversaries at work in India and America.

At the beginning of the afternoon session an interesting children's meeting was conducted by Sister Nellie Yoder, assisted by Bro. M. C. Lehman.

**Incentives to Greater Missionary Efforts** was then discussed by the brethren, Simon Kanagy and M. C. Lehman.

Mission study classes and other methods of gaining knowledge as to the needs of the field are incentives to greater activity. The more money we invest in missions the greater interest we will have in them. Incentives come to us largely through a knowledge of conditions. We take but very little interest in anything we know but little about. Our children should be taught the importance of mission work. An offering of \$154.12 was taken for the general mission fund.

A. Metzler, Secy.

## Married

**Selzer—Beck.**—Bro. Harry E. Selzer of Canton, Kans., and Sister Edna E. Beck of Peabody, Kans., were married at the home of the bride on Thanksgiving Day (Nov. 27, 1913), Bro. D. H. Bender officiating.

**Roth—Whitaker.**—On Nov. 23, 1913, at the home of the bride's parents, Bro. and Sister Joseph Whitaker of Albany, Oreg., Bro. J. B. Roth and Sister Amelia Whitaker were united in marriage by J. P. Bontrager.

**Kinzer—Eash.**—Bro. Foster Kinzer of Freeport, Ill., and Sister Kathryn Eash of White Cloud, Mich., on Thanksgiving Day at the home of the bride's parents, Bro. and Sister J. J. Eash, Bro. T. U. Nelson officiating.

**Lehman—Berg.**—At the home of the officiating bishop, Bro. I. J. Buchwalter, Dalton, Ohio, Bro. Wilbert Lehman of the Sonnenberg congregation to Sister Mabel Berg of Martins congregation. May theirs be a pleasant journey over life's matrimonial sea.

**Rohrer—Zimmerman.**—On Nov. 27, 1913, Landis Rohrer of Mechanicsburg, Lancaster Co., Pa., and Ruth Zimmerman of Steelton, Dauphin Co., Pa., were united in the holy bonds of matrimony at the home of the bride's parents, Banks S. Winey officiating. May God bless them through life.

**Eshleman—Nolt.**—On Thanksgiving Day, Nov. 27, 1913, at the home of the bride's parents, Bro. and Sister Christian N. Nolt, Landisville, Pa., Bro. J. Henry Eshleman to Sister Maria B. Nolt, Bishop Peter R. Nissley officiating. That a long and happy married life may be theirs is the wish of their many friends.

**Schrock—Ramseyer.**—At the the home of the bride's parents, Bro. and Sister Daniel Ramseyer near Smithville, O., on Thanksgiving Day, Nov. 27, 1913, Bro. Alvin J. Schrock and Sister Mary Viola Ramseyer were united in marriage by Bro. J. S. Gerig. Their many friends join in wishing them joy and prosperity with God's protecting care to sustain them for a noble cause to His honor and glory.

## Obituary

**Sommers.**—On Nov. 27, 1913, near Marshallville, Ohio, Willis, youngest son of Bro. and Sister Isaac Sommers; aged 2 y. 6 m. 19 d. Since diphtheria was the cause of his death only brief services were held at the grave. He was laid to rest in the Oak Grove Cemetery near Smithville, Ohio. May God comfort the bereaved family in this hour of sorrow, so that they may be resigned to say, "Thy will be done."

**Custer.**—Hettie Eash Custer of near Boswell, Pa., was born Sept. 27, 1885; died Nov. 14, 1913; aged 28 y. 1 m. 17 d. She was married to Bro. David L. Custer on March 5, 1905. To this union were born 2 children. She leaves mother, and 11 brothers and sisters. She united with the Mennonite Church when she was about 16 years old and was faithful until death. Funeral services were conducted at the Thomas Church by the brethren, S. G. Shetler and James Saylor.

**Zehr.**—Phebe Eigsti was born in Bavaria, Germany, Aug. 1, 1838; died at Tiskilwa, Ill., Nov. 25, 1913; aged 75 y. 3 m. 25 d. She was married to Christian Zehr July 5, 1859. To this union were born 9 children, all of whom are living. Her husband preceded her to the spirit world 22 years ago. She also leaves 32 grandchildren, 6 great-grandchildren, 2 brothers, and 1 sister to mourn her departure. She accepted her Savior in her youth. Funeral services were conducted by A. H. Leaman. Text, I Tim. 4:8.

"Some sweet day, when life is o'er,  
We shall meet above,  
We shall greet those gone before  
In that home of love."  
By her daughter.

## A BOOK OF POEMS FOR BOYS AND GIRLS

For some time there has been quite a demand for a book of poems suitable for recitations for boys and girls on special occasions. So far we have been unable to get hold of anything that we could recommend as being free from objectionable features. Sister Lina Ressler has been collecting choice poems and stories for several years, and at the last meeting of the Publishing Committee this collection was submitted for examination. The committee unanimously and heartily endorsed the idea of publishing them in book form, but thought that the list of poems should be larger. In accordance with this view it was thought wise to extend the opportunity to any one who had some special poems to contribute to send the same to Sister Ressler for consideration. The entire list will be submitted to the Publishing Committee for approval before the book is published. For further information, address,

Mennonite Publishing House,  
Scottsdale, Pa.

What is the measure of the love we owe to others? It is the measure of what we think is owing to ourselves. "Love him as thyself." Observe, if I may use such a word, the equity of this Divine rule. It makes us the judge of what we ought to do; it imposes upon us no duty that we have not already acknowledged to ourselves. Dean Stanley.



## Items and Comments

Twenty-eight people burned and many more injured, is the report from a fire in Boston, Mass., Dec. 2, in which a boarding house was burned to the ground. The fire is supposed to have been of incendiary origin.

Owing to the continued heavy rainfall in portions of Texas last week, thousands of people were driven from their homes and much suffering and loss of property resulted. The situation at Dallas, Waco, and other cities in the flooded districts rivaled that which existed in some of the cities in Ohio and Indiana last spring.

At the meeting of the National Commercial Gas Association, held in Philadelphia, Pa., last week, the hope was expressed that soon the iceman may be dismissed and the cost of living reduced by cooling the food with a refrigerating machine which may be procured at a low cost. This would be especially practicable in summer time.

Dec. 2 marked the close of the 65th year of the reign of Emperor Franz Josef of Austria-Hungary. He enters upon the 66th year of his reign with the good will of his people who wish him many more years of peaceful reign. So far as known, there is but one monarch in history who occupied the throne longer than the present Austrian emperor. That was Louis IV of France who reigned 72 years.

At the recent meeting in Philadelphia, Pa., of the American Society for the Study of alcoholic and other narcotics, the peril of the nation in the youthful love of cocktails was held forth. Society women were declared to be beyond reform in the liquor habit. "Soft drinks" and the usages of the so-called "upper class" in society form a strong combination for the ruin of the lower. This is one special reason for advocating total abstinence from all stimulants and narcotics as the one safe rule for both old and young.

In his annual message read before Congress Dec. 2, President Wilson deals with many of the leading problems before the American people today. His policy as to Mexico is described as "watchful waiting," and the hope is expressed that provisional president Huerta will be deposed from his present office without further moves on the part of the United States. On the question of woman's suffrage he was strangely silent, much to the regret of the suffragettes. On the whole the address is regarded as a conservative message, with many of the policies mentioned yet to be worked out through congressional laws.

## ANNOUNCEMENT

All Sunday school workers, especially those from the state, are urged to arrange to be present at the Sunday School Normal to be held at the Roanoke Church near Metamora, Ill., Dec. 22-24. The program abounds with subjects which ought to appeal to every Sunday school worker and to prove helpful to the cause.

S. Honderich,  
Sec. of Committee,

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

**Allensville, Pa., Dec. 11-14, 1913.** Instructors, John H. Mosemann, Eli B. Stoltzfus.

**Bowne Mennonite Church, near Elmdale, Mich., Dec. 8-15, 1913.** Instructor, John Blosser.

**Plainview Church, near Aurora, Ohio, Dec. 17-20, 1913.** Instructor, Daniel Kauffman.

**Oak Grove Church, near Smithville, O., Dec. 22-27, 1913.** Instructors, S. E. Allgyer, Daniel Kauffman.

**Fairview, Mich., Dec. 25-27, 1913.** Instructor, D. D. Miller

**White Cloud, Mich., holiday week.** Instructor, John Blosser.

**Shore Church, near Shippshewana, Ind., Holiday week.** Instructor, J. M. Kreider.

**Pike Church, near Elida, Ohio, Dec. 21-27, 1913.** Instructors, E. L. Frey, I. W. Royer.

**Breslau, Ont., Dec. 16-18, 1913.** Instructors, J. E. Hartzler, L. J. Burkholder.

**South Union Church, near West Liberty, Ohio, Dec. 25-27, 1913.** Instructors, Abram Metzler, J. E. Hartzler.

**Clinton, Central, and Lockport Churches, near Archbold, Ohio, Dec. 29, 1913, to Jan. 2, 1914.** Instructors, J. S. Shoemaker, D. J. Johns.

**Shore congregation, near Shippshewana, Ind., Dec. 31, 1913, to Jan. 3, 1914.** Meetings to continue the following week. Instructors, J. M. Kreider, J. W. Christophel.

**Bethel Church, near West Liberty, Ohio, Dec. 30, to Jan. 1, 1914.** Instructors, Abram Metzler, J. E. Hartzler.

**Oak Grove Church, near West Liberty, Ohio, Jan. 1-3, 1914.** Instructors, Abram Metzler, J. E. Hartzler.

## SPECIAL BIBLE TERM

The Special Bible Term of Hesston Academy and Bible School opens Jan. 6, 1914, and continues for four weeks. Classes will be formed in Plan of Salvation, Ordinances and Restrictions, Christian Duties, Old and New Testament History, Bible Geography, Gospels, Synoptic Bible Study, Biblical Introduction, Church History and Missions. Bro. J. A. Ressler, of Scottdale, Pa., will assist the regular Bible teachers during this term. Tuition to ministers and their wives and actual missionaries, free. For others, \$4.00 for the term. Board and room either in the building or nearby at reasonable rates. For further information address either D. H. Bender or T. M. Erb, Hesston, Kans.

"If you'd have a happy heart,  
If you'd have a cheerful day,  
First of all things work your work,  
When that's done, play your play."

## MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
	1st Fri. in Oct.	9034
Virginia	2nd Fri. in Oct.	916
Ontario	2nd Fri. in Oct.	1530
Southwestern Pa.	4th Thurs. in May	1615
Eastern A. M.	4th Thurs. in Aug.	1246
Ohio	Last of May	4219
Indiana-Michigan	4th Thurs. in May	1427
Ind. Mich. A. M.	2nd Fri. in Oct.	1697
Illinois	1st Thurs. in June	1811
Western A. M.	1st Fri. in June	448
Missouri-Iowa	Last of Sept.	3862
Kansas-Nebraska	Aug. 28, 29	668
Nebraska-Minn.	3rd Thurs. in Oct.	811
Pacific Coast	3rd Thurs. in Oct.	1491
Alberta Sask.	4th Thurs. in Oct.	160
India	Last week in June	217
	Spring	513

## AN OPPORTUNITY

The special City Mission number of the Christian Monitor for January will contain no less than 30 special articles, and about the same number of illustrations. It will consist of 40 pages. The July number will be devoted to mission work in India. This number is in charge of two foreign missionaries now on furlough. The March issue will contain special articles on South America, a field soon to be entered by our Church. These three issues alone will contain a wealth of information worth more than the price of the paper for the whole year. No minister of the Gospel and active Christian worker can afford to be without this paper. No Christian young people can do without it if they wish to keep in touch with the thought and activity of the Church.

We will send the paper all of next year, (to new subscribers), including a copy of the current issue, while they last, for the small sum of 50 cents. This offer expires January 1, 1914. Subscribe now. Address subscriptions to

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Scottdale, Pa.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTTDALE, PA., THURSDAY, DECEMBER 18, 1913

No. 38

## EDITORIAL

"Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace."

A good Christmas gift to some worthy friend or some one whom you desire especially to help is a year's subscription to the Gospel Herald. Donations, half price. Fifty cents will enable you to send 53 numbers of the Gospel Herald.

The January number of the Christian Monitor is a special number devoted exclusively to the interests of our city missions. It is a bright, newsy sheet, containing much valuable information concerning mission interests which can not help but be profitable and interesting to all who read it. In case you fail to get hold of this number, send for sample copy. See notice on last page.

A number of requests have come in that we send their books by parcels post. We would be glad to send them that way, and hope to before long; but as yet it is unlawful to send books that way. In case there are a number of people in the same community who are thinking of sending in an order for books they can often save a little by combining their orders and have the books sent by freight.

**Christmas.**—This word is on the lips of almost everybody. A number of excellent articles bearing on the subject are found elsewhere in this issue. Read them and meditate upon the message which they bring. Practically all people are making arrangements as to what they propose to do on that day. With some it is

a time for rejoicing; with others, a time of responsibility; with others, a time of regret that they can not do as they would like.

Passing by the fact that the observance of the day is at least copied after heathen origin, the occasion appeals to us now as a time of opportunity. The eyes of the world are turned toward Bethlehem, and the heavenly refrain, "Glory to God in the highest," is resounding in the ears of many who are not accustomed to turn their ears in the direction of heavenly music. Now is the time to tell what this music means.

You are thinking of Christmas as a time of joy. Have you meditated upon what should be the cause of your pleasures? Does your heart beat in unison with that of the angel who first brought the message, "Behold, I bring you good tidings of great joy?" and can you with heart overflowing with joy join in the heavenly refrain, "Glory to God in the highest, and on earth peace, good will toward men?" Or does your heart beat in unison with those who think of this as a time for revelry and foolishness, extravagance and display, gluttony and wantonness, fulfilling the desires of the flesh, sacrificing to "the god of this world?"

Let all our plans for Christmas day and week correspond with the instructions of the beloved apostle who said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

It is gratifying that so many of our congregations have made arrangements to spend the day and week in religious meetings. May heaven's richest blessings rest upon all efforts of this kind and the happy greeting, "A merry Christmas!" be such as will ring in harmony with the heavenly message of peace and good will to all men.

## GENERAL CONFERENCE RESOLUTIONS

### IV. Church Letters

There is an almost universal custom among churches to grant letters of dismissal or recommendation to members desiring to change location. In most cases this is but mere form, but there are enough cases where some form of testimony is needed to make the custom a good one. It is quite convenient to members of good character, as it was to Apollos when he went among brethren among whom he was not personally acquainted (Acts 18:37), to be able to present some evidence of good standing where they are known.

It is a pleasure to grant letters of good standing to members who merit such letters, but what about members who are indifferent and whose lives are not consistent? Should they have letters stating their exact standing and condition, or should any kind of writing be refused until a reinstatement into full favor and fellowship with the Church has been effected? What about such members against whom no one brings a special charge but who have hardly enough life about them to hand in a letter at the next place, at least not for a long time?

It is just such problems as these that make some people wonder whether the letters, whatever they may contain, should not be sent direct to the congregations where persons changing location desire to locate rather than to the individual members themselves. Believing that the custom should be uniform in all our churches and desiring to know the conviction of the brotherhood at large, a question was submitted for the consideration of General Conference. Following is the question and the answer:

Question 4. Does this Conference ad-



vise that church letters be sent to the church where the person intends to unite rather than be given to the person desiring to change his church home?

**Answer.** We recommend that our congregations follow the precedent set by the Apostolic Church (II Cor. 3:1; Acts 15:25-27) and that the letter be given to the individual desiring to change location, and in case circumstances call for it, we advise that the church where said person is locating be informed of the situation.

The reasons given for favoring the granting of letters to the individual rather than to the congregation are as follows:

1. It seems to have been the apostolic custom.

2. It would show a lack of confidence in the members changing location, the majority of whom are trustworthy.

3. In many cases members moving from one place to another are undecided as to which congregation they will make their home with until they get settled down in their new home.

Yet it was recognized that some members need more personal attention than to simply grant them a church letter. They need to be looked after until they are safely landed in the new congregation. In such cases it would be well for some interested brother in the old congregation to write a personal letter to one of the overseers of the new congregation telling exact conditions and offering suggestions as to what may be done to promote the spiritual welfare of the one in whom they are interested. Such letters, however, should be the exception, not the rule. Faithful members need only a word of testimony that the congregation among whom they propose to labor may know their standing.

Members changing location should not only carry their letters with them and hand them in promptly as soon as located, but they should be sure to locate where such letters will do them some good. Nine times out of ten it is a positive injury to your family to move to a place where there are no people of your own faith. Or, if you are unmarried trying "to see some of this world," the chances are that you will sooner or later be swallowed up in worldliness if you locate in a community in which there is no congregation of your people. They who thus bury their talents must sooner or later suffer the penalty. There should be no change in location except after prayerful consideration you are convinced that thereby the cause of Christ will be advanced.

My brethren, we should lift our voices in this commercial age, against the spirit of covetousness, the spirit of money-grabbing.—J. S. S.

# CHRISTMASTIDE

## ANTIOCH

Joy to the world, the Lord is come!  
Let earth receive her King;  
Let every heart prepare Him room,  
And heav'n and nature sing.:

Joy to the earth, the Savior reigns!  
Let men their songs employ;  
While fields and floods, rocks, hills and plains,  
Repeat the sounding joy.:

He rules the world with truth and grace;  
And makes the nations prove  
The glories of His righteousness,  
And wonders of His love.:

—Isaac Watts.

## "JOY TO THE WORLD"

By Cora E. Zimmerman.

For the Gospel Herald.

Joy is a dominant note of the Christmas story. It is prophesied by Isaiah, expressed by the angel messenger and experienced by the wise men.

One great reason for rejoicing in the birth of Christ lies in the fact that it is a proof that God keeps His Word. Millenniums before, in the Garden of Eden, we have the first hint of His coming. With increasing clearness revelation points out the nation through which He was to come; His lineage, His place of birth, and the circumstances attending His birth. Not one of these prophecies have failed.

Another cause for gratitude is that our lot is cast in an age when the birth of Christ is history instead of prophecy—in an age when it is no longer necessary to inquire when and how these things shall be fulfilled, when we can look back to an event which Abraham, Moses, and David could not see except by faith.

But the greatest reason for joy is the fact of the birth of Christ itself—that He should come who would reveal the Father, who would be the Savior of mankind, and who shall be ruler of all the earth when "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

Shiremanstown, Pa.

The individual who seeks promotion by crushing another pays a big price for what he gets. Haman was hanged on the scaffold which he had built on which to hang Mordicai.—Gospel Banner.

## THE HEAVEN-SENT CHILD

By David Garber.

For the Gospel Herald.

(A short letter to the "little flock" at Mancelona, Mich., and sent by a member of that congregation for publication.)

If what is written in the following little message shall bring good cheer and encouragement, holy reverence for the Son of God and thankfulness to the Father for His tender mercies in fulfilling His long looked-for promises; and if these few lines will more fully bring the reader and hearer into the conditions recommended in Rom. 12:1,2, then the writer's aim is attained and will bless God for the privilege of this communication.

That practical prophet Isaiah through the inspiration of the Holy Spirit foretold blessed Gospel privileges and conditions that should be enjoyed by those who would welcome the newborn King into their hearts to live and abide therein as the **Wonderful** in love and power; as an unerring **Counsellor**, as the **Mighty God**, the **Everlasting Father**, and **Prince of Peace**, over 700 years before its fulfillment. We are in those days so long foretold. While perhaps this Scripture will not be fulfilled in its fullness until the kingdoms of this world are become the kingdoms of our Lord and His Christ, yet this condition in part is realized by each individual who is crucified unto the world, and the world is crucified unto them: "Christ in them the hope of glory."

"Unto us a child is born; unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). "A child **born**" and crucified, buried and resurrected, that we might be **born** again, begotten again unto a lively hope by the resurrection of Christ from the dead to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us.

"A **Son given**;" and oh, what a wonderful gift! Excelling in beauty and grandeur and wealth, all other gifts. If inferior gifts given by men cause joy and gladness, how much more this! A Son "who humbled himself and became obedient unto death, even the death of the cross," that we coming out from among the



world might be sons and daughters of the Lord Almighty, expecting that the great love manifested might cause us to be followers of God as "DEAR CHILDREN"

"And his name shall be called **Wonderful**." Wonderful in love. David said, "I am distressed for thee my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women" (II Sam. 1:26). Yea, a mother may forget her nursing child, yet will thou not forget us. His love was so wonderful that He died for us while we were yet sinners. See what wonders He wrought! He turns water into wine; He walks upon the sea and also calms the storm; He opens the eyes of the blind, unstops the ears of the deaf; causes the lame to leap for joy, de-thrones the demons and kindly remembers the **poor** to preach the Gospel unto them. For Jesus said unto to them: "Except ye see signs and wonders ye will not believe."

"A Counsellor" too is He; and Oh what "wonderful peace" would be the portion of individuals, families and churches, and even the whole world, would all be willing to take Him as their **Counsellor** in all things. "Oh that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18). No wars (Matt. 5:39), no lawsuits (I Cor. 6:1), no swearing of oaths (Matt. 5:34; Josh. 5:12), no alliances with the world (Jas. 4:4), no pride and vanity in dress (I Pet. 3:3; I Tim. 2:8,9), no conforming to the world (Rom. 12:1,2), but the contrary instead—love, suffering ourselves to be defrauded, letting our yea be yea, and our nay nay, friends of God, modesty in apparel, and conformed to God's Word in all things. Oh, how much joy and peace is forfeited, what blessings lost, and usefulness marred, by not seeking and following His counsel! "I counsel thee," says Christ to the lukewarm, "to buy of me gold tried in the fire, that thou mayest be rich; white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see" (Rev. 3:18). "Lord what wouldst thou have me to do," is a becoming question for children of God, "Why call ye me Lord, and do not the things which I say?" "He that heareth these sayings of mine, and doeth them, shall be likened unto a wise man which built his house upon a ROCK . . ."

"The mighty God" is he also. Satan's head had to be bruised. Man could not do that but Christ the

mighty God did it for us. The strong man armed had to be bound, his armour taken away and "the spoils divided" (Luke 11:21). Man could not do that, but it required the mighty God to do it for us; and when delivered from the wicked one man must be **helped** and finally be victor. Man to enjoy eternal felicity must be raised from the dead, be given a body immortal and incorruptible (I Cor. 15:51-55), and no one but Christ can do this for us. In Him is vested all power in heaven and in earth. Matt. 28:18. He is **able** to make all grace abound. He is able to deliver, hence allow Him to "work in us both to will and to do his good pleasure."

"The everlasting Father" has He promised to be: "I will be a Father unto you" (II Cor. 6:18). A Father's duty is to provide for the children, to chasten them when needed. "What son is he whom the Father chasteneth not." "Whom the Father loveth he chasteneth." He "provideth." "Once I was young, but now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Who then in the face of these promises will "go down to Egypt for help" or make "flesh his arm," by joining some Christless secret lodge, or having life insurance, and thus dishonor the loving and "everlasting Father?"

Neither does He provide for the body only, but "My God shall supply **all your needs** according to his riches in glory by Christ Jesus." Christ is the bread of life. "He that eateth my flesh and drinketh my blood hath everlasting life." Concerning the work of the Holy Spirit the psalmist said, "Thou preparest a table in the presence of mine enemies, thou anointest my head with oil, my cup runneth over; surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Last but not least, He is "**The Prince of Peace**." He is **our** peace; peace in the heart because He has reconciled us to the Father, forgiving our trespasses through the atonement and gives us the spirit of adoption whereby we cry, "Abba, Father." Peace in the heart, peace in the home, peace in the Church.

It is well however, to note that he is not the prince of **false peace** as when THEY (the wicked world and the worldly church) shall say "peace, peace, when there is no peace, for there is no peace saith my God to the wicked." "Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you." "Wisdom and righteousness,

and sanctification, and redemption," and may this Christ be "in you the hope of glory." Amen.

Alexandria, Va.

## SANTA CLAUS

By Isaac L. Kulp.

For the Gospel Herald.

What was he and what is he? He is one of the greatest idols in existence. St. Nicholas was a bishop of the Church about 300 A. D. He no doubt was a good Christian man, and one that loved children. It is said that on his birthday he saddled his grey horse, put on his fur coat, rode through the streets with a filled basket of sweets and dealt it out to the children of his town, or probably to his parishoners. This the children looked for from year to year, until the old bishop died. Then a friend of his pitied the children, so he represented St. Nicholas for years to celebrate his birthday, but on his regular birthday. At the time this bit of history was given to the writer by a student from Amsterdam, Holland, this was still the rule. But in this country the people for some very wrong act celebrate Santa Claus on Christmas Day. When the writer of this was a little boy this was not so. Christ's birth was celebrated on first Christmas. The second day, which represents heathen day (Peltz Nickel is the German name) was by some celebrated, and when it was thus celebrated it showed plainly what the fruits thereof were. Later on the enemy of souls through some of his workers brought this great idol birthday down to Christmas day to modify as much as possible this most holy day. It seems to me those of us who named the name of Christ can not let our children make use of literature to boost this great idol Santa Claus.

"Oh, such funny talk," I seem to hear some one say, "Let the children have fun." I like to see children enjoy themselves, just as much as any one; but not at the expense of crucifying our dear Lord a second time, who left the shining courts of heaven to come down into this world, took upon Himself our iniquities, bled and died on the rugged cross, was laid in the tomb, arose on the third day victorious over sin and death, seen of the women and of His disciples, gave them as well as us charge how to keep house until He would come a second time and receive unto Himself such as have been faithful unto the end.

My dear readers, can you allow your children to help crucify Christ anew? I know of no idol that does



more injury to the celebration of Christ's birth than this Santa Claus idol. Those that allowed themselves to be used to build an altar for him, quickly tear it down and repent from such wrong ways. By telling these innocent children that Santa Claus brought these gifts which they received, I know of no better way to teach children to lie than this one. It will not be long until they find out that you told them a lie, and this in connection with Christ's birthday celebration. In fact, many children believe it to be a fact that there is a real Santa Claus, and yet there is no more reality about it than there is about the idols which the heathen worship in the dark heathen lands. When I think how long it took the people to bring this idol worship into existence, then what may we expect in a few more generations. We send missionaries to the heathen lands to bring them this crucified Savior, which is perfectly right, and yet in our own enlightened country America we allow this heathenish idol creep into existence without resistance. Brethren and sisters, and all who are looking for the second coming of the Lord (Acts 1:10, 11), watch and pray that we are not guilty of worshiping this idol. Amos in times of old already said, "Prepare to meet thy God, O Israel." Read Amos 4 and see what God did for Israel's idolatry, what we may look for if no halt is made along this line. Let all Christians, for Christ's sake, do all they possibly can to break down these idol altars. It may not be very popular, but it will give you power with God. I am sure this St. Nikolaus would be hurt could he see himself made an idol to worship instead of his Master whom he declared to a dying people.

La Junta, Colo.

### SANTA CLAUS

By Jonas Stineman.

For the Gospel Herald.

In nursery folk lore this means some friend who brings presents to the homes of children. Still more disgusting is the legendary character sailing through the air, driving a string of reindeer, coming down the chimney, and filling the stockings with presents of all sorts. How horribly deceptive! teaching children such stuff instead of teaching them that Christmas is the anniversary of the birth of Christ the Savior of the world.

The Santa Claus folly is indeed throwing away the best opportunity of the year to teach to the small children that we have to impress the

importance and meaning of the birth of our Lord and Savior Jesus Christ. Instead of teaching children this false and absurd notion, buy their presents and give to them with their full knowledge of where these presents come from and also what they mean and what the birth of Christ means to the world.

Another and similar opportunity is cast away on the approach of Easter Sunday, when many children are taught that a rabbit (oster haus) brings the beautifully colored eggs and other presents for the children.

What nonsense in teaching children such things. No wonder that so many children know so little about Jesus, when in their early years these great opportunities are thrust aside for absurd teaching. Then think what respect such children will have for their parents and others who mislead them, when they grow older and know better.

Do not discontinue the giving of presents. Keep right on. But for the sake of the little ones, and for your own sake, teach them the true meaning of these important days, thereby impressing upon their minds a valuable lesson instead of foolish nonsense.

McGrawsville, Ind.

### WHAT ABOUT SANTA CLAUS?

Who was Santa Claus, or who is he? Santa Claus, or St. Nikolaus, was a bishop of Myra, in Lycia, Asia Minor, who lived about 300 A. D. Who is he now? An invention of the devil to estrange the children from Christ and make them believe in an imaginary friend of children. Because naturally Christmas would make the children think of Christ and His love to us, the devil invented the Santa Claus mania. His picture or representative appears in the newspapers, in advertisements, in storewindows and in homes, even in some churches.

How the good old saint came to be thus used by the devil is not quite clear, since the only connection between Santa Claus and Christmas is, that in England in Catholic times the boy bishop elected on St. Nicholas day was allowed to do all the priestly functions except reading mass until the 28th of December, the day of the innocent children. There may be another connection. St. Nikolaus was originally pictured as bishop with the three golden balls as his emblems but in Germany, in some regions, he was called "Pelznickel." St. Nicholas in furs, and confounded with "Knecht Rupert," a reminiscence of the old German god "Wuotan," who, as "Servant Ru-

pert," has to serve the Christchild and prepare his way by asking whether the children have been good during the year, so that the Christchild can bring presents to them on Christmas.

St. Nicholas appears on his day, the 6th of December, or the evening before, in furs and furcap with a bundle of switches and a sack. If the parents tell him that the children have been good during the year and deserve Christmas presents he will throw apples and nuts for the children into the room and disappear while they are busy picking them up.

The name of St. Nicholas (we used to say "Sunnerclaas") is a sweet remembrance of childhood for me, for on December 5, in the evening, the stores had their nicest display and a kind of game which enabled some by giving a small piece of money to gain a ticket, which entitled them to buy something in that store. Far nicer was the remembrance of December 6, for on that day an old wealthy friend of our family, elder of our church, gave beautiful presents to his grandchildren and us minister's children, in remembrance of his childhood days in Holland.

During the time, that we are in America, nearly 40 years, the abuse of Santa Claus has grown to such an extent that we consider this bad custom a real invention of the devil and we believe it is a sin for any Christian parents to speak to the children as if Santa Claus could or would bring them any Christmas presents, instead of telling them the truth, that they and friends give the presents in order to remind them of God's love revealed to us in Christ Jesus.

Even the missionaries from heathen countries sent last year earnest warnings against this use or abuse of Santa Claus, pointing out the danger in it.—C. Van der Smissen, in "The Mennonite."

### CHRISTMAS DAY

By John Schrock.

For the Gospel Herald.

How does Christmas day appear to us, how do we look upon it? Are we more concerned about timely presents than about the Gift which God gave us: Jesus Christ who came to Bethlehem on this day? There were in the same country shepherds, watching their flocks; heavenly angels visited them with the glory of the Lord, saying, "Behold, I bring you good tidings of great joy, which shall be for all people." Do we enjoy this day because our Savior is born? If we are concerned about



this Child as the shepherds were, we will praise God for this day.

Wise men came from the East to seek the Child to worship Him. When Herod the king heard of it, he pretended to want to worship the Child also if they found Him. With dishonesty he tried to find the Child to destroy it. How is it with us, brethren, are we honest the way we spend Christmas day? Is it to the glory of God? or is it for worldly pleasure which will destroy the power of the works of Jesus? What would we be if it were not for Jesus by whom all things were made? He is the light, the resurrection. By Him we can live forever (not in this body) in the glory world, with the Son and the Father. Praise the Lord for His many blessings.

Protection, Kans.

### CHRISTMAS—WHAT DOES IT MEAN?

By A. W. Myer.

For the Gospel Herald.

To many it means a filled up stomach, and exchanging of gifts, and nothing more. By many Santa Claus will receive the credit for gifts bestowed.

To many the real meaning of the day is unknown. By some the day will be spent in holy meditation and expressions of thankfulness will ascend to God for the gift of His Son.

Dear reader, how will we spend the day? Will we dishonor our Lord by speaking well of "Santa," who is the hero of the day, in the minds of many? Will we spend the day in feasting and idle gossiping? or will we spend it in such a way as become the followers of Jesus?

As we look around and see how churches and Sunday schools are wasting time, energy, and money in such foolishness on Christmas, it grieves us to think that some who claim to be followers of Christ can be so thoughtless.

May God help us to spend the day to His praise, is my prayer:

Mummasburg, Pa.

### CHRISTMAS

By Grace E. Herr.

For the Gospel Herald.

Behold, I bring you good tidings of great joy.—Luke 2:10.

The finite mind cannot comprehend the sacrifice and the great loving heart of the Father in sending so priceless a Gift, His only Son, into the world. Nor can we realize what it meant to those pious shepherds there on the hills of Bethlehem, so faithfully guarding their flocks in the

silence of the night. When the whole plain was lighted up with that bright and shining light and the angels heralded the glad tidings of great joy, the tidings which have meant so much to generation after generation and down to the present time, and to have heard the heavenly host of God so sweetly caroling forth, "Glory to God in the highest, and on earth peace, good will toward men."

As we look back to that first Christmas morn, when so much was given by the Father Himself, we wish that spirit would predominate in the heart of every child of God, and that when we send forth our gifts to our friends we may not lose sight of the fact that the best of all gifts is the gift of one's self. The best gifts we can give our friends cannot be purchased with silver or gold.

There must be something given to make it of real worth, and that is love—a love which cannot be purchased.

"True love can make precious the poorest gift,

Remember it's never been told  
Which one of the wise men brought the myrrh

Or which one brought the gold."

This holiday season reminds us of the blessedness that we may find in bringing the tidings of great joy into homes less fortunate than our own, that instead of sharing our gifts only with our well-to-do friends and those near to us by the ties of nature who feel no want, let us give to those who need comfort and cheer, those who suffer want and long for sympathy and encouragement, giving sincerely with love and good-will where the most good can be done in memory of the birth of the blessed Christ-child, who Himself said, "It is more blessed to give than to receive."

Mechanicsburg, Pa.

Clasp, Angel of the backward look  
And folded wings of ashen gray  
And voice of echoes far away,  
The brazen covers of thy book;  
Where, closely mingling, pale and glow  
The characters of joy and woe;  
The conographs of outlived years.  
Even while I look, I can but heed  
The restless sands incessant fall,  
Importunate hours that hours succeed,  
Each clamorous with its own sharp need,  
And duty keeping pace with all.  
Shut down and clasp the heavy lids;  
I hear again the voice that bids  
The dreamer leave his dream midway  
For larger hopes and graver fears;  
Life greatens in these later years,  
The century's aloe flowers today!

—Whittier.

Because of a new law going into effect recently in the state of Ohio, Youngstown had 150 saloons put out of business.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(639 W. 18th St.)

At the time of this writing we feel to praise God for His continued blessings and favors. Services are being well attended and the interest is good, as is also the interest in the Sunday school.

There are still those who are willing to make the good confession. On the evening of Thanksgiving day six precious souls were received into church fellowship—five by baptism and one from another congregation. The brethren, C. Z. Yoder and John Nice, were with us and their thoughts were well-fitting for the occasion. We rejoice that these men and women have taken a definite stand for their Master, and we pray that they may indeed be kept in His love—"kept by the power of God through faith unto salvation."

This coming Sunday, besides our regular services, we expect to have a special service for young people, at 5 P. M., at which Bro. J. E. Hartzler is expected to speak. We trust the Word of God shall find entrance into many young hearts.

This evening we had a beautiful illustration of the power of prayer. Some of our readers will remember Sister Krum, a faithful sister whose life told for her Master from the time of her conversion until her death, about nine years ago. She was deeply concerned for her family, some of whom opposed her in her religious duties. One daughter professed conversion and united with one of the churches near here. Later she drifted into sin, and became especially fond of gay company and worldly amusements. In this way she lived on until a few weeks ago she was attracted to an open air service conducted by the Church of the Brethren, in the vicinity of their Hastings Street Mission. She said, at the close of the service she could think of nothing but her mother, and in the course of a week or two, after attending several services, she felt constrained to surrender all to Christ and to be baptized. This evening, she said, she felt impressed to come here to tell us of her conversion, which she said surely is an answer to her mother's prayers. It was a



real inspiration to hear her tell of the struggles she passed through and especially at the Ft. Dearborn Bank where she holds a good position. Her trials arose mainly on account of the change in her attire. Her employer told her she would not be permitted to come to work there if she wore a bonnet. She told him she would give up her position rather than give up her bonnet, after which he decided in her favor after all. This incident strongly impressed us with two truths: (1) that it does pay to pray for the unsaved, though we may not live to see them brought into the kingdom, and (2) that it pays to continue to sow the good seed. Some is sure to fall upon good ground and God's Word shall not return unto Him void.

Yours in His name,  
Amanda Leaman.

Dec. 5, 1913.

Chicago, Ill.  
(720 W. 26th St.)

Gospel Herald Readers, Greeting:—In the midst of much work and perplexing problems we want to pause sufficiently long to give some one an opportunity of sharing experiences with us.

The present problems, in the solution of which we need the co-operation of several missionary spirited families. We have here at present a family of three children—two girls aged 8 and 13 and a boy aged 11—for whom we are anxious to secure good homes in the country. Circumstances under which they are living at present make some immediate action quite urgent. We would be glad to correspond with any who are interested along this line and might be willing or able to help.

Work is progressing quite nicely. Interest in general is good and attendance in services encouraging.

Bro. J. E. Hartzler is here for this evening and the 7th. Stock show and land show visitors are quite numerous.

We covet your prayers continually.

Your brother,  
A. M. Eash.

Dec. 6, 1913.

### MENNONITE CHILDREN'S HOME

One boy has been placed into the home of Bro. and Sister Moses W. Sauder, East Earl, Pa., since our last report to the Herald. We still have a number of boys and girls awaiting Christian homes. We would be glad to communicate with any one who has been considering the admission of a homeless child. One

of these little jewels added to a family as a Christmas gift would bring rejoicing to many hearts and without question, "rejoicing in heaven."

The children are looking forward to the coming Christmas with joy. Some who were with us a year ago have not forgotten the kindness shown to them by those who have contributed and helped to bring real Christmas enjoyment into their lives for the first time and have expressed their appreciation for all that was done. Our prayer is that they may receive the true impression and accept Jesus as their Savior when they reach the age of accountability.

Sister May H. Gochbauer, one of our workers, spent two weeks in western Pennsylvania, attending Bible conferences. Will you continue to pray for us as we labor in behalf of these unfortunate, needy children.

Yours in Him,  
Levi Sauder.

Millersville, Pa.

### LIFE SKETCHES FROM SOUTH AMERICA

By J. W. Shank.

For the Gospel Herald.

#### VIII. A Missionary Mother

The missionary mother kept a school for girls in a South American city. They came to her from far and near because the fame of her motherly care of the school girls spread far around. Each day the girls came to family prayers because they loved the service. Each day they attended Bible class and rejoiced in the story of Jesus.

One day there came a girl from the mountains. She was a bright girl but in her face there was a touch of sadness. The weeks passed by, and for some strange reason the sadness remained; but an expression of tenderness grew into her countenance. One evening she came to the missionary mother who sat alone in the twilight. She placed her arms around the mother's neck and wept bitterly, saying, "O, Mrs. Arms! I want to be a Christian like you are, but I cannot! If I did, it would kill my mother!" There was a comfort for the weeping girl from the kind missionary mother, but yet the problem could not be solved so easily.

The girl's mother was a Catholic and to her religion was only a cold form. Of Jesus she knew little. Many a girl in South America is hungering for the love and goodness that can only be found in Christian mothers. Only a few have been so fortunate as to find a missionary mother who could lead them gently to a real Savior.

#### IX. The Woman's Prayers

She was a very intelligent woman from the lower class, a mixture of Spanish and Indian. Her clothes were always simple and her manner rather unassuming. From a chain fastened about her neck there hung a little image of the mother of Jesus. Often she would take this in her hand and, while gazing upon it, whisper softly to herself. The keen eyes of the new missionary lady did not fail to notice her actions and resolved to gain her friendship.

One day, some time after their acquaintance, the missionary asked kindly, "Why do you so often look at the image here on your breast?"

"Ah!" said the little woman confidently, "this is my blessed Mary. I pray to her often, very often."

"But," said the lady, "do you not pray to Jesus, Mary's Son and to our kind Father? This image can not hear your prayers."

"No, no, lady, you must not say that," said the little woman excitedly. "This is my own blessed Mary. I pray to her, only to her."

The missionary lady said no more but brushed away the tears that had started from her eyes. "Some day," she thought, "I will tell the story of Jesus to this poor woman. God will help me to teach her aright."

\* \* \*

Here I have given but a few of the many pictures that might be given. One might tell of the deception that the church leaders practice over the ignorant people; of the costly churches which the people in their poverty helped to build; of the lonely homes on the prairies where families are cut off from schools, churches and from association with other people; or of the bright experiences of the missionaries in their attempt to bring salvation to a lost people: but these incidents will suffice to show that a great work is yet to be done. God will lead if the Christian Church will follow.

La Junta, Colo.

"It is easier to feel strongly than to be strong. Yet our strong, deep feelings are well worth while—if we put them to work. We need to remember that 'emotion is power when it is caught in the cylinder and does not escape in the whistle.' If a sermon sends worthy emotions charging through us, it is easier to commend ourselves for this feeling than to let our whole life be permanently lifted; but we are worse off, if we do nothing about it, than if we had never heard the sermon. Every stirring of our right emotion is God's call to us to become empowered for service."



## Sunday School

For the Gospel Herald.

### Lesson for Dec. 28, 1913—REVIEW

**Golden Text.**—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

**Introductory.**—Again we pause in our studies to review the work done during the past three months. Save the temperance lesson near the middle of the quarter, the whole quarter's work could be very profitably given in the form of biographical studies. The lesson on abstaining for the sake of others is a most important one. In substance it presents this great truth; We should exercise our Christian privileges in such a way that God may thereby be glorified and our fellow men benefited to the greatest possible extent. The rest of the lessons we shall present biographically, as follows:

**Moses.**—In former lessons we have followed the career of this excellent man in childhood and youth, in his flight to Midian and his forty years' sojourn there, in his call to deliver his people and the subsequent response, in the miraculous deliverance from Egypt and the song of praise which followed, in the giving of the law on Sinai and the events immediately preceding and following. The beginning of this quarter finds him ready to continue his march to Canaan according to the direction of the Lord. The report of the spies being unfavorable and the people overcome with unbelief and fear, they were compelled to remain in the wilderness thirty-eight years longer. Many trials confronted Moses and the children of Israel during this time, and on one occasion Moses' rashness caused him to transgress against the Word of the Lord, and he was not permitted to enter the promised land. The Lord took him up on a high mountain, showed him the land of promise, after which he came down, died in the land of Moab, and the Lord buried him. God testifies of him in the highest terms of praise, and today he stands without a peer in either sacred or profane history. Joshua was appointed his successor.

**Aaron.**—Aaron surpassed his brother Moses in eloquence, yet lacked his steadfastness and firmness of character. On several occasions he manifested his weakness, notably in making the golden calf and in allowing himself to be drawn in with Miriam in chiding against Moses. He was one of those men who may be depended upon for faithful service

provided they are bolstered up on either side by men of conviction and power, but who fail miserably when acting in the capacity of leadership. He died without entering the promised land.

**Joshua and Caleb**—were among the twelve spies sent into Canaan. They were the only two who brought back a favorable report. It was said of them that they "wholly followed the Lord." Outside the Levites, they were the only two among the 600,000 able-bodied men who left Egypt that reached the promised land. Upon the death of Moses Joshua became his successor. He was a successful leader, brought his nation safely across the Jordan (God having performed a miracle similar to that when they crossed the Red Sea) and after a stubborn resistance on the part of the enemy the land was conquered. In the work of conquest Caleb bore a conspicuous part and at his request his tribe was allotted the land in which lived the giants whom he had declared they were well able to conquer. In the persons of Joshua and Caleb we have two strong characters which may be studied with profit by all whose desire is to "wholly follow the Lord."

**Balaam.**—Balaam is a character rich in illustrations for present day application. Pretending to want to do only as the Lord directs, he coveted after the wealth and honor offered him until he had lost his standing with God, and he died on the field of battle, fighting against God's people. Many people, like Balaam, pretend to be praying for light when all that they need is to open their eyes and look on the light that God already gives. Many people, like Balaam, pretend to want to do only God's will, at the same time lusting after the things of this world, desperately trying to harden their hearts so that they may have them without compunction of conscience. Many people, like Balaam, desiring to die the death of the righteous, will never have this desire gratified because they are not willing to live on the side of the righteous. Don't fail to read the entire story of Balaam's life.

**Achan.**—Here is another character from which we may take warning. He was a soldier in the ranks of God's army, apparently above suspicion. Yet his secret sin did not only cost him his life, but also the lives of others and the defeat of Israel. Beware of secret sins. Men may or may not detect them, but God always sees them. You can not harbor them except to your hurt. Whether you apply this lesson to

## Our Young People

### MORNING WATCH; OR DAILY DEVOTIONAL BIBLE STUDY

Psa. 5

Topic for January 4

#### MOTTO

"In the morning will I direct my prayer unto thee, and will look up."

#### OUTLINE OF TOPIC

##### I. Instances of Morning Worship.

1. Job.—Job 1:5.
2. Offering incense.—Ex. 30:7.
3. Offerings on the altar.—Lev. 6:12,13.
4. Jesus.—Mark 1:35.

##### II. Need of Calling in the Morning.

1. Strength needed.—Isa. 33:2.
2. Mercy needed.—Lam. 3:23.
3. Understanding needed.—Zeph. 5:5-7.

##### III. The Help of Daily Bible Study.

1. Keeps men aware of God's counsels.—Psa. 1:1,2.
2. Gives understanding.—Psa. 119:97-99.
3. Leads to faith.—Acts 17:11,12.
4. Makes the way of men prosperous.—Josh. 1:8.
5. Prepares for service.—II Tim. 3:17; 2:15.

#### STUDY OF THE TEXT

Psalm 5.

- V. 1. "Give ear to my words, consider my meditation."—When we speak words of communion with God it should be with a desire to be heard. They are to be the product of meditation. This meditation to be right must be engaged with God's Word.
- V. 2. "My voice shalt thou hear in the morning."—The beginning of the day is devoted to meditation and prayer to God. The first thoughts and words are given to Him.
- V. 8. "Lead me, O Lord in thy righteousness, make thy way straight before my face."—The prayer for divine guidance is always concerned in the study of the Word.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, Morning.
2. Benefit of Knowing the Holy Scripture from a Child.

##### For Young People.—

1. Value of Consecrated Beginnings.
2. Devotional Bible Study.
3. Why Study Prayerfully Every Day?

##### For Older People.—

1. Morning Worship—Can We Afford It?
2. What We Miss By Neglect of the Bible and Prayer.

some secret sin in your heart or some secret sinner in the membership of the Church, the story of Achan is valuable in teaching us the fate of those who harbor hidden sins in their hearts. In fighting against the enemy, beware of the sin of lusting after the enemy's plunder.—K.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, DEC. 18, 1913

## Field Notes

Bro. J. C. Clemens of Lansdale, Pa., filled the regular appointment at Souderton, Pa., on Sunday evening, Dec. 7.

Bro. N. H. Mack of New Holland, Pa., conducted a series of meetings at Worcester, Montgomery Co., Pa., last week.

Bro. M. S. Zehr of Elkton, Mich., recently filled a number of appointments among the congregations in Waterloo and Oxford counties, Ontario.

**Sunday School Literature.**—Our Sunday School Lesson Quarterlies for first quarter 1914 are now in print and we are ready to fill all orders as they are sent in.

"Everybody welcome," is an invitation which we notice on a printed program announcing a mission meeting at the Zion A. M. Church near Hubbard, Oreg., Dec. 23, and the program indicates that they who accept the invitation will be well repaid for so doing.

A good program with practical subjects has been arranged for the coming Bible conference at Sycamore Grove Church near Garden City, Mo. See announcement on last page.

The Bible meetings at the Diller Church near Newville, Pa., closed on Sunday evening, Dec. 7. Bro. J. B. Senger of Kinzer, Pa., remained to continue evangelistic meetings.

The brethren, Christian Nafziger of Lowville, N. Y., and Christian Roggie of Croghan, N. Y., recently filled a number of appointments in Waterloo and Oxford counties, Ontario. S.

Bro. J. E. Hartzler of Goshen, Ind., is at this writing lending a helping hand to the congregations in Waterloo Co., Ont. This week he and Bro. L. J. Burkholder are engaged in a Bible conference at Breslau.

**Missionaries' Safe Arrival Home.**—A letter from Bro. Geo. J. Lapp of Dhamtari, India, announces the safe arrival of himself and fellow missionaries at Dhamtari. Letter will be published next week, the Lord willing.

Bro. J. H. Mosemann of Lancaster, Pa., closed a series of meetings at Bolser's Church, Lancaster Co., Pa., on Sunday evening, Dec. 7. Good interest and a number of souls turning to the Lord were among the features of the meetings.

A series of meetings was commenced at the Crown Hill Church near Marshallville, Ohio, Dec. 7. This meeting was to continue until Dec. 14, after which a Bible conference, in charge of Bros. E. F. Hartzler, I. W. Royer, and others is to be held.

A letter from Aldersyde, Alta., dated Dec. 5, says: "Bro. N. E. Roth of Round Hill, Alta., is in our midst preaching the Gospel of peace. So far he has taken up two subjects: 'The Gift of God,' and 'Come,' and has ably instructed us. We are looking for results."

**Bible and Sunday School Normal.**—We are in receipt of an interesting program of a Sunday school normal to be held at the Mennonite Church in Orrville, Ohio, Jan. 5-10. The work of the meeting is to be devoted exclusively to Sunday school work. Practical themes are proposed for discussion, and a profitable meeting is in prospect. The program indicates that the meeting is to be well supported by the ministers and Sunday school workers of the state.

Bro. Eli Bontrager of Fairview, Mich., stopped with the Science Ridge congregation, Sterling, Ill., over Sunday, Dec. 7, preaching two helpful sermons.

Bro. Henry E. Longenecker and wife of Salunga, Pa., are spending the winter in Florida. Should this meet the eye of any one interested in having any of our preachers proclaim the Gospel in Florida it would be well to write our brother and have him fill appointments. His present address in Rye, Florida.

Bro. J. M. Nunemaker of La Junta, Colo., writes enthusiastically concerning the work and prospects of the Mennonite Sanitarium, but personally and as a member of the local Board of Trustees of that institution he expresses the conviction that they should have the help of two young brethren to help on the Sanitarium farm. Any one interested in this proposition will please write to Bro. Nunemaker for further particulars.

## Correspondence

Fentress, Va.

Dear Herald Readers, Greeting in His Name:—Our Thanksgiving meeting was well attended by our home folks as well as visitors from abroad. Among visitors from other places were Bro. Cyrus Showalter and wife of Kansas, Sister Noah Showalter of Rockingham Co., Va., and Sister Hannah Wenger and Sister Ben Brenneman of Warwick Co., Va. We felt that the Lord was with us in our meeting and that it was pleasing in His sight, and a benefit to us both temporally and spiritually. Services were conducted by Bro. A. D. Wenger.

On Sunday, Nov. 30, we had our regular meeting and Sunday school and in the evening young people's meeting. All the visitors remained with us over Sunday on which occasion Bro. A. D. Wenger preached to us a soul-stirring sermon. May God bless the work here as well as elsewhere.

Yours in Jesus' name,  
I. W. Eby.

Dec. 2, 1913.

Kenmare, N. Dak.

Dear Herald Readers:—God is still blessing us in His own good way, for which we are thankful. We observed communion here Nov. 23. We desire to acknowledge the visit of several brethren and sisters this fall, some of whom preached the Word of God to the little congrega-



tion at this place. May God's blessings go with them as they go forth declaring the unsearchable riches of the kingdom.

Health is good except a few cases of whooping cough and measles. Fine fall weather. Just froze enough to prevent plowing, and stays dry, clear and bright.

Yours in love,  
A. C. Ogburn.

Dec. 3, 1913.

#### Sterling, Ill.

(Science Ridge congregation.)

Dear Herald Readers, Greeting:—Since my last writing we had with us the following brethren, Christian Good, C. Z. Yoder and C. Rife. Bro. Yoder preached 6 times and gave 4 children's meetings, all of which were very much enjoyed. One soul made the good confession. May the Lord bless them as they carry the message of love to a dying world.

Dec. 17-20 we expect to have Bible conference at this place. Bro. I. R. Detweiler of Goshen, Ind., is to be the instructor. You are invited.

Cor. Dec. 3, 1913.

#### Fairview, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—Since our last letter to the Herald the death messenger has visited our brotherhood and called our beloved Bro. John J. Zook from time to eternity. He had a stroke of paralysis on Nov. 13, and gradually grew weaker until on the 22nd he peacefully fell asleep. Aged 69 years, 1 month and 25 days. May this again be a warning to every one of us that we be ready to meet our God. There are left to mourn his departure a wife, two daughters and three sons and one grandchild. We rejoice to believe that our loss is his gain. While it saddens the heart when our loved ones are taken away yet we thank God that we can have that assurance of meeting them again.

Sister Fanny Nusbaum is not so well at this writing, but we hope and pray that the Lord's will may be to restore her to health again.

On Thanksgiving day we held our third annual Sunday school meeting. Both morning and evening sessions were well attended and interesting. The talks were to the point, full of the Spirit, and well delivered and also the essays. Many truths have been presented. May we make them practical in our daily lives and Sunday school.

We are looking forward to the time of our Bible conference during holiday week with Bro. D. D. Miller as instructor, whereby we may be strengthened and encouraged to go

forth and fight the battles for the Lord as faithful soldiers of the cross.

Pray for the work at this place.  
Katie Bontrager.

Dec. 3, 1913.

#### Amelia, Va.

Dear Herald Readers, Greeting you in Jesus' Name:—The little band of pilgrims at this place enjoyed a short but interesting season of worship this week. Bro. Geo. R. Brunk visited us and held council and communion services. All present expressed peace and fellowship and partook of the sacred feast. Evangelistic services were held at the Promise Land schoolhouse Tuesday and Wednesday evenings. One precious soul chose to follow the narrow way that leads to life, and was baptized "the same hour of night" and received into the church. Sister Coopider of Kansas, and Bro. Good of Halifax Co., Va., were visitors here.

H. S. Weber.

Dec. 4, 1913.

#### Brandon, Colo.

A Greeting of Love to All:—The little congregation at this place was especially made to rejoice when on Nov. 22 Bro. J. M. Nunemaker of La Junta, Colo., came into our midst and the same day held instruction meeting as there was one applicant for baptism. In the evening we had preparatory meeting and on Nov. 23 after Sunday school he preached a sermon on baptism, after which the young man was baptized and taken into the Church. In the afternoon communion and feet-washing was observed. All of the members that are here were present with the exception that one of our eldest sisters was not present at communion. We believe all were edified and strengthened. Praise His name.

We had an extra fine mild fall until Nov. 28 it began to rain. Dec. 2 it rained and snowed most of the time until today (Dec. 4), it rained about all day. We ask an interest in the prayers of all those who know the worth of prayer.

J. C. Hershberger.

Dec. 4, 1913.

#### Dale Enterprise, Va.

Greeting to all Herald Readers:—My wife and I returned to our home at this place Nov. 14, after an absence of nearly six months, which time was mostly spent with our son-in-law and daughter, Simon Brenne-man and wife, and the Church in Allen Co., O. I also attended the Ohio Mennonite Conference, the Eastern A. M. Conference, the meeting of the General Board of Missions and Charities, the Ohio Sunday

School Conference, the meetings of the Publication Board held at South English, Ia., and the General Conference. Also spent a few days with the brotherhood at Sterling, Ill. Also visited the Canton, Lima, and the Mennonite Home Mission, Chicago. The time was all very pleasantly and, we think profitably, spent. It was certainly gratifying to see and hear the efforts put forth to extend the borders of the church and to gather souls into the kingdom of Christ.

Bro. J. A. Heatwole of La Junta, Colo., arrived here on Nov. 13 and began a series of meetings at the Bethany Church near the mountains of West Rockingham, Nov. 16, and preached his last sermon last night, with twenty-two confessions as a visible result. The brother labored faithfully. The meetings were well attended and a good interest prevailed throughout on account of which it was thought best not to close the meetings, and Bro. J. S. Martin has consented to continue them yet a while. Bro. Heatwole expects to go to Clearspring, Md., tomorrow to hold meetings at that place and later to other places and then return to Vidginia before going to his home. May the Lord abundantly bless him in the good work wherever he goes to serve the Master.

A little over a year ago an old union church in which the Mennonites have an interest and preached for many years, was burned on Dry River in this district. The people in that community were very anxious that the church should be rebuilt and that the Mennonites should again take an interest in the new house to which they consented, not wishing to neglect the members they already had at that place. The new church has been built. One half belongs to the Mennonites, one fourth to the United Brethren, and one fourth to the Methodists. There were those of other denominations who contributed liberally. The church, which is a substantial, plain, neat building was dedicated on Nov. 23 in the presence of an unusually large congregation. S. D. Skelten of the U. B. Church conducted the introductory service. J. C. Thrasher of the Methodist Church, and L. J. Heatwole of the Mennonite Church the dedicatory services. The church will be known by the name of Dry River Church.

In the Master's name,  
S. M. Burkholder.

Dec. 4, 1913.

#### Hubbard, Oreg.

(Zion A. M. congregation.)

On Sunday, Nov. 30, two precious souls were received into Christian

(Continued on page 604)



## Miscellaneous

### A CHRISTMAS POEM

By J. S. Shoemaker.

For the Gospel Herald.

To Rephaim's plain,  
The angel came,  
Heralding the news of Christ's birth,  
The heavens rang,  
As the angels sang,  
"Glory to God, peace, good will on earth."

With worshipful intent,  
The shepherds went  
In search of the heavenly Stranger.  
They found, as was said,  
That His only bed,  
Was that of the Bethlehem manger.

The Magi from afar,  
Followed His star,  
And to Bethlehem came, we are told,  
Rich treasures they bring,  
To the new-born King,  
Giving Him myrrh, frankincense, and gold.

Let us joyfully sing,  
And an offering bring,  
As we celebrate our Lord's lowly birth.  
For great was His love,  
In coming from above  
To save us from sin and eternal death.  
Freeport, Ill.

### DOUBLING THE PREACHER'S POWER

Some months ago in one of the religious journals of the country, an article appeared on the above subject. It was an article decidedly worth while, for, in these times of disturbed pastorates on the one hand and of pressing need of ministerial efficiency on the other, anything which will increase a pastor's power is a valuable contribution. This article was full of good suggestions. They were suggestions worthy of all acceptance and such, also, as are entirely practicable.

Here are some of the prescriptions for doubling the preacher's power:

1. By making a matter of conscience to go to church.
2. By listening to the preacher with attention and sympathy.
3. By speaking well of him and his work. Let the community know the esteem in which he is held by those closest to him.

On this point this article further says: "Spurgeon said that he owed his success largely to the fact that his people talked about him. They talked him up and not down. They expatiated on his good qualities and were dumb about his defects. Any congregation can double their preacher's power by making it their business to commend his ministry so far as they can do so truthfully. The story is told of a young minister who was criticised until he became trou-

bled and restless. He was on the point of resigning. Before doing so he confided in a friend of years and experience. His friend gathered the best people in the church together and asked them if they were willing to do what they could to silence carping criticism and to commend what was praiseworthy in their pastor. They said they were. In a little time all fault finding ceased, and the praises of the man of God were heard on all sides. The church grew and prospered, and the minister remained with it for twenty-five years.

"On the other hand, a church can diminish and utterly destroy the influence of the best man that ever entered a pulpit. They can say, 'He is good enough, but he is not practical;' or, 'He is practical, but he is not spiritual;' or, 'He is fluent, but he is not deep.' In course of time the poison affects the whole body and his usefulness is ended. The same industry, rightly directed, would have been an unspeakable blessing to the church. Some churches go into ecstasies over a new man. As long as the honey-moon lasts they cannot say enough about him. But soon the novelty wears away, and they are as silent as to his merits as if they were inmates of a deaf and dumb asylum. The audiences fall off, and the church feels the need of a change. What is needed is a change of treatment, and not a change of men."—Lutheran Church Work.

### MEMORY

By R. J. Heatwole.

For the Gospel Herald.

David said, "O God, my heart is fixed. I will praise thee, O Lord, among the people." At the Spring Valley Church Thanksgiving service last week we heard and thought of many things to be thankful for as the brethren, Shellenberger and Diener, were conducting it in the reading of and explaining to us the Word, even giving the text that Bro. Shoemaker had invited attention to one year previous. "What shall I render unto the Lord for all his benefits" (Psa. 116:12)? Twelve years ago I was at such a service in the city of Des Moines, Iowa. First thing in order was that the minister requested each one to tell what they were thankful for, and it was very remarkable as well as edifying to hear each one say what they were thankful for without repeating what another had said. The poor of the city and even the colored people as well had been invited and there was such a readiness to tell their thoughts that from three to

five were standing sometimes in readiness to take their turn.

The inspired Word says, "Both young men and maidens; old men, and children: Let them praise the name of the Lord" (Psa. 148:12, 13). "Let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us" (Psa. 67:5, 6). How great a reason we have to be thankful that we are in a Gospel land of liberty where we may praise our God unmolested.

Forty-one years ago I came to Kansas. I was soon visited by our minister, Bro. John Evers of Virginia. Eight of us then in number were in a log house that the Indians may have occupied for a time. We had one service and Bro. Evers' text was Acts 11:23: "Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." How thankful we dare feel that Providence has so over-ruled it that many of our Mennonite brethren could find homes here, be supplied with ministers of the Gospel and during all these years sit together in heavenly places in Christ. Be glad for the grace of God given and cleave unto the Lord.

In the creation the morning stars sang together and all the sons of God shouted for joy (Job 38:7). When the Redeemer came (Luke 2:13) a multitude praised God, the heavenly host. After the ascension there was praise continually in the temple and when so many were converted all that believed were praising God (Acts 2:41-47). And praising our God will be the employment of heaven.

Windom, Kans.

### LITTLE THINGS THAT COUNT

By Helen Morrow.

For the Gospel Herald.

As we look into this subject we naturally think of things that count in Christian work. When we look at Jesus the great ideal, and at His humble mission while here upon the earth, some of the things seemed entirely too little in the eyes of the Pharisees to accept of them, and yet they did count. He spoke the word. In fact, He was **the Word**.

Even a word rightly spoken means so much. How often have we a word for some lost soul, and have tried to point them to life? Are we really concerned about them? Do we pray for them? Have we ever placed the value of some poor outcast, forsaken soul above the value of the whole world? If not, we have not yet learned the secret of little



things that count. This really is the only thing that will count in that great day, to have our soul saved and live in this world to see some one else saved, although some people do look at this as too little a thing to do. Jesus said that if we can only give a cup of water in His name we shall not lose the reward.

There are different kinds of little things that count—good and bad. Jesus speaks of the tongue as a world of iniquity, an “unruly member,” full of deadly poison, setting on fire the course of nature. Ah, brothers and sisters, this is one of the little things that will count either for good or bad. Only God can tame this little member. Can we say with Paul, “Our conversation is in heaven?” I fear that if Jesus were to say what He thought of our daily conversation He could not even say of some of us, “You honor me with your lips,” as He did of the Pharisees, especially when we are reproved and our luxurious lives are made manifest to the Church, and we show our guilt by slandering our brother who is trying to point us to life. Oh, for all little things that count, and are left undone.

We take a glimpse at the Church when persecution and the stake were to test the Christian's faith at the time of the Reformation. It makes us think that faith in God was as a spark, but God had some one left who believed in doing little things that count, and look at the countless millions who are now enjoying the liberty and freedom of the Christian nation this day, of whom some at least are not ashamed to own Christ as their King. Jesus took a delight in doing little things, such as reaching down and helping people up, preaching to the people, the lowly as well as those more prominent, never too tired, never too busy, never too many visitors, or big dinners to look after, or roads too long and tiresome. Paul speaks of some preachers preaching Christ of envy and strife, some of good-will, others of contention and not sincerity. Preachers, do you preach of good-will at our village, or do you preach to add affliction to others' bonds. Teachers, scholars, are we going to let God have His way with us, and help Jesus bear the cross, or will we hang on and make it heavy for those that are striving to win the crown?

There are plenty of little things that count—a kind word to some broken-hearted mother or wayward father, a kind look to son or daughter—Oh, there is something for all to do; and yet we need to be cautious and not get impatient when God has no honorable place for us, and push ourselves into work where we don't

fit. More than likely God wants us to be a faithful listener—that counts too. May we all be found doing the little things that count for God, so that we come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, is our prayer.

Daytonville, Iowa.

### TAKE TIME TO PRAY

Prayer is as necessary to the life of the soul as physical food is to the body. It is not only a duty for us to pray, but it is an exalted privilege.

There is no privilege offered to any one that can equal the prayer life.

Prayers are hindered by undue haste in our devotions. We must take time to pray. Public prayers may well be brief, but nothing should be permitted to hurry our private communion with God.

If we should note the time we give to trifles, we might be ashamed or have occasion to be ashamed.

The little time we give to prayer shows how little interest we have in it, and how faint and cold is our love to Him. We do not give time grudgingly to anything in which our heart is enlisted. We do not hurry through a task we enjoy.

Does anyone give time sparingly to a friend whom he highly esteems?

How little do we heed the Savior's command, “Seek ye first the kingdom of heaven!”

How little faith we have in the inspired words, “And all these things shall be added unto you!”

An unforgiving spirit hinders prayer. “If we forgive not men their trespasses, neither will our heavenly Father forgive us.” We must forgive even as God if we would be in prayer touch with Him.

“And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us.” God knows if the purpose of our heart is to please Him.

Our prayers may not always be answered in the way we ask for it. You remember how Paul prayed for the thorn in the flesh to be removed; but God said, “My grace is sufficient for thee.” That was just as good as to have the thorn removed.

Worldly thoughts may hinder prayer. Shall we who have so much time to give to pleasure, to friendship, etc., and wish for more time to bestow upon these things, allow our seasons of fellowship with our heavenly Father to be cut short by the demands of business and calls of the world?

God does not always see best to answer our prayers at once, so we

should not become discouraged but keep on. It is a great hindrance to prayer if we become discouraged and give up. If we do that we will never receive the answer.

Every day should begin with prayer. When we go about our daily tasks how much more we can enjoy them if we have asked our heavenly Father to be with us and to help us. Many times when our whole day's work seems to go wrong, it can be traced back to the beginning of the day, that it was not begun in the right way.

The day should close with prayer. Our hearts should ascend to the throne of God for His watchful care over us during the day.

“Prayer will bring the brightest sunshine  
Through the darkest clouds in life;  
It will smooth the roughest pathway,  
'Mid the cares and toil and strife.”  
—Selected by Verna E. Speicher.

### WHEN AND WHAT TO READ

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—Sel. by Salome M. Horst.

### WHY?

By E. D. G.

For the Gospel Herald.

There are so many “Why's” along our pathway towards the heavenly goal that some times we find hard problems to solve. And some of them come from our dear little innocent children, something like this: “Why is it more necessary to have Sunday school in summer than in winter?” Again, “Why do some church members dress plain and others do not?” “Why do some pray before they eat and others do not?”

Here are a few of the thoughts presented by young minds yet there are many more but this is sufficient. The poet says: “Tell me, what shall your answer be?” Let this be for our meditation.

Souderton, Pa.



## CORRESPONDENCE

(Continued from page 601)

fellowship by confession of faith and water baptism, Bish. A. P. Troyer officiating. One of the candidates was a young man just entering the bloom of youth while the other one was past the sixty-sixth mile-stone in life—indeed a strong contrast, the one with a long career of usefulness in life's work before him while with the other the better part of life is wasted.

The eleventh quarterly mission meeting will be held at the above place, the Lord willing, on Dec. 23, 1913. A cordial invitation is extended to all who will come.

Yours in His service,  
Albert D. Erb.

Dec. 5, 1913.

## Cherry Box, Mo.

Dear Herald Readers, Greeting:—We are glad that we can tell of good spiritual meetings which we have been enjoying. Bro. C. A. Hartzler came Nov. 19 and preached 17 impressive and helpful sermons while here. He also led our Bible lessons, which we had one hour every evening before the sermon. These lessons were taken from I Cor. They were very helpful to those who desire to know and do the whole will of God as it is taught in His Word. From here Bro. Hartzler went to Palmyra to hold meetings. May the Lord bless his efforts at that place and wherever he goes.

Bro. Benjamin Detwiler and little daughter, Mary, were here almost a week visiting relatives and friends. We were glad for his visit and help in the meetings. May God's blessings be his to enjoy. We wish God's blessings upon every effort put forth in His name and ask an interest in your prayers in behalf of the work at this place that we may prosper spiritually.

Barbara Detwiler.

Dec. 5, 1913.

## Vestaburg, Mich.

Greeting to Herald Readers:—A few lines from this place may be of interest to some. We are a small band of some twenty members. On Dec. 1 Bro. J. K. Bixler of Wakarusa, Ind., came and preached two good sermons. He also had a members meeting at the home of Bro. Snyder. Land is not high-priced yet and is good. We invite brethren desiring to change location to come and see Vestaburg, and ministers passing to stop with us. Vestaburg is situated on the P. M. R. R. between Saginaw and Grand Rapids. We crave an interest in your prayers

in our behalf. We wish God's blessing to all.

Cor.

Dec. 6, 1913.

## Blake, Ont.

Dear Herald Readers, Greeting in the Master's Name:—We are thankful to God that He has spared us thus far. On Dec. 5 Bro. M. M. Zehr and family of Elkton, Mich., came into our midst, and the brother preached two very impressive sermons which we appreciated very much. On Tuesday morning, the Lord willing, they will leave for their home. May the Lord bless the brother in his field of labor. On Dec. 14 Bros. J. M. Bender and Christian Kropf of East Zorra will be with us to hold communion. May God fit and prepare us that we may all take part.

S. Baechler.

Dec. 8, 1913.

## Lititz, Pa.

Dear Herald Readers, Greeting:—Again "the Lord hath done great things for us whereof we are glad." On the evening of Nov. 16 the first continued meetings opened at Hammercreek. We had very good interest, the brotherhood being loyal in attendance with the young people for which we were glad. After continuing there for a week the meetings opened at Lititz and continued a week and a half. Bro. John W. Weaver conducted the meetings and we feel thankful to God and him for his ardent labors among us. We praise God for eight souls who confessed Christ as their Savior. The Lord bless and keep them close to Him is our prayer.

We feel confident that many more were laboring under conviction and did not as yet yield, but we are not discouraged but trust the seed has fallen on good ground and ere long will spring up and bear abundant fruit. May we continue to pray for them.

We feel sure that these meetings have had a reviving effect upon the body of believers who attended from night to night. The meetings closed Dec. 4 and the following evening we had a much appreciated visit from our aged brother, Andrew S. Mack of Berks Co., who has been preaching the "tidings of great joy" for fifty years and does not tire of it yet. We also were glad for the visits of our brethren and sisters in faith from Canada, among them being the ministering brethren Hallman and Snyder, also for the Montgomery brethren and sisters, among them being the ministers, Bro. Lan-

dis and Bro. Moyer. The Lord abundantly bless them all in their labors for Him.

In His service,  
Martha Eby.

Dec. 8, 1913.

## Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Precious Name:—On Sunday evening, Nov. 23, Bro. Benjamin Wenger preached for us from Luke 7:14. On Thanksgiving Day, in the evening, Bro. I. B. Good preached at this place, using as a basis for his remarks I Chron. 16:7-36. On Sunday evening, Nov. 30, the brethren, Jacob Moyer and Erwin Landis of Montgomery Co., Pa., preached here. Bro. Moyer spoke to us in German and Bro. Landis in English. Text, Micah 6:8. They were accompanied by a few brethren and sisters from the same county. On Saturday evening, Dec. 6, we held our preparatory services prior to the communion services. Our bishop, Benjamin Weaver, was with us. Bro. John W. Hess of Palmyra, Mo., preached. We are glad to have Bro. Hess and family with us again. Their former home was at Akron, Pa. Sunday morning, Dec. 7, we held our communion services. Bros. Benjamin Weaver and Noah Landis had charge of these services. May these services bring us nearer to God and in Christian fellowship. In the evening of same day we opened our series of meetings. Bro. J. F. Bressler of Richfield, Pa., is holding the meetings. We seek an interest in your prayers in behalf of the work here as well as elsewhere.

Minnie E. Schloa1.

Dec. 8, 1913.

## High River, Alta.

Dear Herald Readers, Greeting:—Just a few lines that may be of interest to some. In our little corner of this great world you very seldom hear of us, but we are still here and enjoying God's blessing. On Dec. 1 Bro. N. E. Roth of Round Hill, Alta., came here, giving us a Bible lesson almost every evening and a sermon during this week which we appreciated very much, also his pleasant visits in our homes, talking of things pertaining to the Kingdom, under which influences one soul was led to confess faith in Christ. May she prove faithful. Others were brought to realize their condition and we trust in the near future will accept the offered mercy. Bro. Roth left last evening for the east. So we will feel our loss in the work but we are still trusting in Him for all things. Church work is as usual, but



we are glad for the spiritual feast. We have been blessed with a good season again. We are having lovely weather; no snow and so warm we had zero weather for but one or two mornings. I take this opportunity of wishing all God's richest blessing with a merry Christmas and happy New Year.

Yours in the Master's service,  
I. M.

Dec. 9, 1913.

### West Liberty, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—"Bless the Lord, Oh my soul, and all that is within me, bless his holy name." I desire through the columns of the Herald to thank the many friends that have so kindly remembered me at a throne of grace, and also with letters and post cards during my recent illness in Toronto, Canada. I believe it was in answer to prayer that I was given such wonderful grace that not for a moment, day or night, even in my weakness, was I discouraged—except one night, after two weeks experience in the hospital I became very lonely. But the grace of God was again sufficient. Every day from the time of the operation I steadily gained strength, and after three weeks of hospital life was set free. Bro. J. I. Byler, superintendent of the Toronto Mission, took me to his home in East Toronto, and after spending two days very pleasantly at the mission home the brethren, D. K. Hartzler and J. A. Hooley, came to Toronto to accompany me home, and soon we were once again on the way home. I stood the trip fine, and I am especially happy for the privilege of again enjoying the comforts of home life. I praise the Lord for His goodness.

Your brother in Him,  
S. E. Allgyer.

Dec. 13, 1913.

### White Cloud, Mich.

Bro. Amos Nusbaum of Middlebury, Ind., came into our midst Dec. 6 and was with us until the 10th. During this time he was very profitably engaged in preaching the Word and in visitation work. As an outward manifestation of those efforts we had three confessions. We also trust that upon the hearts of many of us were made impressions that shall work toward the strengthening of the brotherhood at this place.

With thanks and praises to God for these and all blessings, I am,

Yours in His love,  
T. U. N.

Dec. 12, 1913.

## REPORT

### Of the Third Annual S. S. Meeting Held near Kokomo, Ind., on Thanksgiving Day

For the Gospel Herald.

Organization: Mod., Lon Miller; Chors., J. F. Slabaugh, Pearl Miller.

#### Forenoon Session

Devotional, Lon Miller.

#### How Create a Devotional Spirit in the Sunday School?

A greater devotional spirit can be created by us realizing more the power of God and our own littleness. By living out through the week what we learn on Sunday.—Joe Horner.

#### Essential and Fundamental Child Training.

We must pay much attention to the mental and moral conditions, as well as the spiritual, of our children. Some essential things which we should teach children are quietness, patience, honesty, and truthfulness.—Noah W. King.

#### Evils that Hinder the Sunday School Cause.

Some evils are tardiness, running in and out during service, being noisy, failing to live out what we learn, and negligence and indifference on the part of some members.—Menno Troyer.

#### What Can I do to Help My Sunday School Teacher?

By being present in my class, by giving attention, by taking part in the lesson, and by being in sympathy with whatever my Sunday school says.—Melvin Myers.

#### What has My Sunday School Teacher done for Me.

My Sunday school teacher's influence is largely responsible for what I am today. He has caused me to press onward and upward in the Divine life, and has given me much admonition.—Mary Lantz.

#### Afternoon Session

Devotional (Mal. 4). Emery Good.

#### What am I Thankful for? Opened by Nilas Slabaugh.

We should be thankful for the material things of this world. I am thankful for my Christian parents, for the Church, for our schools, for a free land, for the power of redemption, for Jesus Christ, for God Himself, who has brought all this about. A number of others expressed their thankfulness. Dangers of negligence and indifference.

#### Sunday School and Church Work.

If people stay away from Sunday school and church every once in a while they get into the habit of staying away more and more until finally they will neglect it entirely. When they stay away from Sunday school they do not stand still but instead, get into something which breaks the Sabbath, and the result is they become cold and lose out. Negligence and indifference in Sunday school work throws out a bad influence.—Earl Mast.

Children's Meeting conducted by Amanda Mishler. A life lesson was taken from two ears of corn, one being large and the other small.

#### The Sunday School Teacher's Loyalty to His Class and to the Church.

The teacher should be a model to his class and also love his class. He should live out what he teaches thereby showing his loyalty to his class and to his Church. A Sunday school teacher should visit his pupils when they become sick.—J. F. Slabaugh.

## Evening Session

Song service.

Devotional, E. A. Mast.

Queries.

#### Sunday School and Social Life.

Sunday schools have a great influence upon the social life of a community to uplift the moral standard of the people. The Sunday school tends to make people more sociable.—Katie Frey, Joe Troyer.

#### What Materials should Sunday School Furnish in Mission Fields?

Missionaries for the missions must come largely from the Sunday school. A few qualifications of a missionary are: A consecrated Christian, a good education, a good Bible knowledge, a knowledge of missions, obedience, and must be in good standing with his home church.—Glenn L. Troyer, Pearl Miller.

Meeting dismissed by song and prayer.

There was a large attendance in the afternoon and evening. Great interest was taken in all sessions and a very profitable Thanksgiving was spent.

Glenn L. Troyer, Secy.

## REPORT

### Of the Bible Conference Held at Cross Roads Church, Richfield, Pa., Nov. 11-14, 1913

For the Gospel Herald.

Instructors, I. B. Good, I. W. Royer.

Subjects discussed: **How to Study the Bible, Pleasure and Profit in Bible Study, Sin of Unbelief, The Church and Her Work, Scriptural Life, Fasting, Character Study—Moses, Character Study—Joseph, Book Study—I Timothy, The Primitive Church.**

Thoughts:

The Bible is God's Word. Should be studied prayerfully and systematically for the good it will do you, and having been benefited yourself, then are you able to help others.

Unbelief on the part of professing parents makes them offer their children to the gods of this world—fashion, etc.

The foundation of the Church is truth and it should stand for the truth.

The soul lives on the food it gets. If it fails in getting proper food its nature deteriorates. Exercise is necessary for soul health.

Fasting is a natural result of spiritual exaltation, depression, sorrow, anguish, defeat, fear, need, etc.

The tears of infancy and the griefs of loss should make us sympathetic and tender-hearted.

The mother's influence of 3 to 5 years had more influence on Moses than 35 years of later training in the wisdom and religion of Egypt.

False teachers had entered into the Church at Ephesus and Paul's first letter to Timothy was a charge to resist these teachings and to teach the truth as it is in Christ. In order to do this successfully he needed love out of a pure heart, a good conscience, and unfeigned faith. He needed to give himself wholly to the doctrine, to reading, to exhortation, so that his profiting might appear to all for the edification of the Church.

Bro. I. B. Good was not well on last day of meeting, so could not take all his work. He recovered, however, and continued evangelistic meetings at the Lauer's Church the week following. The brotherhood much appreciated their labors of love and were strengthened in the faith.

Secretary.



## REPORT

Of the Bible Conference Held at Springs  
Mennonite Church, Springs, Pa.,  
Nov. 24-29, 1913

For the Gospel Herald.

Instructors, J. S. Hartzler, N. H. Mack. Bro. Mack conducted the devotional exercises, after which the following officers were chosen: Mods., Ed Miller, G. D. Miller; Sec., Elva Gelnett; Treas., Charles Killius; Chor., Anna L. Miller.

Bro. Hartzler gave: **Evidences that the Bible is True**, five lessons on Book Study from I Peter; three talks on **Bible Lands**, two Bible drills, an address on **Foreign Mission, India Mennonite Mission**.

Subjects presented by Bro. Mack: **Fall of Man, Redemption, Spiritual life, Christian Growth, Modest Apparel, Social Life, Industrial Mission Work, Devotional Covering, Evils of the Tongue**.

As Bro. Mack was obliged to leave Bro. E. D. Hess presented the following topics: **Parental Training and The Church**.

In addition to these topics there were queries and a sermon each evening.

The brotherhood was very much strengthened and encouraged by these meetings and all those who came searching for the truth surely received a blessing. May the Lord abundantly bless the brethren in their labors.

Secretary.

## REPORT

Of Ninth Annual Bible Reading of the  
Mennonite Bible Class, Held at  
Slate Hill Church, Cumberland  
Co., Pa., Dec. 2-4, 1913

For the Gospel Herald.

Organization: Mod., Amos F. Eby; Sec., Henry E. Lutz; Chors., Amos Myer, Elam Zimmerman.

Subjects presented by Bro. Abram Metzler: **The Power of the Word, "Come over and help us" (Acts 16:9), Book Study—I Peter, The Immeasurableness of Christ's Love, Eph. 3:19**. By Bro. Walter Charlton: **The Blessed Hope**. By Bro. C. R. Strite: **Character Study (David, Character Study (John the Baptist), The Way that Seemeth Right**. By Bro. Amos Myer: **Assured of Victory**. By Bro. B. F. Zimmerman: **Christ the Head**.

Following are some thoughts gleaned from instructions received:

If the Church can not stand tribulation it will not stand judgment.

Our mission is not to teach temperance only, but to win souls.

Nothing but teaching on character building is dangerous, because it may be instrumental in keeping souls away from the Church.

If we do too much skimming over the top we fail to get all the promises of God.

Be pure in doctrine and pure in mind. Meditation should bring us closer to our Father and create in us a more earnest zeal for service.

The essential part of every Christian is to be on the altar.

It takes as much consecration to serve on the farm or in the home as on the mission field.

If we would shine in the firmament we must shine where we live.

Where there is victory there must be a struggle.

When called to battle, we are anxious to know the strength of the enemy.

Satan deceives men by mixing in just enough truth to make his hellish schemes acceptable.

Faith, hope, and charity produce loving obedience.

A religion which can not be made practical in our lives can not have an atoning efficacy.

Forgetfulness of God is the foundation of wickedness.

The power of righteousness is found in peace.

The way that seemeth right is the way of self illusion.

Henry E. Lutz, Sec.

## Married

**Gingerich—Miller.**—On Dec. 4, 1913, Bro. Charles Gingerich and Sister Nettie Miller were married at the home of the bride's parents near Kalona, Iowa, Bro. S. C. Yoder officiating.

**Zook—Yoder.**—On Nov. 23, 1913, Bro. Albert Zook of Roseland, Nebr., and Leah Yoder of Wellman, Iowa, were married at the home of the officiating bishop, Bro. S. C. Yoder.

**Yoder—Gingerich.**—On Nov. 18, 1913, Bro. Lewis Yoder and Sister Arvilla Gingerich both of Kalona, Iowa, were married at the home of the bride's parents, Bro. S. C. Yoder officiating.

**Hostetler—Lichty.**—On Dec. 6, 1913, at the home of the officiating bishop, Bro. A. I. Yoder, West Liberty, Ohio, Bro. Amos Hostetler and Sister May Lichty were united in holy matrimony.

**Shelley—Horst.**—Bro. Henry Shelley of Warwick, Va., and Sister Mary Horst of Hagerstown, Md., were married at the home of the officiating bishop, Bro. Geo. S. Keener, Nov. 16, 1913. May God bless them through life.

**Steiner—Zimmerley.**—Bro. J. S. Steiner and Sister Mary Zimmerley, both of Orrville, Ohio, were united in holy matrimony, Dec. 4, 1913, Bro. D. C. Amstutz officiating. May theirs be a pleasant journey over life's matrimonial sea.

**Steinman—Brenneman.**—On Nov. 27, 1913, at the Zorra Church, Bro. Joseph Steinman and Sister Mattie Brenneman, both of New Hamburg, Ont., were joined in holy matrimony, Bro. J. M. Bender officiating. May God bless them through life.

**Leis—Schmidt.**—On Dec. 4, 1913, at the Wellesley Church, Bro. Christian Leis and Sister Nancy Schmidt, both of Wellesley, Ont., were joined in holy matrimony, Bro. J. M. Bender officiating. May God's richest blessings attend them through life.

**Conrod—Schmucker.**—On Nov. 18, 1913, Bro. Walter M. Conrod and Sister Dora Schmucker, both of Stark Co., O., were united in the holy bonds of matrimony at the home of the bride's parents, Pre. John Sommers officiating. May God bless them through life.

**Hartzler—Kauffman.**—Bro. Oliver Hartzler and Sister Annie Kauffman, both of the Zion A. M. congregation, Hubbard, Oreg., were united in the holy bonds of matrimony on Nov. 19, 1913, at the home of the bride's parents, Bro. Jacob N. Kauffman, Bro. A. P. Troyer officiating. May God richly bless them in their new relation in life.

**Troyer—Kauffman.**—On Nov. 30, 1913, at the home of the officiating bishop, Bro. A. I. Yoder, West Liberty, Ohio, Bro. Levi Troyer and Sister Stella Ann Kauffman were united in the holy bonds of matrimony.

**Martin—Martin.**—On Dec. 4, 1913, Bro. Ira Martin of Franklin Co., Pa., and Sister Lydia Martin of Washington Co., Md., were united in holy matrimony at the home of Bro. Michael Martin, Bro. George S. Keener officiating. The Lord bless them through life.

**Whitmer—Lehman.**—On Nov. 20, 1913, Bro. Harry H. Whitmer and Sister Annia L. Lehman, both of Franklin Co., Pa., were united in the holy bonds of matrimony at the home of the bride's parents, Bro. David S. Lehman, Bro. John G. Ebersole officiating. Best wishes.

**Hostetler—Bare.**—On Dec. 7, 1913, Bro. Monroe E. Hostetler and Sister Martha E. Bare, both of Harper Co., Kans., were united in holy matrimony at the home of the bride's parents, Bro. Benj. Bare's near Harper, Bro. J. P. Berkey officiating. May God richly bless this union through life.

**Bixler—Wenger.**—On Nov. 22, 1913, Bro. Samuel Bixler and Sister Martha Wenger, both of Elkhart Co., Ind., were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. D. A. Yoder. May God bless them that they may establish a true Christian home.

**Diller—Martin.**—At the home of the bride's father, Bro. Abraham Martin near Hagerstown, Md., Bro. Samuel Diller of York Co., Pa., and Sister Maggie Martin of Washington Co., Md., were on Dec. 4, 1913, married by Bro. Geo. S. Keener. Their many friends wish them joy through married life.

**Ebersole—Horst.**—Near Shippensburg, Pa., at the home of the bride's parents, Bro. Solomon Horst's, Bro. Reuben M. Ebersole and Sister Rebecca K. Horst, both of Franklin Co., Pa., were united in the bonds of holy matrimony, Nov. 25, 1913, by Bro. John G. Burkholder. May they live together in peace.

**Martin—Hege.**—On Dec. 4, 1913, at the home of Bro. Henry Hege near Hagerstown, Md., Bro. Eli Martin and Sister Susan Hege, both of Washington Co., Md., were united in the holy bonds of matrimony by Geo. S. Keener. May a long and happy life be theirs, is the wish of their many friends.

**Ebersole—Kuhns: Whitmer—Kuhns.**—Near Chambersburg, Pa., Dec. 11, 1913, at the home of the brides, they being twin daughters of Bro. Crist M. and Maria S. Kuhns, Bro. Samuel H. Ebersole and Sister Susan E. Kuhns, also Bro. Aaron A. Whitmer and Sister Elizabeth M. Kuhns, were united in bonds of holy matrimony by Bro. J. G. Burkholder. We join in wishing them a happy life.

**Layman—Horst: Stover—Horst.**—Bro. John Layman of Warwick, Va., and Sister Kate Horst of Hagerstown, Md.; Bro. Henry Stover of Juniata Co., Pa., and Sister Leah Horst of Hagerstown, Md., were united in holy matrimony at the home of Bro. Jacob Horst, father of the brides, on Thanksgiving Day, Nov. 27, 1913, Bro. George S. Keener officiating. May heaven's blessing rest upon these unions.



## Obituary

**Roth.**—Raymond, son of Bro. David and Sister Lizzie Roth, was born March 28, 1913, near Albany, Oreg.; died at their home in Seward Co., Nebr., Dec. 5, 1913; aged 8 m. 7 d. He died with spasms due to teething and bronchitis. Two brothers and one sister also died in their childhood. He leaves father, mother and 2 brothers, besides many relatives and others, to mourn his early departure. Funeral was held at the West Fairview Church on Sunday, Dec. 7, 1913. Text, Mark 10:15.

**Early.**—Susan Early, widow of the late Jacob Early, died at her home near Hinton, Va., on Nov. 19; aged 79 y. 1 m. 23 d. She had long been afflicted with asthma, but died from the infirmities of age. She has been a faithful and consistent member of the Mennonite Church for many years. She leaves 3 sons and 4 daughters to mourn their loss which we believe to her is gain. Funeral services were conducted at the Bank Church on Nov. 21 by L. J. Heatwole, J. S. Martin, and J. C. Thrasher, after which her body was laid to rest in the cemetery nearby. Text, Job 5:6-8.

**Hendrich.**—Arthur Elmer Hendrich was born Aug. 5, 1913; died Oct. 16, 1913; aged 2 m. 11 d. He was the youngest son of Bro. Elmer and Sister Verna Hendrich. Dear little Arthur was here only a short time, just long enough to blossom then crossed over to the spirit world and is now enjoying the company with the host of angels. Funeral took place at the Fairview Church, Fairview, Mich., conducted by E. A. Bontrager. Buried in the Fairview Cemetery.

"Some sweet day when life is o'er  
We shall meet above,  
We shall greet those gone before  
In that home of love."

E. A. B.

**Sommer.**—Jacob Sommer was born near Collinsville, O., May 9, 1835; died Dec. 2, 1913; aged 78 y. 6 m. 23 d. He united in marriage with Magdalena Nafzinger Jan. 6, 1870. To this union were born 5 children. In the year 1884 he moved with his family to Arkansas near Stuttgart where his wife died Mar. 6, 1890. In 1911 Bro. Sommers again came back to Fulton Co., O., and lived with his son, John, where he died on the above named date. He was a faithful member of the A. M. Church. He leaves to mourn their loss 4 sons, 1 daughter, 13 granddaughters, 2 brothers, and 2 sisters, but we trust their loss is his eternal gain. Funeral was held at the Central Church Dec. 5, by S. D. Grieser and D. J. Wyse. Burial in the Eckley Cemetery.

**Sutter.**—Clifford L., son of Bro. Chris Sutter, was born July 9, 1904, near Beaver Crossing, Nebr.; died Nov. 23, 1913, near Tofield, Alta., Canada; aged 9 y. 4 m. 14 d. Leaves to mourn his early and unexpected departure father, step-mother, 2 brothers, 2 sisters. His mother preceded him to the spirit world. Death was caused by drowning in Beaver Lake near his home. He was playing on the ice and slipped into an air hole. Funeral services conducted by the brethren, N. E. Roth and Milo Stutzman. Text, II Kings 4:26: "Is it well? It is well." Interment

in the Salem Cemetery near Round Hill, Alta., Canada. This should be a loud call to all. "For in such an hour as ye think not, the Son of man cometh."

**Stauffer.**—Bro. Ben Stauffer was born in Alsace, Germany, April 11, 1856; died at his home near Ryley, Alta., Canada, Nov. 23, 1913, of ulcer of the stomach, and consumption; aged 57 y. 7 m. 12 d. He was united in marriage to Lena Steider, Feb. 15, 1885. This union was blessed with 4 sons and 3 daughters. He leaves to mourn his departure his beloved wife, 4 sons, 2 daughters, 1 grandson, 3 brothers, 1 sister. One daughter preceded him to the spirit world. He often expressed a willingness, saying, "Not mine, but the Lord's will be done." He was a faithful member of the Mennonite Church until death. Bro. Stauffer immigrated to Canada two years ago last March from Shickley, Nebr. Services conducted by Bros. N. E. Roth and Milo Stutzman. Text, II Tim. 4:6, first clause. Interment at the Salem Cemetery near Round Hill, Alta., Canada.

**Hunsberger.**—Daniel Hunsberger was born in Perth Co., Ont., Sept. 24, 1841; came to Elkhart Co., Ind., with his parents May 20, 1859; married Nansey Metzler in 1868, who preceded him to the spirit world Nov. 9, 1899. To this union were born 3 sons and 3 daughters. One daughter died Mar. 12, 1898. Bro. Hunsberger was a faithful member of the Mennonite Church for a number of years. He was a man of quiet disposition but always taking his place as one of God's people and as a neighbor.

On Nov. 3, 1913, while Bro. Hunsberger was working for a neighbor, he fell from a barn and was almost instantly killed.

Besides his 5 children and 17 grandchildren, he leaves 3 brothers, 2 sisters, and a host of friends to mourn his departure.

Burial at the Olive Cemetery. Services conducted by D. A. Yoder. Text, Jas. 4: 13-17.

**Driver.**—Barbara Longanbill was born Aug. 1, 1862; died Oct. 26, 1913; aged 51 y. 2 m. 25 d. In her youth she with her parents moved from Wayne Co., O., to Missouri, locating near Versailles, where she resided until death. On Dec. 24, 1885, she united in marriage with Frank Driver, to which union were born 8 children. Her husband and 7 children survive her also 11 brothers and sisters. She for several years suffered from ill health and the past few months complications set in and having a weak heart she was not able to overcome the sickness. She was a consistent member of the Mennonite Church for a number of years. Her place at church was never vacant when able to attend, and she was always ready to lend a helping hand when needed. Thus a good woman has passed from our midst to her eternal home in heaven. Funeral conducted by Bro. J. R. Shank. A. D. Driver.

**Hostetler.**—Daniel S. Hostetler was born in Pennsylvania Feb. 1, 1868; died near Newville, N. Dak., Nov. 23, 1913; aged 45 y. 9 m. 23 d. He united with the Mennonite Church at Shore, Ind. He was married to Ida Miller in 1891. In 1893 he emigrated to North Dakota and located north of Devil's Lake where his wife died. He then returned to Indiana, and in 1897 he was again married to Minnie Ringler. To this union were born 6 children. In the spring of 1906 he again went to North Dakota and located at

Cando, but later moved on a farm near Newville where he lived until he was called to his eternal home. The cause of his early death was tumor on the brain. He leaves to mourn his departure wife, 6 children, an aged mother, 5 brothers, 3 sisters and many friends. Funeral services on Nov. 26 at the Brethren Church southeast of Newville. Burial in the cemetery nearby. Services by Bro. I. S. Mast of Surrey, N. Dak. Text, II Tim. 4:7, 8. He was assisted by Bro. Hollinger of the Brethren Church. Peace to his ashes. D. F. M.

## FAMILY ALMANAC

for 1914

The Forty-fifth annual edition of this publication is now ready to be sent out on its mission of usefulness. Each year brings its changes but the **Family Almanac** has won such a place in the household necessities of our homes that we would greatly miss it if it should fail to make its appearance at the proper time. The New Year ushered in, the old almanac is taken down, the new one put in its place and we are ready for the activities of another year.

The 1914 edition contains all the features found in the former editions, such as the astronomical calculations, chronological cycles and changeable festivals, eclipses for the year, etc., by L. J. Heatwole, Dale Enterprise, Va.; the list of Church Institutions including our mission stations, benevolent institutions, educational and publishing institutions, and the ministerial list at the close. The following are a few of the original articles appearing in it: "Bishop Peter Eby," by I. W. Eby; "Sketch of the Life and Work of Bishop Peter Burkholder," by L. J. Heatwole; "Flowers at Funerals," by David Burkholder; "The Great Easter Story and Flood of 1913," by L. J. Heatwole; "Where are Our Boys and Girls," by A. Metzler; "Child Rescue Work as one Phase of City Mission Work," by J. D. Mininger; "Health Hints," by D. M. Landis, M. D. These subjects will be of interest to a wide range of readers and will add greatly to the value of this issue:

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## SPECIAL BIBLE TERM

The Special Bible Term at Goshen College opens Dec. 29 to continue four weeks. The following courses will be offered: **Christian Doctrine** and **Sunday School Methods**, by J. E. Hartzler; **Sunday School Lessons**, by P. E. Whitmer; **Bible Geography and Church History**, by J. S. Hartzler; **Acts**, by I. R. Detweiler; **Personal Work**, by E. S. Hallman; **Missions**, by M. C. Lehman; **Church Music**, by A. S. Ebersole.

The Winter Term of the College opens at the same time. Classes will be organized in **College, Academy, Bible, Normal, Business, and Music**.

P. E. Whitmer.



## Items and Comments

Among the incidental results of the recent Sunday meetings at Johnstown, Pa., was a collection of \$16,200 for the evangelist.

King Constantine has formally annexed the island of Crete as a part of Greece. The inhabitants of this island have made active efforts for 100 years to become a part of the hellenic nation, but the dominion of Turkey prevented them from carrying out their desires.

Because of the enormous losses due to forest insects, a society has been organized for the advancement of forest entomology in America. The principal object of the society is to study the part which insects play in the profits and losses of American forestry and to discover ways and means of eradicating such insects.

Whether the telegraph and telephone systems of the United States should be purchased by the national government is one of the problems just now receiving the consideration of the Wilson administration at Washington, D. C. The estimated cost of such an undertaking is about \$200,000,000. Those supporting the move claim that all the other great nations have adopted the policy of government ownership.

An eminent authority places the blame for the present tendency toward industrial depression to the mad rush, on the part of the leading nations, for larger armies and navies, to the losses incurred in the Balkan and other wars of the past few years, and to the general extravagance of the people. The cause having long been apparent, the important question still remains, By what means can the patient be persuaded to take the medicine that will effect the cure?

It is not generally known that the electric street car is only twenty-five years old, the first electric car being run on its initial trip in Lynn, Mass., in October, 1888. Their use is now so universal that one would think that they have been in use for generations. This reminds us that several more important inventions are of recent date. The steam locomotive, sewing machine, the telegraph, the self binder, the electric light, the telephone, have all been invented within the past century. What will the next hundred years bring forth.

The recent action of the Anti-saloon League of America declaring for national prohibition was followed up by a petition presented to Congress memorializing that body to submit a constitutional amendment prohibiting the manufacture, transportation, and sale of intoxicating liquor as a beverage to the several states for approval. The petition was handed in persons to representatives of both houses by a delegation of 2000 men and women who plead for the proposed law to save thousands of American homes and lives. The proposed amendment has been introduced into the law-making bodies, and a determined fight is ahead between the friends and foes of rum.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other

meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Oak Grove Church, near Smithville, O., Dec. 22-27, 1913. Instructors, S. E. Allgyer, Daniel Kauffman.

Fairview, Mich., Dec. 25-27, 1913. Instructor, D. D. Miller.

White Cloud, Mich., holiday week. Instructor, John Blosser.

Pike Church, near Elida, Ohio, Dec. 21-27, 1913. Instructors, E. L. Frey, I. W. Royer.

Breslau, Ont., Dec. 16-18, 1913. Instructors, J. E. Hartzler, L. J. Burkholder.

South Union Church, near West Liberty, Ohio, Dec. 25-27, 1913. Instructors, Abram Metzler, J. E. Hartzler.

Sycamore Grove Church, near Garden City, Mo., Dec. 23-31. Instructors, S. C. Yoder, A. G. Yoder.

Hopewell Mennonite Church, near Hubbard, Oreg., Dec. 29, 1913—Jan. 3, 1914. Instructors, S. G. Shetler, J. P. Bontrager.

Rainham Church, near Selkirk, Ont., Dec. 30, 1913 to Jan. 1, 1913. Instructors, Urias K. Weber, D. N. Gish.

Clinton, Central, and Lockport Churches, near Archbold, Ohio, Dec. 29, 1913, to Jan. 2, 1914. Instructors, J. S. Shoemaker, D. J. Johns.

Shore congregation, near Shippshewana, Ind., Dec. 31, 1913, to Jan. 3, 1914. Meetings to continue the following week. Instructors, J. M. Kreider, J. W. Christophel.

Belleville, Pa., Dec. 22-25, 1913. Instructors, Geo. R. Brunk, E. F. Hartzler.

Bethel Church, near West Liberty, Ohio, Dec. 30, to Jan. 1, 1914. Instructors, Abram Metzler, J. E. Hartzler.

Oak Grove Church, near West Liberty, Ohio, Jan. 1-3, 1914. Instructors, Abram Metzler, J. E. Hartzler.

A. M. Church, Nappanee, Ind., Jan. 19-26, 1914. Instructors, S. E. Allgyer, A. C. Good.

## ANNOUNCEMENT

All Sunday school workers, especially those from the state, are urged to arrange to be present at the Sunday School Normal to be held at the Roanoke Church near Metamora, Ill., Dec. 22-24. The program abounds with subjects which ought to appeal to every Sunday school worker and to prove helpful to the cause.

S. Honderich,  
Sec. of Committee.

The January Christian Monitor—the City Mission Number—will be mailed in a few days. It is a 48-page issue. The whole issue with the exception of a few pages is devoted to the presentation of our city mission work. Contains over 30 special articles and about an equal number of illustrations of mission buildings, slum scenes, etc. The March and July numbers will also be special issues. These three numbers alone will be worth the subscription price of 50 cents. This 50 cent offer to new subscribers expires on January 1, 1914. For this price the paper will be sent for the year 1914, including a few of the back numbers while they last. Subscribe now. Address all subscriptions to

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## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., I. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, DECEMBER 25, 1913

No. 39

## EDITORIAL

"If God be for us, who can be against us?"

Man knows us by what we seem to be; God knows us by what we are.

With one half of Christmas week spent, the question remains, How shall the other half be spent?

Happiness is something that need not be sought. They who take delight in doing the will of the Lord will be rewarded by usefulness, and happiness thrown in as a free gift.

These are days of opportunity. God has wisely designed that at certain periods of the year we should in part be separated from our secular work that we might have more time to devote to matters spiritual. Are we improving our opportunities?

The Bible is precious to those only who receive it into their hearts and make it a part of their lives. The Bible is a cold, formal, lifeless book to those who handle it only intellectually. To enjoy the Gospel we must live in it.

Articles on Hand.—We have them in abundance. We can not thank our friends enough for the way we have been favored in this respect. Our only regret is that we can not print each article promptly as it comes to us. By and by we mean to print most of those on hand provided they do not become outlawed with age. While we are waiting for these articles to appear in their proper places, if the Spirit so moves, you will be doing a good deed by sending in good, live, helpful material for the Family Circle page.

Misuse of the Name "Christian."—Among the American cities which have just gone through the throes of a hotly contested election is Philadelphia. As usual there was mudslinging, falsifying, bartering of votes, buying of influence, mixing up of religion and politics. The president of the Y. M. C. A. of that city, resenting an attempt to get his organization mixed up in the fight against a certain candidate because of his church affiliations, made this explanation:

"The Y. M. C. A. is a nonpartisan institution of the broadest kind. We are proud to say that we include among our members Catholics, Jews, Mohammedans, as well as Protestants."

Members of that organization may be proud of that kind of mixup, but to us it seems that if the organization deserves the name "Christian" it should either see to it that its anti-Christian members are converted or disowned. No one should bear the name Christian who does not acknowledge Jesus Christ as Savior and Lord and yield obedience to all His commandments. What is true of individuals is also true of organizations. The word "Christian" ought not to be counted as a mere synonym for respectability. The cause of Christ has suffered much because of the false notion that Christianity means little more than social service. A Christian is one who is Christ-like in life, one whose heart is the abode of the Holy Ghost whom Christ sent as His representative on earth. A Christian association is a body of believers whose business it is to live and to promulgate the religion of Jesus Christ.

\* \* \*

"If we live in the Spirit, let us also walk in the Spirit."

## GENERAL CONFERENCE RESOLUTIONS

### V. A Message from India

One of the pleasant features of the Conference was the recognition of a regularly appointed delegate from the newest of our conferences, the Mennonite Conference in India. This conference was organized several years ago at the time that Brethren Shoemaker and Hartzler were with the workers in that distant field. That conference now has a membership of over 500, and many are the prayers that the work of conquest may go on and many more be brought into the fold of our Redeemer. Since the Church there has been organized into a conference it was but fitting that they seek recognition from the Mennonite General Conference. Accordingly Bro. M. C. Lehman was appointed a delegate, and the following letter of greeting sent to the Church in America:

"Second Annual Conference of the Mennonite Church in India, Jan. 7, 1913.

"To the Mennonite Brotherhood in America in its Eighth General Conference assembled: Greetings.

"The Second Annual Conference of the Mennonite Church in India desires to express its gratitude to God and the brotherhood in America for the blessings and privileges they have enjoyed.

It was through this General Conference that the Gospel was sent to this part of India, bringing to us a knowledge of the way of salvation.

"Through the prayers and support of the brotherhood in America the work here has been made possible, and we appreciate the fact that through them this Conference has been organized.

"We desire to maintain our allegiance to this General Conference and hope to co-operate with it for the welfare of the Church.

"We appreciate the privilege of sending our delegates to General Conference.

"There is neither Greek, nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free; but Christ is all and in all."

"Mennonite Conference in India, per M. C. Lehman."

In response to this message the following resolution was adopted:

Resolved, That we express our appre-



ciation for the expression of allegiance of the Mennonite Conference in India; that we welcome the delegate sent by that conference as a part of this body, and that we continue to support the work there by our sympathies, our means, and our prayers.

This is the first and only conference of our Church in mission lands. When we consider that it was only about ten years after the mission at Dhamtari was started until the conference was organized we are made to feel that the work there has not been in vain. In working in harmony with and subject to the home organization they are taking a course that is not only to be commended but it is the only course which will insure permanent growth and a permanent stand for a whole-Gospel religion. May God prosper the work there until the last sun sets upon the evening of time.

We trust that the home Church may never get the idea that the establishing of a church in India is a momentary task. It will take generations of faithful, self-sacrificing toil to get the Church there fully established as a substantial working, conquering force without need of home support. Let our prayers continue to ascend and our means continue to flow in behalf of India.

Thus has the work of establishing the Church in heathen lands received a substantial start. As we hear the words "all nations" we are cheered on to more extended efforts and our hopes are revived that some time in the future we may have the pleasure of welcoming delegates from not one but many conferences organized in lands that have hitherto been strangers to the Gospel of Jesus Christ.

### THE STRANGER AT OUR GATES

A recent report of the Commissioner-General of Immigration discloses the fact that during the fiscal year, ending June 30, 1,197,892 immigrants reached our shores—359,720 more than arrived the previous year. As these people, with bright anticipations for the future, enter the different ports of our land, much of their future usefulness depends upon the influences and environments with which they come in touch. Most of them succeed in gaining a good livelihood by faithful application to their allotted work, and much of our country's industrial progress is due to these tireless workers. Religiously, however, we owe a debt to these "strangers at our gates" that can only be paid by faithfully proclaiming unto them the unsearchable riches of Jesus Christ. This is our duty as well as our privilege.—Gospel Messenger,

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### GOD'S LOVING HAND

How sweet to live, to know that God's loved hand

Is marking out our life from day to day;

To know that, with His kindness so complete,

We can not, if we love Him, go astray! And when through life our paths look steep and bare,

And, feeble, we seem falling by the way,

We may send upward but a whispered prayer

To find our loving Father near away.

—Selected.

### THE ATONEMENT

By Walter Gingerich.

For the Gospel Herald.

The heart of humanity can never be satisfied without accepting the view of the atonement which the Scriptures set forth. Prof. Franklin Johnson says that, "while the Christian world in general believes in a substitutionary atonement, it is less inclined than it once was to regard any existing theory of substitution as entirely adequate," and that "the Christian world, in general, would say: 'We believe in gravitation, in light, in electricity, in the all-pervading ether, because we must, and not because we can explain them fully. So we believe that Christ died instead of the sinner because we must, and not because we know all the reasons which led God to appoint and to accept His sacrifice.'" It is as fair and reasonable to accept and appropriate the atonement without being able to explain it in every detail as it is to use light to read and electricity as a means of communication.

Just as we believe that light exists without being able to explain everything that becomes manifest because of its existence, so we believe in a substitutionary atonement though we may perhaps never be able to explain all that Christ accomplished in the atonement.

A number of theories have been offered as an explanation for the death and suffering of the Savior which are not only inadequate and even misleading, but they leave the heart unsatisfied and yearning for more light. A few of these theories we shall notice very briefly.

One of these ideas is that the atonement was necessary because of the veracity of God. Being habitually true and good, He, when the opportunity for doing good by atoning for the world's sin presented itself, was obliged to make the sacrifice for the fallen race and to accept the death of the Savior as a sufficient punishment for its sin. The tendency in those who hold this idea is to emphasize the goodness of God and forget the exceeding sinfulness of sin. This theory though a very old one does not satisfy the longing of the soul and so is losing ground while the burdened heart is seeking for peace.

The governmental idea holds that God's government of the universe and especially the world of men necessitates that He show His wrath with sin and wrongdoing by making some one suffer intensely for it and that this is the reason for the great punishment which Jesus endured on Calvary. While God by the death of the Savior does show such government it plainly is not a sufficient reason for it. Should God have had only this in mind, were there not enough people upon whom He might pour His wrath! Why the incarnation? Why create a new being, one that was pure and holy, and place Him into the midst of a comparatively small group of the people on earth and there pour out His wrath upon the innocent One? Why not make the guilty ones suffer? Certainly that would also show His government. And it seems me that those who hold this idea of the atonement would realize the strength of that government even more forcibly. To be sure, this is not the only reason for the death of the Savior.

Another theory that is advanced by many at the present time is that the death and suffering of the Savior as a moral Example reveals the love of God in such a touching way as to cause men to forsake sin. This is only half true. Indeed, Jesus on the cross was a splendid example of sacrifice for others, but even that did not cause those who witnessed the scene to forsake sin. Such a belief may lead a few to reform but that is about as far as it can go because it does not take into account past sin. We would just as well call the man our Savior who persuaded us to live the Christian life as to accept the moral influence idea of the atonement. Says one of the moral example representatives: "All righteous claims are satisfied if sin is done away;" and again: "Divine law is directed against sin and is satisfied when sin is made to cease." If that were true what use would there be



for the new birth (John 3:3)? But the new birth is necessary and Jesus is our sin-bearer and not a mere moral example (John 3:3,7; I Pet. 2:24).

The **accident theory** which holds that the cross was something "unforeseen" in the life of Christ needs only to be noticed in order to see how unscriptural it is. "From this time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem and suffer many things." "For he taught his disciples and said unto them, The Son of man is delivered into the hands of men, and they shall kill him." "Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men."

Only one more of these misleading ideas will be noticed. The **martyr theory** holds that Jesus like John Huss, Polycarp, Stephen, and many other noble characters, died the death of a martyr. This is nowhere taught in the Bible—not even hinted at, and so is as plainly unscriptural as it is unsatisfying. While taking Jesus as a martyr may lead a few to sacrifice their lives for a friend or for a principle, it will never cause them to unload their burdened hearts of the great loads of sin. Neither will it cause them to accept the death of the Savior as the redeeming sacrifice for their sin. Was ever a **martyr** so evidently God-forsaken as Jesus upon the cross? Why did God give Stephen (a true martyr) such a bright view (Acts 7:56) and Jesus such a dark one (Matt. 27:46; Mark 15:34)? The answer is that all the black and blinding sin of humanity which has ever been the cause of separation from God was being atoned for in His death.

These erroneous and misleading ideas of the atonement find their source in light views of sin. If man does not see sin as a terrible thing it can hardly be expected that he should get an adequate idea of the atonement. In fact it naturally follows that a "moral example" or an "accident" or an idea of "God's government" will seem very plausible to such people. One who has a light idea of sin can hardly be expected to think the atonement as necessary. Sin is not simply a "weakness" or a "failure." It is more than that. It is positive. It is a rebellion against God (Deut. 9:7; Josh. 1:18). It is transgression, a disobedience to the law which marks the boundary of good and evil. Until we get the idea that sin is a terrible thing, a violation of His holy will, an awful state of unrighteousness, we can hardly expect to see the true need for the atonement.

Since the views of the atonement which we have noticed do not satisfy the soul and stop the cry for "more light" upon this vital subject, let us take the scriptural view and get peace. Among the first things we notice when we look into Scripture is that **Jesus died as a substitute**. Jesus did "taste death for every man" (Heb. 2:9). "Christ died for the ungodly." "While we were yet sinners, Christ died for us" (Rom. 5:6,8). Jesus died and was made "to be sin for us" in order that we might live. He did that for us which we were unable to do and live, and in so doing saved us from the "curse of the law," at the same time honoring the demands made by it. We also notice that the Son of man came to give his life "**a ransom**" for all (I Tim. 2:6; Matt. 20:28). He was to be a **propitiation** (Rom. 3:25; I Jno. 2:2; 4:10) for our sins. Then we notice that it is through the death of the Son that we were **reconciled** (Rom. 2:10). The realization of this fact can not help but bring happiness to the believer. Because of this "we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Kalona, Iowa.

## THE STRAIT GATE

By E. S. Hallman.

For the Gospel Herald.

Strive to enter in at the strait gate.  
—Luke 13:24.

As Christ was journeying toward Jerusalem, going through the villages and cities, teaching and preaching the Gospel of the kingdom, He was met by a questioner who asked Him, "Lord, are there few that be saved." He answered him, "Strive to enter in at the strait gate, for many I say unto you, will seek to enter in and shall not be able." Christ's teachings concerning His kingdom did not please all; and while man never spake like this Man, and gracious words proceeded out of His mouth, even then the greater part of the multitude following Him did not embrace "his sayings," and because of this we would infer they kept some hindrances in their own way in accepting Him, in believing on Christ for life eternal. Christ did not answer his question by saying, Yes; or No; but gave Him a better answer, and with it extended a **hopeful invitation** to Him to enter in the gate, with the awful consequences of those who are left without the gate, being barred from His glorious habitation, among the lost and weeping souls in an endless eternity.

It is true, these solemn and mo-

mentous questions come to the people, with a desire to be saved; yet even many, yea multitudes, remain in the valley of decision. Like this questioner, many who have like thoughts, stand without the gate, reasoning—It seems to me that not many are going in at such a strait gate, also, the majority are streaming in through another gate. See them coming and going. Thank God; **some follow the Shepherd**, and He leadeth them safely through the door, into the sheepfold. There are others who follow their way; the strait gate does not suit their fancy, **so they climb up some other way**, and are classed in Scripture as "thieves and robbers." This then is the wide gate, and broad road leading to destruction.

One of Satan's devices is to make people believe that this or that church has a liberal gate; this church member has found the gate by another interpretation; they have this; they do that now-a-days; they go into these places, behind these, enchanting doors. But how do we find the pilgrim in Pilgrim's Progress? He closed his ears to these multitude of voices, **and fled to the gate**, and beholding the cross, he was liberated from his burden, and entered in at the strait way, and found himself happily on his way to the celestial city.

But some one may ask, "How may we describe this gate as being strait?" It is described as being strait, because **no sin can enter therein**. Whosoever will may come, but cannot enter in the gate with that defiling thing, sin. The great purpose of the second man Adam was to destroy the works of the first man Adam. His name shall be called Jesus. He came to save us **from our sins**, not in our sins. We may bring our sins to the gate, that is the only thing we can bring, but we cannot take sin along with us through the gate. Thank God, **the gate is strait**. Could we imagine for a moment the awful condition there would be if sin could enter through the gate. And now as saved and within the gate, comes the question, "What . . . shall we continue in sin that grace may abound? God forbid; how shall we that are dead to sin live any longer therein?" **Strive; make the effort; great is our reward**. And when we strive to be crowned (II Tim. 2:5), "Let us strive lawfully," and a full entrance will be admitted us through this strait gate into his kingdom, and finally, triumphantly we can have the blessed experience, "to enter in through the gates into the city" (Rev. 22:14).

Goshen, Ind.



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

#### Dhamtari, C. P., India

Dear Readers of the Herald, Brethren and Sisters in Christ, Greeting in the Name of Jesus:—At last, the Lord has graciously brought us to the end of our journey. On Friday morning, Nov. 7, at five o'clock, the engines of our steamer stopped going. We were in Bombay harbor. After several hours we were permitted to land in a launch that was sent out for that purpose. On the wharf stood Bro. M. C. Lapp to receive us. Our pleasure of course was mutual. The next day we started for home. Bro. M. C. went with us as far as Igatpuri, where he was looking after some repairing of the bungalow.

On Monday morning we took the little Dhamtari train and by 1:30 P. M. we were pulled into the station and were welcomed by most of the missionaries who came to meet us. Quite a number of the native brethren and sisters were also at the station. A visit, or rather reunion with the missionaries, at Bro. Esch's bungalow, calls at the other bungalows in Sundarganj, and a meeting in the evening completed the program of the day. It is a pleasure indeed to again return to the work here in India. The fond memories we have of meeting loved ones and the brotherhood; in meetings, conferences, etc., with the helpful experiences of the past two months will cling to us and be means of inspiring us to render the highest service we can in the Kingdom of God for India's lost.

It was a great pleasure to have Sister Fannie Hershey with us during our travel through Europe and Palestine. Her fortitude and unswerving purpose to labor in the mission field are indeed commendable. May God grant her many days of fruitful service.

We would also like to add that Lois and Pauline have kept in splendid health. They are rather bewildered here in India. They remember many of the native people but are not able to talk with them. They will soon learn the language again.

Please pray for us all here on the field that God may give ample strength for the work to be done. Also pray very earnestly that there

may be a supply of new workers each year for the work here in India.

Yours in Christian love,  
Geo. J. and Esther E. Lapp.

Nov. 12, 1913.

Ft. Wayne, Ind.  
(1209 St. Mary's Ave.)

Dear Herald Readers, Greeting in Jesus' Name:—We have great reasons to praise our heavenly Father for His loving kindness to us.

The work at this place is very encouraging. God is answering prayer and souls are being saved.

Our Sunday school is very interesting. It has grown so large, it is a problem for us to know how to arrange our classes that we can teach successfully. At present it is necessary that we make another class. Our living rooms are all taken up that it makes our classes very crowded in any way that we arrange any more classes. We praise God for these crowded classes, but will be grateful for more rooms that the work may continue to enlarge and be carried on more successfully. One interesting feature of the work is the Monday evening hour of prayer. On last Monday eve three souls confessed Christ.

Bro. Bixler was with us several weeks ago, at which time we had our communion services. This was a feasting time for the children of God.

We surely appreciate the kindness of those who have remembered us with provisions, especially the good canned fruit and vegetables we received.

The city is passing through hard times at present. Laboring men have no work, therefore cannot support their families. At one time one shop discharged two hundred men. One touching incident was when the foreman told a man he need not come back as he had no more work for him, he wept and said, "What will my wife and little children do?" This is only one home of many that are suffering the hard times.

I was nursing in a home, the mother being the patient unable to do any thing. One morning when I made my call there I found her not so well. She said, "I guess I worried too much about what we will do till I can work." Her husband had no work. There were eleven in the family. When they set the table for the hungry children they were grateful for bread and stewed apples. The Perfection Biscuit Co supplied us with twenty-four loaves of bread yesterday. This did not reach very far.

It is very difficult for us to preach salvation to these and not feed their

hungry bodies. I am sure we would be glad for any supplies that our kind friends may send for this purpose.

Yours,  
The Workers.

Dec. 13, 1913.

Welsh Mountain Industrial Mission  
(New Holland, Pa.)

Dear Herald Readers, Greeting in the worthy name of Jesus:—we feel to say with David, "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men." We know that the Lord sends us so many blessings and it appears as though oftentimes He does not get the praise that belongs to Him, but what would we have if we had stores of this world's goods and God would withhold His spiritual blessings for a season? We answer nothing. Knowing this, may we all labor to the honor and glory of God looking to the promise in I Cor. 3, If we are Christ's all is ours. What more can we wish?

We have services every Sunday evening, preaching every two weeks; but sometimes we fail to get a minister, but are much encouraged by brethren and sisters who come to help us. Our people seem to enjoy a sermon more. Last week we had the privilege of attending some interesting meetings. When we came home we were talking about this to some of them then they said, "why don't they come and preach for us?" It is very encouraging to us to have our ministering brethren come and preach. We had quite a number of visitors this summer from different parts of the state, also from Canada and missionaries from Africa. On Dec. 14 Bro. Simon Garber of Elizabethtown, favored us with a very helpful sermon. The interest and attendance was good. The Lord willing Bish. Benjamin Weaver will be with us on our Christmas service on the evening of Dec. 26th.

As to the industrial work. The broom maker is busy with quite a few brooms on hand that ought to be sold. The carpet weaving is progressing. We would appreciate orders for either brooms or carpet.

To those who know the value of prayer we ask that you with us would intercede for those that have started heavenward, and for those counting the cost, also that the Spirit of God might still strive with lost souls, and may God through Christ have all honor, glory, and praise for results.

Yours in his service,  
The Workers.

Dec. 15, 1913.



Philadelphia, Pa.  
(2151 N. Howard St.)

Dear Herald Readers:—"O magnify the Lord with me, and let us exalt his name together." We again thank God for the privilege of service, and for the dear ones who come and go; and for the privilege of teaching the life-giving Word.

Thanksgiving Day was a busy one at the mission, for we had our annual dinner, our Sunday school and children's meeting, and poorest around us, would first gather into the meeting room, and sing a few hymns and one of the brethren would read a lesson from the Bible, before they were invited to the dining-rooms, where the tables were filled with turkey, and many other good things, and it is needless to say, they did justice to the meal, over 335 ate.

Sometimes the question comes up, are they worthy? Then we are reminded that we, ourselves, are not worthy of the least of the blessings we enjoy, but through "Jesus, who is kind to the unthankful, and to the evil." And we are here in His stead, "ambassadors for Christ" says Paul.

We appreciate the volunteer service of kind friends, from the country and the city. The donations too were liberal. "I will praise the name of God with a song, and will magnify him with thanksgiving" (Psa. 69:30) was the text used in the evening by Bishop Peter Nissley.

Again we say, "Blessed be the Lord, who daily loadeth us with benefits."

We expect the following ministers to preach for us:

Bro. D. N. Lehman, Dec. 28.  
Bro. J. C. Clemens, Jan. 4.  
Bro. Joseph E. Lehman, Jan. 11.  
Bro. H. B. Rosenberger, Jan. 18.  
Bro. A. O. Histand, Feb. 1.

Continue to pray for a definite work among us.

"Looking unto Jesus,"  
Mary S. Denlinger.

#### Kansas City, Kans.

Dear Herald Readers, Greeting in the Name of Him who died for us:—This finds us in the midst of a series of meetings. The Lord has greatly blessed us and several precious souls have become willing to forsake the ways of sin and turn to Christ. Our desire is that many more may make the same choice.

On Dec. 19 we expect the Orphanage Board to meet in the city.

We have recently found homes for 5 children; 2 in Iowa, 2 in Mo., and 1 in Kansas.

The following is our calendar for the remaining part of the year:

Dec. 23.—Close of revival meetings

at Argentine, Bro. Abner G. Yoder from Iowa in charge.

Dec. 25, 7:30 P. M.—Weekly Bible class, studying book of John.

Dec. 26.—Christmas dinner at Argentine Mission.

Dec. 27, 7:30 P. M.—Annual Christmas program by Sunday school at S. 7th St. Mission.

Dec. 28.—Missionary day. Representatives from India Mission, Toronto Mission, Home Mission Chicago, Hesston Academy and Bible School and Goshen College (expect to attend the Student Volunteer Convention in the city) have been invited to be present. Bro. J. A. Ressler, returned missionary from India, has been asked to conduct baptismal services.

Dec. 30.—Annual Christmas dinner at S. 7th St. Mission.

Dec. 31.—Student Volunteer Convention begins in Convention Hall, Kansas City, Mo.

Yours in His name,  
The Workers.

Dec. 16, 1913.

#### ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Recently the number of inmates again increased to eighty-seven, but homes were found for a little girl near Souderton, Pa., a little boy near Rawson, Ohio, and papers were filled out for one of our Kansas City wards in a home at Garden City, Mo. There are 84 in the Home at present, many of them bright boys and girls waiting for some one to open the door to receive them into their homes.

All are enjoying good health except one 4-year old boy has quite a sore throat and the next twenty-four hours will determine whether we will again be quarantined during the holiday season and coming Bible conference, for diphtheria. The outcome of the case is in the hands of the Lord. In our next letter we expect to report the result, and also how the children enjoyed their Christmas since present indications show that their friends will remember them quite liberally.

West Liberty, Ohio.

What a wonderful invention is the wireless telegraph? A ship in flames sends out its call for help, and instantly ships from every direction are headed full speed toward the scene of disaster, and arrive in time to save many precious lives. A fine illustration is this of prayer. The soul in need sends out its call for help, and God hears and gives deliverance. He has even said, "Before they call I will answer."—Evangelical Herald.

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Since Moses and Elias were present with Jesus at the transfiguration, and the transfiguration was prior to Christ's resurrection, how is Christ "the firstfruits of them that slept" (I Cor. 15:20), "he (Christ) should be the first that should rise from the dead." Acts 26:23. If Moses was dead already according to Josh. 1:1?

E. J. B.

The same objection might be raised in the case of Lazarus who, after having been dead four days, was raised to life and went in and out among the Jews and others, a living witness to the power of Christ to raise from the dead. But in neither of the cases of Moses and Elias or of Lazarus do we understand the resurrection from the grave to be like that of Christ or like that which will occur when the souls and bodies of men will be reunited in the coming resurrection of the righteous and of the unrighteous. The appearance of Moses and Elias upon the Mount of Transfiguration was distinctly miraculous. The appearance of the saints in the glorified bodies after the resurrection will be according to the laws of God operating in their usual way. The resurrection of Christ is a visible example of what will become general when in the fullness of time God so orders.

Please explain II Thes. 2:7, "Only he who now letteth will let, until he be taken out of the way." Who is this that "letteth" and then be "taken away?" It is the Church, the Holy Ghost, or who?

E. J. B.

The answer to this question depends largely upon what we interpret Anti-christ to mean. If, as Matthew Henry supposed, this anti-christ is the Pope of Rome, then he was probably correct in interpreting this restraining power to be the temporal power of Rome which for a number of centuries stood in the way of the rise of the Pope to a position of absolute power and tyranny. But if we interpret this anti-christ to mean some distinct individual as the personification of all that is wicked and destructive and abominable and rebellious against the goodness and power of God, then we must look elsewhere to locate the restraining power, which may be found in the Church or some other power which hinders the rise of Antichrist to power.



## Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### KISS THE DEAR OLD MOTHER

Kiss the dear old mother, her cheek is wan and wasted,  
Feeble are the footsteps that once were gay;  
Many a bitter cup of sorrow she has tasted,  
Borne unnumbered trials since her wedding day.  
Think of all the hours that she is sad and lonely,  
All her vanished pleasures living o'er again;  
Cheerful and contented will she be if you will only  
Kiss the dear old mother now and then.  
When by fame or fortune you are proudly knighted,  
Let the dear old mother enter in your joy;  
See the aged pilgrim trembling and delighted,  
At the world's opinion of her boy!  
Think of all you owe her; seek to give her pleasure  
Spite of cruel sneers from cold and careless men;  
While within your keeping you hold this precious treasure,  
Kiss the dear old mother now and then.  
—The Christian Conservator.

### THE VIRTUOUS WOMAN

(Prov. 31:10-31)

Who can find a virtuous woman?  
for her price is far above rubies.  
The heart of her husband doth safely trust in her, so that he shall have no need of spoil.  
She will do him good and not evil all the days of her life.  
She seeketh wool, and flax, and worketh willingly with her hands.  
She is like the merchants' ships; she bringeth her food from afar.  
She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.  
She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.  
She girdeth her loins with strength, and strengtheneth her arms.  
She perceiveth that her merchandise is good: her candle goeth not out by night.  
She layeth her hands to the spindle, and her hands hold the distaff.  
She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.  
She is not afraid of the snow for her household: for her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates.

### WATCH THE CIGARET SMOKER

You can not trust him. You do not know what his half-crazed brain may drive him to. The vile cigaret demoralizes him. Under its diabolical inspiration he is fit to lie, to cheat, to steal, to rob, to murder. The manager of a large mercantile establishment is reported to have recently said: "We would as lief employ a youth who stole sheep as one who smokes cigarets; one is no more to be trusted than the other." The cigaret, says C. W. Baines, in "The Expositor," is "the saloon's recruiting officer, the habit that sends an annual toll of 100,000 boys to the rum-shops of this country to be made into drunkards to take the place of those who have filled untimely graves during the year." And what shall we say of the conscienceless wretches who put the cigaret in the boys' mouths to blight them in body, mind and heart? A just God will deal with them.—The Evangelical.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something that will brighten to all eternity.—Daniel Webster.

### EXTRACTS FROM THE EPISTLES OF GEORGE FOX

"And it is desired that all Friends, that have children, families, and servants, may train them up in the pure and unspotted religion, and in the nurture and fear of God; and that they have them frequently to read the Holy Scriptures. And to exhort and admonish them, that every family apart, may serve and worship the Lord as well as in public."

\* \* \*

"Let all who go under the name of Christian families, train up their children, in the fear (a fear in love) of God, and keep themselves in the fear of God. That they may keep their servants, and families, in the fear of God (Eccl. 12:13); out of all looseness, and wantonness, and vanities, and from all unrighteousness, and ungodliness; that they may keep out of all that displeases, or dishonors the Lord God."

"Now Dear Friends, consider Old Eli's case, who did admonish his children, but because he did not restrain them, from the follies, and evils they run into, therefore the Lord brought his judgments upon him, that he lost his children's lives and his priesthood." And from another headed: "A warning to all to keep out of the vain fashions of the world." The following is taken in conclusion: "Friends, keep out of the vain fashions of the world; let not your eyes, and minds, and spirits run after the fashions in apparel; for that will lead you from the solid life, into the spirit that leads to follow the fashions of the nations. But mind that which is sober and modest, and keep to your plain fashions, that therein you may judge the world," . . . "keep all in the modesty, and plainness and fervency, and sincerity; and be circumspect; . . . therefore take heed of the world's vanity, and trust not in uncertain riches, neither covet the riches of the world; but seek the kingdom of God, and the righteousness thereof, and all needful things will follow." "Keep to justice and truth in all your dealings, and to the form of sound words, in the power of the Lord, and in equity, that your lives and conversation may be in heaven, and above the earth, that they may preach to all you have to deal with; so that you may be as a city set on a hill that cannot be hid, and as lights of the world, so reaching the witness in all; that God in all things may be glorified."—Sel. by Jacob Dingee.



## Sunday School

For the Gospel Herald.

Lesson for Jan. 4, 1914.—Mark 9:30-37; 10:13-16

### JESUS AND THE CHILDREN

**Golden Text.**—Be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.—I Pet. 5:5.

**Introductory.**—1914! A new year; and a new line of subjects. Go back a year, take a good look at the line of subjects considered during the last quarter, 1912, then connect with the line of subjects we are about to take up, then pay especial attention to the lesson before us, a most appropriate one to begin the work of another year.

**Christ Foretells His Death.**—It was a sad message that He gave to His disciples. They had expected Him to become a mighty king; now He tells them that He is going to Jerusalem, there to be killed, then to rise again the third day. It was something so foreign to their way of thinking that they were so completely shocked that none of them dared ask Him what that meant. Had they been fully in the spirit of their Master they would have taken special courage and consolation out of the assertion that after three days He should rise again. But their minds were on earthly rather than heavenly things, as we shall presently see. The greatest lessons on spiritual life, and the greatest joys connected therewith, are lost to those who see only the things pertaining to this world.

**"Who is the greatest?"**—Now another question comes before them. This time the interest centers on themselves, and throws some light on their failure to grasp the teaching of Christ concerning His own death and resurrection. "What was it that ye disputed among yourselves by the way?" "They held their peace." They had been discussing a question, evidently in a way not very complimentary, that they were ashamed to own. It was the same question which has spelled the ruin of thousands of people. One of the greatest curses that can come into the heart of any individual is that of ambition. As they were discussing the things pertaining to the kingdom of heaven a little selfishness crept in and they naturally wondered who should be the greatest. Listen to Christ's way of answering the question.

Setting a little child in their midst, after having taken it into His arms,

He said, "Whosoever shall receive one of such children in my name, receiveth me." According to Matthew He said, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." The Christian idea of greatness is the exact opposite of the worldly idea. Self exaltation is the way to ruin. Humility lies at the beginning and all along the way of the path of greatness. For a beautiful presentation of this idea, read Phil. 2:5-8. In this illustration Christ teaches two things: (1) the greatness of humility; (2) the work of the Church consists in the humble caring for the humble.

**Blessing Little Children.**—The lesson just noted is further illustrated by Christ blessing little children. A number of mothers, having perceived the blessedness and power of the man from Galilee, brought their children to Him that He might lay His hands on them and bless them. Here is where some people get their idea of infant baptism, but since it is so plainly taught just why they were brought there and what Christ was expected to do with them, it seems strange that any one should read into it that which is not even mentioned. Let us take this just as it reads, and we shall stay on safe ground. As these mothers were bringing up their children the disciples took it as a matter of course that Christ would be annoyed by the presence of so many little children and they rebuked the mothers. But Christ quickly gave them to understand what He thought of little children and their importance. Taking these children into His arms, He blessed them saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

How blessed is this sight. And how blessed to bring the children to Christ. So far as the affairs of this life are concerned little children are helpless; but where is the mighty man of God who was not at one time a little helpless child? Bring them to Christ in their tender years. Dedicate them to Christ, even before they are born. "Bring them up in the nurture and admonition of the Lord." Let the impressions upon their tender minds be such that they may in after life be prompted to live a life of godliness and true holiness. Most children are spoiled, many ruined, before they are old enough to know right from wrong. Bring the children to Christ. Teach them in their homes, give them a prominent place in the Sunday school, let them have their place in the church service, teach them to know the Word of God, and as they arrive at the age of account-

## Our Young People

**DISTRACTING INFLUENCES: MATERIALISM.**—Matt. 6:19-34;

Topic for January 11

### MOTTO

"And they that use this world as not abusing it."

### OUTLINE OF TOPIC

Jno. 6:47-69

- I. **Materialism Defined.**—"Undue prominence given to material things to the neglect of the spiritual."—Webster.
- II. **Secular Cares.**
  1. Choke the Word.—Luke 8:14.
  2. Made a means of anxiety.—Luke 12:27-31.
  3. Lead to destructive errors.—I Tim. 6:7-10.
  4. Cause mankind to forget God.—Deut. 8:11-18.
- III. **Formality.**
  1. In esteeming place above the true object of worship.—Jno. 4:20-24.
  2. Thinking of the formal act more than of what it signifies.—Luke 11:42; Isa. 66:3; 58:3-7.
  3. Observing man-made tradition without Bible reason.—Mark 7:5-9.
  4. Using vain words instead of real prayer.—Matt. 6:7.

### PERSONAL THOUGHT

What line of thought and activity has hold of my heart? Do I cling to Jesus for the words of life regardless of the depth of meaning or the self-denial required? Am I serving in spirit or by calculating reason that desires to purchase carnal advantage?

### SUGGESTIVE ASSIGNMENTS

#### For Children.—

1. Text word, **Earthly, Spiritual.**
2. Things that Pass away and Things that Never Pass away.

#### For Young People.—

1. A Young Man's Choice Between a Spiritual Life and Slavery to Worldly Matters.
2. How Overcome the Atmosphere of Materialism in Our Earthly Affairs?
3. Real Things of Life that are of Eternal Profit.

#### For Older People.—

1. Problems in Home Making—How Solve Them?
2. Enjoying Christian Service.
3. Martha and Mary in Jesus' Service—Compare.

ability they will reward your efforts by acknowledging Christ as Savior and Lord.—K.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, DEC. 25, 1913

## Field Notes

Bro. Noah B. Bowman of Terre Hill, Pa., is expected to conduct a series of meetings for the congregation at Strickler's Church near Middelton, Pa., beginning Jan. 4, 1914. May the Lord bless the effort put forth to the saving of souls and to the building up of the body of Christ.

D. Z. M.

The Bible conference held at the Plainview Church near Aurora, O., last week was well attended, there being a number present from neighboring counties, as well as from Pennsylvania.

Bro. E. B. Stoltzfus of Hudson, O., filled an appointment at Mattawana, Pa., on Monday evening, Dec. 15. The next morning he left for his home, having been engaged in evangelistic work in Pennsylvania and Maryland a little over three weeks.

Bro. Eli Plank and wife of West Liberty, O., attended the Bible conference at Aurora, O., last week, renewing acquaintances and visiting friends and relatives. The brother took an active part in the meeting, serving as moderator.

**Change of Address.**—A card from Sister Honderich states that Bro. Samuel Honderich has started from Cullom, Ill., with a car load of their goods for their future home at Filer, Idaho, and requests that their address be changed accordingly.

Bro. Daniel Kauffman, editor of the Gospel Herald, is in Ohio at present in Bible conference work. Last week he was in Portage county, and this week in Wayne county. The Bible conference this week is at the Oak Grove Church near Smithville, where mail will reach him.—R.

## Correspondence

### Pea Ridge, Mo.

Greeting to all Herald Readers:—We feel to praise our God for the many blessings we can enjoy from time to time. We have had a number of ministering brethren visit us lately. Bros. C. Z. Yoder and Jacob Hershey paid us a visit on their way to General Conference. Bro. J. R. Shank was with us a few days in November, also Bro. and Sister Reiff. Last Sunday Bro. C. A. Hartzler was with us. We feel grateful to the brethren for the many words of comfort and encouragement. May heaven richly bless them in all their labors for Him. May we all be true to Him who has called us with an holy calling, ever ready and willing to do His bidding.

Bro. Hess and family are in Pennsylvania visiting their parents.

We ask an interest in the prayers of all Herald readers that we may be kept close to our Savior.

In Christian love,

Ira Buckwalter.

### Newville, Pa.

(Diller Church)

The Bible meeting held from Dec. 5 to 7 was well attended. Very good interest was manifested. On Dec. 8 a series of meeting was begun by J. B. Senger of Kinzer, Pa. Direct result of the meeting was 3 confessions, one from another church. Praise the Lord for what was done.

Cor.

### Johnstown, Pa.

A friendly Greeting to all:—J. S. Shoemaker of Freeport, Ill., who conducted a series of meeting at the Pleasant Grove Church, closed with a three days' Bible conference, assisted by Abram Metzler of Martinsburg, Pa. The meetings were interesting and soul inspiring. Three open confessions are the visible results.

Yours fraternally,

D. S. Yoder.

Dec. 10, 1913.

### German Mills, Ont.

Dear Herald Readers, Greeting in Jesus' Name:—A number of us brethren and sisters made a trip to Pennsylvania. We met quite a few that were over here in Canada, of which quite a few paid us a visit. We also got acquainted with a large number of brothers and sisters and others who have not been in Canada yet. I feel to thank them for their kindness and love which they have shown to us, while we were in their midst. We enjoyed our trip very much, and we feel to thank God for His protecting care over us. We arrived home Dec. 5th.

A series of meetings commenced at Weber's Church, Dec. 4. This is our home church. Also had Bible conference Dec 9 and 10. Had a very interesting time. The meetings closed last night with three confessions, and a good number almost persuaded. Bro. Geigley plead with them, that they should give up their sinful life, and live a better life, which would be acceptable unto God, but they would not. Bro. Yoder also pleaded they should give up and live for Christ. May the Lord operate on their hearts and minds that they will come out on the Lord's side yet. May the Lord bless the efforts that have been put forth at this place is my prayer.

John Snider.

Dec. 15, 1913.

### Noble, Iowa

Greeting to all Herald Readers:—A few lines from this place may be of interest to some. We feel thankful to our heavenly Father for the temporal and spiritual blessings that we



have received from Him through another year, and for His protecting care, that He has watched over us and kept us from all harm. We should thank and praise Him and glory in His holy name, and go on our way rejoicing ever more. We are also thankful for the brethren that instructed us through the Bible conference and clearly pointed out the two ways—the one to glory, the other to destruction. They presented many wonderful truths out of God's Word. Bro. Bontrager's lessons and outlines were from the cradle to eternity, and Bro. Yoder's lessons were from the Sermon on the Mount. May these lessons make a lasting impression on our minds that through the grace of God we will not only be hearers of the Word, but also doers. The result of these meetings were eight precious young souls come out on the Lord's side. Let us pray for them and as many more as the Lord will make willing to come to Him, that they will be true soldiers of the cross, battling for the right and standing for the truth, that at the end we can wear a crown in glory. May God add His blessing to the work that has been done, is our wish and prayer.

Cor.

Dec. 15, 1913.

**Kokomo, Ind.**

Dear Herald Readers, Greetings of love to you all in Jesus' Name:—On Dec. 1, 1913, Bro. D. D. Miller of Middlebury, Ind., came here and the same evening commenced a series of meetings and preached every evening and Sunday morning and evening, and on Monday morning the 8th our Bible conference work commenced. Bro. Miller gave 2 lessons on prayer in the forenoon. On the same evening Bro. Eli Frey of Wauseon, Ohio, came to assist in the conference work, and also preached that evening. Bro. Miller left for his home on Saturday forenoon after he had treated the subject "Children." Bro. Frey closed the conference work on Saturday evening and stayed with us over Sunday and preached to us on Sunday morning and evening, and left for his home on Monday morning. We all enjoyed these meetings very much, especially the conference work, which was well attended and the interest was very good. The results of the meetings were seven open confessions and others were counting the cost but would not yield.

There were quite a number of visitors here from other places, among these were Daniel Naftziger and Chris Bergey from Hopedale, Ill., and Samuel Kauffman from Middlebury,

Ind., and several young people from Middlebury and Goshen, Ind., and two sisters from Sugarcreek, Ohio, for which we were very glad to have them among us.

G. W. North.

Dec. 15, 1913.

**Osborn, Ohio**

Dear Gospel Herald Readers:—The revival meetings at the Huber Church, Medway, Clark Co., O., closed Sunday evening, Dec. 14, with one conversion, and the promise of several others soon to obey the commands of God. The meetings were conducted by Bro. Levi L. Hartzler and John King of West Liberty, O. Each service was well attended and marked attention paid to the speaker. Liberal donations also were given.

Sue E. Copenhoffer.

Dec. 15, 1913.

**Elizabethtown, Pa.**

Dear Brethren in Faith:—Our monthly workers meeting is usually held on the last Thursday of the month, but on account of our Sunday school meeting being held on Christmas we shall have it next time the following evening, Dec. 24. The program is as follows:

Lesson for Jan. 4, A. B. Lutz, Mt. Joy.

Lesson for Jan. 11, Harry Mosemann, Ephrata, Pa.

Lesson for Jan. 18, Amos Nissley, Mt. Joy.

Lesson for Jan. 25, Martin Rutt, Elizabethtown, Pa.

All interested in the promotion of Christ's kingdom on earth, are invited to be present.

Yours in the Master's service,  
Jac. C. Miller, Sec.

Dec. 15, 1913.

**Palmyra, Mo.**

Dear Herald Readers, Greeting:—On Dec. 3 Bro. C. A. Hartzler of Tiskilwa, Ill., came to this place and preached for us every night (except Saturday, Dec. 13) until Dec. 14. He also gave an outlined lesson on important subjects before each sermon each night. Bro. Hartzler also preached at the County Infirmary on Sunday P. M., Dec. 7, to a very attentive audience mostly old men. We feel grateful to our heavenly Father and to Bro. Hartzler for his earnest teaching and preaching for us.

Cor.

Dec. 16, 1913.

**Worcester, Pa.**

Greetings in the worthy Name of Jesus:—The Lord hath done great things for us wherof we are glad.

With fresh courage we wish to report the visible results of the series of meetings conducted at this church from Dec. 6 to 14 by Bro. Noah Mack of New Holland, Pa. The meetings were very well attended every evening from near and from far, and we wish to take this opportunity to thank the brethren who showed an interest in the work at this place.

The Lord's presence was manifested with great power. An aged couple received baptism and five other confessions were made, and in addition to the three applicants before the meetings, make a total of ten precious souls or an increase of about 50 per cent to the membership at this place.

We all feel revived and praise the Lord for His goodness. Several others have been almost persuaded and we pray they may make up their minds and join the class. Baptismal services to take place January 18.

We ask an interest in your prayers.

Aldus K. Hertzler.

Dec. 16, 1913.

**Manson, Iowa**

Dear Herald Readers, Greeting:—A few lines from here may be of interest to some. On Sunday, Dec. 7, eleven young brothers and sisters were received into Church fellowship, ten by water baptism and one was reinstated. May they be loyal workers for God. Sunday, Dec. 14, we had the privilege of again having communion services at this place, Bro. D. D. Zehr officiating at both services, assisted by the Brethren J. C. Eigsti and J. Egli. Remember us in prayer.

In His name,  
Amelia Zook.

Dec. 17, 1913.

**Fairview, Mich.**

Dear Herald Readers, A Greeting of love to all:—We have many reasons to thank and praise our Maker for His wonderful love to the children of men. Especially do we feel thankful for the beautiful weather He has given us to enjoy. We expect to hold our Christmas exercises for the children on Sunday evening, Dec. 21. We have also added a junior class in our young people's meeting. May the blessings of the Lord be upon it. Pray for the work and workers.

Katie Bontrager.

Dec. 17, 1913.

**Ephrata, Pa.**

Dear Herald Readers, Greeting in Jesus' Name:—The series of meetings at this place are still growing in  
(Continued on page 620)



## Miscellaneous

### HELP ONE ANOTHER

"Help one another," the snowflakes said,  
As they cuddled down in their fleecy bed,  
"One of us here would not be felt,  
One of us here would quickly melt;  
But I'll help you, and you help me,  
And then what a splendid drift there'll be."

"Help one another," the maple spray  
Said to another grain close at hand;  
"The sun would wither me here alone,  
Long enough ere the day is gone;  
But I'll help you, and you help me,  
And then what a splendid shade there'll be."

"Help one another," the dewdrop cried,  
Seeing another drop close to its side;  
"The warm south wind would dry me away,  
And I should be gone ere noon today;  
But I'll help you, and you help me,  
And we'll make a brook and run to the sea."

"Help one another," a grain of sand  
Said to another grain close at hand;  
"The wind may carry me over the sea,  
And then, oh, what will become of me?  
But come, my brother, give me your hand,  
We'll build a mountain and then we'll stand."

And so the snowflakes grew to drifts;  
The grains of sand to a mountain;  
The leaves became a summer shade;  
The dewdrops fed a fountain.

—Selected.

### WHAT CHRISTMAS REVEALS

By Laura Musselman.

For the Gospel Herald.

Glory to God in the highest, and  
on earth peace, good will toward  
men.—Luke 2:14.

The true meaning of Christmas is implied in the words of this scripture. The expression, "good will toward men," signifies the love of God toward us, manifested and confirmed by the sending of His Son into the world; the expression "peace on earth" signifying the love of Christ in connection with the love of God.

We must distinguish between the love of God and the love of Christ. The expression, "love of Christ" only occurs five times in the New Testament. The expression is unique and must not be confounded with the truth taught in the love of God. The love of God embraced the whole Adamic race and so embraced them that He gave His Son. The love of Christ encircled the Church and so loved her that He gave Himself. For her He became incarnate though at the same time possessed with the divine, the self-existent life, and it was for the purpose of communicating

this higher form of life to others that He came into the world. The term "peace" in this connection is ever associated with the Church exclusively. The world very largely today is crying, "Peace, peace, but there is no peace." Christ did not come to give to them division—note the wording of the scripture, "peace on earth" not peace to the world—and because of this division they can not stand and when He arises in His fury they shall all be consumed. But not so the Church, for here is unity (oneness). She cannot be swept by the tide of infidelity for she is founded upon the rock Christ Jesus. She claims—not only claims, but realizes—peace, and justly so for He who is "the author and finisher of our faith" loved the Church. When? Before ever she was actually formed, yea, before "eternal times" (Rom. 16:25; II Tim. 1:9). He did not love and die for what was not. In the purposes of God she was a complete unity and in His book all her members were written, and the day they should be fashioned was also written (Psa. 139:16).

What He has begun He will complete in His good time. "Who shall separate us from the love of Christ?" As love and peace reign supreme in heaven, the multitude of heavenly host all unite in rendering praise, honor and glory to the one eternal God, to the God who reigns in the highest. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." "I am God and there is none other." It is the decree of high heaven that "every tongue confess that Jesus Christ is Lord, to the glory of God the Father." If they will not bow in the day of His humiliation, the day will come when they must bow.

Now as the Church rests in peace, rejoices in the hope, and her joy is full, yet she is made sad to know that there is division in the world; and why is it thus since it is evident from the love manifested by God, and from the expression and proclamation of "good-will" heralded by those angels on that Christmas morn, that "it is not the will of our heavenly Father that any should perish?" "Every one of us shall give account of himself to God. May the love of God so draw us that we render thanks unto Him for His unspeakable gift! and may the love of Christ so constrain us that we render unto Him a love for a love, a life for a life, a heart for a heart!

"Oh love that will not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be."

Mechanicsburg, Pa.

### PERSONAL WORK

By J. A. Ressler.

For the Gospel Herald.

Dealing with individuals in regard to their eternal welfare is a Christian grace that needs to be cultivated and recognized as a power in the gathering in of the lost to Jesus. Sermons may reach multitudes in a general way, but the matter of coming to a decision often rests with an occasion for talking matters over with a troubled one face to face alone.

Jesus was a model personal worker. Notice how differently he dealt with different individuals. Nicodemus was an anxious inquirer. To him Jesus at once gave the key note of the plan of salvation. The questions of the inquirer led to more and more explanation. In the next chapter we have quite another character. A woman concerned little, if any, about her soul came for water. She had her mind on water and Jesus began talking to her about water to drink. Soon the conversation had the spiritual turn and the woman forgot all about her errand and went to tell the village people about the Man who was interested in souls. He always had the right word for the ones who engaged Him in conversation. He knew where to begin the conversation so as to lead in the quickest way to the inner heart of the person He dealt with. "Sell what thou hast," He says to one: "Go, tell thy friends," He replies to another. The children eagerly accepted His blessing or came to Him at His call, so that we know He had the qualities which appeal to child nature. In all His work He ever had in view the glory of the Father and His great life mission to the lost world.

The more you study that model life the better you will be fitted to be a personal worker for Him.

Scottdale, Pa.

### THE WAGES OF SIN

By W. F. Baugh.

For the Gospel Herald.

In Rom. 6:23 we read, "The wages of sin is death," yet Satan, the author of sin has many followers. He is so alert and persistent that we fall under his influence at the first unguarded moment. When we feel indifferent to God and His blessings, then Satan begins to fish for our souls. His baits are many and his patience never tires. All he wants is a nibble. Then he begins to use his most alluring baits until he has a bite, one bite generally means more bites. Then the victim is hooked



unless they turn to God for deliverance.

The devil's promises are very deceitful. As he beguiled Eve through his subtlety, so he deceives all with his promises and separates man from God. By using strong drink as a bait Satan hooks thousands of victims every year and he isn't satisfied unless the victims stay hooked; but he has no reward for them in the end. Instead there is an awful toll to pay, for then God will profess unto them, "I never knew you; depart from me, ye that work iniquity."

After all the devil's enticing promises, he is a sham and the father of lies, for he would make man believe there is pleasure in sin. He has been feted and dined at sinners' expense and in the end he mocks man for his weakness. And yet, he holds his subjects in bondage by blinding the minds of them that believe not. He makes death an honor for, "The wages of sin is death"—not a death or blotting out of the soul, but a death a separation of the soul from all heavenly things, and an awakening into a death of everlasting punishment; for we are the servants to whom we obey whether of sin unto death, or of obedience unto righteousness. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). So we should not be deceived by the devil, but should look to Jesus as the way, for Jesus saith unto him, "I am the way." We should fight against the devil and sin, and remember "the gift of God is eternal life through Jesus Christ our Lord."

Broadway, Va.

### VALUE OF PROMPTNESS

By Emma Rohrer.

For the Gospel Herald.

The real value of promptness can not be estimated. Irregularity is a hindrance to all kinds of work. A certain writer has said, "Punctuality is a condition rather than a habit." As to how much truth there is in this we will let each one judge. But we do know that other things being equal the more interest a teacher or superintendent has in Sunday school the more liable he is to be on hand promptly on time every Sunday.

Many well-meaning people seem to think that if they are late or absent from Sunday school a few times that it doesn't matter much, but they should remember that not only is much valuable time lost but a loose and indifferent spirit is manifested in God's work which causes many people to think that the work we are

doing is not very important. Pupils as well as teachers should always be at their post of duty when possible. Probably if every father and mother would see to it that their family would be on time it would be a help. Also if those who have Sunday school in charge would always begin services promptly people would soon learn that if they would get the full benefit they must be on time. The fact is much cause for tardiness is due to a lack of promptness in beginning services, thus making people feel that the Sunday school will wait on them. Why is it that we can always get ready to meet a train? It is because the train does not wait on us.

The Sunday school that frequently begins late becomes a drag.

It does seem to me if we love the cause and are interested we will want to get all out of the service we can.

There is great need of searching of hearts and see if we can not help to improve on these lines. For any service to have to wait for lack of promptness in the attendance is an injustice. "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Seville, Ohio.

### VOICE OF GOD

By John Schrock.

For the Gospel Herald.

"Hast thou an arm like God? or canst thou thunder with a voice like him" (Job 40:9)? "Lo, those are parts of his ways: but the thunder of his power who can understand it" (Job 26:14)? Oh, how some people are afraid when they hear that voice and power of God from the throne with thunder and lightning, how they tremble and would hide if they could. Just like the Israelites trembled at Mount Sinai (Ex. 19:16). Through these voices God shows some of His mighty powers, even to the extent that some earthly things are burned by the fire from heaven and oh, how soon they forget the great power and the promises of God and live after their own carnal will. "Today if ye hear his voice, harden not your hearts." Christ says, "Every one that is of the truth heareth my voice." Also, "But be ye doers of the word and not hearers only, deceiving your own selves" (Jas. 1:22).

When a Christian sees all manner of evil prevail in the churches and is partly discouraged, then comes that "still small voice" saying, "Fear not,

be courageous, I will be your strength." "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:29).

Protection, Kans.

### WHY WILL YE DIE?

Sel. by Adam B. Eshleman.

Young man, why will ye tamper with the maddening bowl? You think you will never reach the limit of this fearful malady of the besotted and ruined drunkard. This is one of the delusive dreams of fascinating whiskey. You expect to stop, but every drunkard in hell, or on his way to hell, once lifted that poisoned chalice of delusion to his quivering lips. Lay not this flattering unction to your soul and do not help to lay it to the souls of others by your example. Young men and women, let me beg you to rise up in this your day and generation, and swear allegiance to temperance and sobriety. Band together to save the drunkards, and pray God's daily curse upon the saloon, this Gorgon monster, this hydra-headed, hell-born serpent, which lifts his gigantic form and stretches his Titanic length across the destinies of the fairest country ever blighted beneath the sun.

Mothers and fathers, teach your children to hate the bottle, to tremble as they pass the bar-rom, and to shudder when they see the victim of drink; and, little children here today, let me beg you to never touch, taste, nor handle the accursed thing you call whiskey. Think of the mad-men made by the bottle today, and remember that some of you, some day, may become the raving maniac I have described—ragged, trembling, palsied, paralyzed and filled with all the horrors of hell, even before you reach that dread abode which the drunkard's delirium typifies. Will one of you ever become such a besotted fiend? In all probabilities some of these innocent young ones will fill a drunkard's grave, if they touch the damning cup. God pity the young and tender hearts, and God forbid the destiny is my humble prayer.

Hagerstown, Md.

The Gospel Herald will bring to you, each year, about 1000 letters and items of church news, a writeup of a year's Sunday school lessons, the mission news of the Church, a discussion of the live issues of the day, a presentation of practically the entire range in Christian doctrine, and helpful reading matter along other lines. Tell your neighbors who are not taking the paper to try a few sample copies.



## CORRESPONDENCE

(Continued from page 617)

interest and we feel the presence of the Holy Spirit. Thus far six souls made the good confession. But oh! so many who have not yet decided to step away from the world. Bro. Bressler is laboring very earnestly for the lost. Meetings to continue throughout this week. Pray for the work so we may all stand together as one for the rescue of the perishing. Sometimes not all can get inside the meeting house.

Your sister in the faith,  
Minnie E. Schload.

Dec. 18, 1913.

## Camp Hill, Pa.

(Slate Hill congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—Truly we can say with the psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

On the 2nd, 3rd, and 4th we had a Bible meeting which was very interesting and edifying, and many were the truths brought forth. There were quite a number of visiting brethren and sisters with us, who lent a helping hand in the work, which makes one think of the saying, Where there is unity there is strength.

Oh, that there may be more unity among Christian professing people.

Many are the recollections of these meetings obtained in youth, that will stand by in years to come in the service of God. Bible study is a grand privilege and should be devoted in when possible. These are things which tend to our spiritual welfare. That souls may come and accept the many Bible truths is my prayer.

In His name,

Susan Zimmerman.

Dec. 18, 1913.

## Dundee, Ohio

Dear Herald Readers:—The meeting at the Mennonite Church was largely attended, the congregation much encouraged. Bro. C. K. Brenneman of Chicago conducted the meetings, assisted by the earnest efforts of the praying brotherhood. There were twelve confessions. We are glad for them and hope that God may continue to bless them. We thank God that He has, in His goodness, so blessed this small church. We thank Him because He permitted the brother to come to this place and preach with such plainness and power. May he be spared to conduct many more such meetings and at last have a home in heaven.

E. M. Troyer.

Dec. 19, 1913.

## REPORT

Of the Annual Sunday School and Mission Meeting Held at the Youngstown Mission, Nov. 23, 1913

For the Gospel Herald.

The services were opened by a children's program conducted by Sister Hershey.

Talk on Africa's children, with concrete illustrations, by Sister Mamie Lehman.

Officers elected were, Mods., A. J. Steiner, P. R. Lantz; Sec., A. Hertzler; Chor., Edith Buzzard.

**Sermon** by E. M. Detweiler, "In everything give thanks" (I Thes. 5:18). We should give thanks (1) that we may worship; (2) that we can do charity; (3) that we may have joy from heaven; (4) that we may give gratitude to God. Bro. J. S. Hartzler gave the thought that we should get ourselves in position to appreciate being thankful.

The afternoon session was opened by four talks on The Child in the Sunday School. (1) Beginners, Lizzie Yoder. Age up to 7. Live with them. Let them be active. Give an example worthy of imitation. Use picture stories and objects. (2) Primary. Sister A. J. Steiner filled Mary Zook's place. Age 7 to 9. Time for lasting impression. Know children and lesson and have adaptability coupled with sincerity. (3) Junior. Ivan Lehman. Age 9 to 12. The child can do more than memorize. He begins to reason. Now he is hardest to hold. Be a boy's friend. (4) Intermediates. Bro. I. J. Whitmer. Age 12 to 15. Need grading according to knowledge. Good teacher to teach faith, love and obedience, the highest operation of intellect, emotion, and will.

**The City Boy.** Bro. P. R. Lantz. Unhealthful surroundings. 17 per cent die under one year. Others defective physically. Boy needs useful employment and allow room to play. Picture shows often cause his downfall.

**Relation of Sunday School and Missions.** The Sunday school ought (a) to pray; (b) to furnish helpers in missions; (c) to give systematically for support of God's work. Let us teach how to give. 2. Bro. Eli Blosser. Sunday school and missions a part of our work. Much like Christ's ministry on earth. Both aim much at the salvation of children.

The evening session was opened by song and query meetings. Bro. George Lehman talked very clearly on power and beauty of a pure life. Beliefs advocated by Voltaire, Ingersoll, Payne, Mrs. Eddy, etc., are unsatisfying. Life of unselfish Christian devotion to others alone satisfies and has the real power and beauty.

**Pure Life in Action.** Bro. E. B. Stoltzfus. The pure in heart shall see God. Purity attracts the world. Moral purity is not all of a pure life. It implies new birth. Let your pure life overflow or stagnation results in "Dead Sea."

Asa Hertzler, Secy.

## REPORT

Of the Bible Meeting Held at Mummasburg, Pa., Nov. 27-30, 1913

For the Gospel Herald.

Instructors, Abram Metzler, S. B. Landis.

Subjects discussed: **Inspiration of the Word, Reverence, Opportunity, At Ease in Zion, Unconscious Influence, Christian Fellowship, Humility, Marriage, Woman's Sphere in Life, Swearing of Oaths, Church Loyalty, Conversation, Relation of Laity to Minister, In the World, Grow-**

ing in Grace, Crossing the Jordan, Consecration Meeting.

There were three sermons preached on the following texts: II Kings 7:3; John 1:29; Dan. 12:3.

Following are a few of the thoughts given:

The Bible is an Holy Ghost Book. God moved men by the Holy Ghost to write. Thus the Bible is an inspired Book.

Have reverence for father and mother, aged and youth and for God.

The man that loveth God with all his heart is the one that is not at ease in Zion.

One of the greatest powers over the human race is the power of unconscious influence.

We will never have true fellowship until we are fully surrendered walking in the light of God.

Woman in her sphere has a greater influence over man and children than any other influence.

As long as the Church is loyal to its Head, just that long will it be the habitation of God.

Of the abundance of the heart the mouth speaketh, therefore our conversation depends on the condition of the heart.

We should realize what it costs to redeem the human race, the best heaven could afford.

If a minister realizes that he is called of God he should serve faithfully although it means poverty to him. And on the other hand the laity should support and aid the ministers.

The workers' meeting and consecration meeting were led by Bro. John Hess formerly of Lancaster. Much interest was taken in these meetings and the rest of the meeting and eternity alone will reveal the good which has been done.

Roy A. Burkhardt, Sec.

## REPORT

Of the Sunday School Conference Held at the Mennonite Church at Daytonville, Ia., Thanksgiving Day

For the Gospel Herald.

Devotional exercises by D. J. Fisher, Psalms 34.

Organization: Mods., Chris Gingerich, G. G. Marner; Chor., Grace Smith.

The first subject discussed was: **What Have I to Be Thankful For?** Open discussion. Health, Christian parents who taught us the way of life, rulers of the land who set apart this day, neighbors, friends, salvation and in adversity be thankful that things are not worse.

**How Can I Best Express My Gratitude for Blessings Received?** Open discussion. By using them to the glory of God, winning souls and by living a devoted, obedient, joyous life of Christian service.

**Use and Abuse of Holidays.** They should be kept holy and not spent in revelry and self-gratification, meetings at public places of worship if held with the right motive are edifying. Have our devotional services in our homes in such a way that will direct our minds to the event, in honor of which the day is kept.

**Punctuality.** Is necessary for any work. If not punctual we are a hindrance to others and a loser ourselves. If late, we disturb class and preaching services and people will lose confidence in us.

**Why have Sunday School?** Is it in harmony with the Bible, to teach young people, develop young Christians, bring souls to Christ, help evangelize the world and to counteract evil influence. Churches



without Sunday school are largely a failure.

**Soul Power a Necessity for Soul Teaching.** Soul teaching is a divine calling. God recognizes certain qualities in people which make them proper channels through which to transmit His message. Self-denial, victory over sin, are necessary to get the power.

#### Afternoon Session

Devotional by S. C. Yoder. Matt. 7.

Children's meeting. Anna Brenneman. **How Can a Child be Taught to Love to Work and to Love to Do Right?** By gaining their confidence and by being the right kind of an example to them.

**Little Things that Count.** A good example of officers and teachers, giving scholars something to do, good light and ventilation, using illustrations, maps, blackboards, charts, etc.

**The Goal in Sunday School Endeavor.** The goal is Christ and bringing men to Him.

In the evening an interesting workers' meeting was held, followed by a sermon by S. G. Lapp. A thanksgiving offering was taken and sent to the Kansas City Mission.

Abner G. Yoder, Sec.

#### REPORT

**Of the Third Annual Bible Conference Held at the Conestoga Amish Mennonite Church near Morgantown, Pa., Nov. 26-29, 1913**

For the Gospel Herald.

Many brethren and sisters were present from adjoining localities, especially from the sister congregation at Millwood. Good interest prevailed throughout the entire session which will go down into the history of the Church since its founding in 1760 (first permanent Amish Mennonite Church in America) as the most eventful and largest religious gathering that has been held in this community.

Instructors: Elias L. Frey, and Eli B. Stoltzfus.

The following topics were discussed: **The Church, Obedience, Worldly Gatherings, Popular Evils, Marriage, Dangers that Threaten the Church, Practical Piety in the Home, Restitution, Power of Habit, The Christian's Relation to the Government, Fashion Follies, Nonresistance, First and Second Mile Religion, Final Judgment.**

Sermons were delivered from Jer. 12:2; Jer. 36:23; Matt. 5:8; John 3:3-5; and the Lord's Prayer.

Following are a few of the thoughts presented:

Start in the fear of God. Praying is speaking with God, but God is speaking to us when we read the Bible.

It is the work of the Spirit that binds together.

Adversity has slain its thousands, but prosperity has slain its tens of thousands. Worldly pleasures deceive and corrupt. The Bible is the safest guide for conscience.

You can deceive people for awhile, but you are not able to deceive God.

It is unusual to see a woman with a Bible at a fashion counter.

Men are not concerned about the Lord's business when sitting at a card table.

Ages of prosperity are frequently known as an adversity to the soul's spiritual welfare.

An ideal home cannot be found where the Savior does not dwell. Home is just what the occupants make it. The construction begins before marriage.

There is no need for the Bible when the doctrine of atonement is cut out.

There is no possibility of receiving answers to our prayers if we do not make restitution for our sins. The confession should be as broad as the sin committed.

Preaching principles of morality will not alone help the sinner into the kingdom if the blood of Jesus Christ is not mentioned.

Parents are responsible when their children are growing ill-natured from teasing. Habits will gather by unseen degrees as rivulets, brooks and streams.

When Jesus saw that they were going to make Him king He went to the mountain and prayed.

We are always respected when we stand for a Bible principle, but a weakling is despised.

If you want to build a fence around a man's character you will never get it high enough.

Humility likens a man to an angel and the humble is worth a kingdom.

Where steadfastness prevails in a church there is unceasing prayer.

Non-resistance is love in action.

If we cannot handle self, we are not able to accomplish much with our fellow-men.

A striking address was delivered in the afternoon session by Samuel Plank, an aged Methodist minister who is the grandson of Peter Plank, who is known as one of the early pioneer bishops of the Amish Mennonite Church in America. He spoke as follows: "I have still the same aspirations as when I started in the ministry or when I was converted 50 years ago, but my pastor says I am too old-fashioned to preach. My church is going on a decline everywhere. I have truly enjoyed myself in your presence under the sound of the Gospel for two hours and I notice that every individual has been listening with such intense interest that I am not able to comprehend the earnestness of you people. It remains a mystery to me. I want you brethren to whisper the secret in my ears after the close of the meeting as we people could not hold our congregation thirty minutes with good order."

Bro. F. L. Frey then addressed the audience in reply to the aged minister's inquiry, saying, "I shall tell the secret aloud as it is no secret which attends our success. We simply preach the plain Gospel. Too many preachers in our age have launched into shallow waters by permitting intellectuality to assume the place of spirituality."

Modern philosophy will take no man to heaven. When Huxley's mother was in her dying moments she summoned her son and said, "O give me the hope and consolation of a philosopher." But Huxley kept away from her bedside because he had nothing to give.

Cor.

"How smooth the sea-beach pebbles are!

But—do you know?

The ocean worked a hundred years

To make them so?

And I once saw a little girl

Sit down and cry

Because she could not cure a fault

With one small 'try.'"

For a vivid contrast between the condition of the saved and unsaved, read the second chapter of Ephesians.

"The fear of the Lord is the beginning of wisdom."

#### FAMILY ALMANAC

for 1914

The Forty-fifth annual edition of this publication is now ready to be sent out on its mission of usefulness. Each year brings its changes but the **Family Almanac** has won such a place in the household necessities of our homes that we would greatly miss it if it should fail to make its appearance at the proper time. The New Year ushered in, the old almanac is taken down, the new one put in its place and we are ready for the activities of another year.

The 1914 edition contains all the features found in the former editions, such as the astronomical calculations, chronological cycles and changeable festivals, eclipses for the year, etc., by L. J. Heatwole, Dale Enterprise, Va.; the list of Church Institutions including our mission stations, benevolent institutions, educational and publishing institutions, and the ministerial list at the close. The following are a few of the original articles appearing in it: "Bishop Peter Eby," by I. W. Eby; "Sketch of the Life and Work of Bishop Peter Burkholder," by L. J. Heatwole; "Flowers at Funerals," by David Burkholder; "The Great Easter Story and Flood of 1913," by L. J. Heatwole; "Where are Our Boys and Girls," by A. Metzler; "Child Rescue Work as one Phase of City Mission Work," by J. D. Mininger; "Health Hints," by D. M. Landis, M. D. These subjects will be of interest to a wide range of readers and will add greatly to the value of this issue:

They will be handed out at the usual prices, as follows:

Single Copies	-----	\$ .06
Dozen Copies, postpaid	-----	.45
100 Copies, not prepaid	-----	2.50
100 Copies, prepaid	-----	3.50

Address all orders to

**Mennonite Publishing House,**

**Scottdale, Pa.**

#### SPECIAL BIBLE TERM

The Special Bible Term at Goshen College opens Dec. 29 to continue four weeks. The following courses will be offered: **Christian Doctrine and Sunday School Methods**, by J. E. Hartzler; **Sunday School Lessons**, by P. E. Whitmer; **Bible Geography and Church History**, by J. S. Hartzler; **Acts**, by I. R. Detweiler; **Personal Work**, by E. S. Hallman; **Missions**, by M. C. Lehman; **Church Music**, by A. S. Ebersole.

Tuition for term	-----	\$5.00
Board per week	-----	2.25
Rooms (heat, light, washing) per week	-----	1.00

Tuition free to all ministers, deacons, and missionaries.

The Winter Term of the College opens at the same time. Classes will be organized in **College, Academy, Bible, Normal, Business, and Music.**

P. E. Whitmer.  
J. E. Hartzler.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."



## FINANCIAL REPORT

## Mennonite Board of Missions and Charities

For the Gospel Herald.

November, 1913

General Fund		Visitors	
Freeport Cong., Ill.	\$ 37.00	Bro. King	2.50
West Union Cong., Ia.	34.00	Willard Smith	5.00
East Union Cong., Ia.	14.00	Roanoke Cong., Ill.	12.25
Total	\$ 85.40	Total	\$ 89.94

India Missions		Canton Mission	
Mt. View Cong., Alta.	\$ 55.00	Orrville Mennonite Mis-	
Sue Landis	5.00	sion Church	\$ 5.48
Mr. & Mrs. D. Kornhaus	11.75	Kansas City Mission	
Mennonite S. S., Man-		Belle View Cong.,	
son, Ia.	15.77	Kans.	\$ 5.00
Mt. Joy Y. P. B. M.	6.00	South America Pledges	
Orrville Mennonite Mis-		Henry A. Eschliman	\$ 25.00
sion Church	15.95	Solomon Gerber	25.00
J. D. Hershberger	5.00	M. L. Hollinger	20.00
Sugar Creek S. S., Ia.	30.72	Rufus Culp	10.00
Waldo Cong., Ill.	35.00	Joseph D. Miller	5.00
Scottdale S. S., Pa.	29.59	John C. Miller	5.00
Diller S. S., Pa.	15.00	Sonnenberg Cong. O.	503.51
Van Steen Sisters	100.00	Van Steen Sisters	20.00
C. E. B.	10.00	Charles Hartzler	12.50
Sterling Cong., Ill.	15.23	R. A. Hartzler	25.00
Mrs. Frank M. Herr	10.00	Enos Hartzler	50.00
J. Y. H.	1.00	D. W. Hartzler	10.00
Friends, Reedsville, Pa.	35.00	D. J. Yoder	25.00
Mattie E. Johnson's S.		I. W. Gnagy	25.00
S. Class	2.00	E. C. Lantz	100.00
Mother Rupp, Blooming-		Alva Lantz	30.00
ton, Ill.	100.00	J. D. Zook	50.00
Salem S. S., Wooster, O.	2.00	D. H. Hooley & Sons	40.00
A Sister, Canton, O.	25.00	J. G. Plank	20.00
Belle View Cong., Kans.	30.00	Eva Kauffman	25.00
From Souderton, Pa.	17.20	J. Kurtz	25.00
Mahoning Co. Cong., O.	18.69	John H. Schrock	50.00
Union Cong., Ill.	60.10	Alex Hostetler	30.00
Oak Grove & Pleasant		William J. Miller	25.00
Hill Congs., Wayne		Abraham N. Hostetler	25.00
Co., O.	46.00	William N Hostetler	25.00
Thomas Cong., Pa.	19.00	Benj. A. Mast	25.00
Total	\$716.00	Moses A. Mast	15.00
India Hospital		Lydia Oswald	10.00
Waldo Cong., Ill.	50.00	Peter Oswald	10.00
Ella Zook	5.00	Jeremiah Miller	25.00
A Bro., Miifflintown, Pa.	4.00	William B. Hostetler	10.00
Total	\$ 59.00	Moses A. Miller	10.00
Native Workers' Support		George Gerber	2.00
Logan Co. O., Sewing		J. C. Hostetler	25.00
Circle	\$ 4.00	Fanny Schrock	25.00
John Ropp	40.00	Jos. Ramseyer	25.00
Truman Yoder	8.00	H. B. Yoder	25.00
Salem S. S., Wooster, O.	2.00	S. D. Burkholder	50.00
Total	\$ 54.00	Total	\$1463.01

Support of Widows in India	
Van Steen Sisters	\$ 30.00
Total	\$ 59.00

Missionary Support	
Logan Co. O., Sewing	
Circle	\$ 2.80
Bible School, India	
Primary S. S. Class,	
Salem S. S., Alta.	\$ 34.50
Van Steen Sisters	\$ 50.00
Total	\$ 84.50

Chicago Missions	
J. M. Mishler	\$ 5.50
Amos Roth	5.00
Dan Roth	15.00
Pleasant Grove S. S., Ill.	5.50
Willow Springs Cong., Ill.	12.69
Mary B. Nafziger	10.00
John Gunden	5.00
Belle View Cong., Kans.	7.00
Christ Good	2.00

Old People's Home	
Belle View Cong.,	
Kans.	\$ 10.00

Armenia	
Belle View Cong.,	
Kans.	\$ 20.00

Goshen College	
Waldo Cong., Ill.	\$ 50.00

EASTERN TREASURER	
South America Pledges	
Amos C. Herr	\$ 10.00
Barbara & Emma Barge	12.00
Reuben Shabach	25.00
Total	\$ 47.00

General Fund	
Clear Spring Cong.	\$ 7.44
Brethren in Md.	11.00
Total	\$ 18.44

## CANADIAN TREASURER

India Missions	
Vineland Cong.	\$ 28.80
John Heldman	1.00
Mrs. David Bergey	5.00
Eva Bergey	5.00
Ida Bergey	3.00
Herbert Bergey	5.00
Wellesley A. M. Cong.	50.00
Cressman Cong.	10.00
Poole A. M. Cong.	11.00
Waterloo Cong.	82.62
Total	\$201.42

Toronto Mission	
N. Woolwich Cong.	\$ 13.10
Hagey Cong.	14.00
Snyder Cong.	15.18
Eliza Snyder	2.00
Total	\$ 44.28

South America Pledges	
Moses Brubacher	\$ 25.00
Wm. Bachert	25.00
Jacob Bricker	25.00
Henry Musser	10.00
David Koch	10.00
David R. Koch	5.00
Henry Baer	25.00
Isaac Bricker	25.00
W. R. Brown	10.00
Israel Good	10.00
Tobias Shantz	25.00
Samuel Good	10.00
Susanna Schmidt	1.00
Noah Erb	25.00
Sol Snider	25.00
Mrs. Dilman Brubacher	30.00
Isaiah Wismer	10.00
R. D. Burkholder	25.00
A Friend of Missions	25.00
Ervin Shantz	15.00
Hannah Wambold	5.00
M. C. Cressman	100.00
J. L. Byler	50.00
Martin Snider	25.00
Wm. & Sarah Stengel	20.00
Jos. S. Weber	25.00
Manasseh Hallman	10.00
Ezra Cressman	10.00
David Snyder	10.00
W. I. Smith	50.00
M. S. Weber	15.00
David Shuh	30.00
Daniel Shantz	25.00
Ezra Shantz	10.00
A. B. Weaver	20.00
Emanuel Schmidt	5.00
Daniel Wideman	25.00
David S. Koch	2.00
Hy B. Eby	10.00
Leander Snider	10.00
John Woolner	10.00
Reuben Eby	25.00
Jean Langs	10.00
J. S. Shantz	35.00
A Bro., Petersburg, Ont.	5.00
Total	\$903.00

KANS.-NEBR. MISSION BOARD	
India Missions	
Pleasant Valley S. S.	\$ 9.68
La Junta S. S.	21.44
Pleasant Valley S. S.	8.22
Total	\$ 39.34

Native Workers' Support	
Hesston Y. P. C. A.	\$ 24.00

Missionary Support	
West Liberty Cong.	\$ 23.00
Evangelizing	
Brandon Valley Cong.	\$ .50

Spring Valley Cong.	19.03
Total	\$ 19.53

Home Support	
Brandon Valley Cong.	\$ 3.10

Old People's Home	
Brandon Valley Cong.	\$ .20

Kansas City Mission	
Pennsylvania S. S.	\$ 30.00
Spring Valley S. S.	19.10
Hesston Cong.	8.25
Total	\$ 57.35

## LOCAL INSTITUTIONS

Orphans' Home	
A. Metzler, Supt.	
Ralph Moore	\$ 1.00
S. G. Birkey	1.10
Gerald & Harry Krieg-	
baum	5.00
C. R. Widmer	10.00
Special Support	287.45
Total	\$304.55

Old People's Home	
J. F. Brunk, Supt.	
Special Support	\$105.00
Freewill Offering	.50
Total	\$105.50

India Missions	
M. C. Lapp, Supt.	
Doylestown, Pa., S. S.	\$ 25.50
Pike Cong., O.	100.00
Total	\$125.50

Kansas City Mission	
J. D. Mininger, Supt.	
Zion Cong., Ore.	\$ 35.00
Mrs. D. S. Weaver	1.00
A. C. Brennenman	2.00
Mary Nafziger	1.00
Samuel Plank	1.00
Rent	10.00
Mo.-Ia. Conf. Dist. Mis-	
sion Board	46.92
D. Lehman	2.00
Sister C. Bute	10.00
D. K. Conrad	25.00
Total	\$133.92

Home Mission, Chicago	
A. H. Leaman, Supt.	
Pleasant Grove S. S.,	
Ill.	\$ 9.10
P. D. Springer	15.00
D. S. King	5.00
John Gunden	5.00
Visitors	2.00
Total	\$ 36.10

Gospel Mission, Chicago	
A. M. Eash, Supt.	
Mennonite S. S., Tiskilwa,	
Ill.	\$ 10.95
A Friend	10.00
Mary B. Nafziger	10.00
Visitors	5.00
Total	\$ 35.95

Toronto Mission	
J. I. Byler, Supt.	
S. S. Collections	\$ 9.56
Evening Offerings	7.04
Markham S. S.	10.00
S. E. Allgyer	2.00
Total	\$ 28.60



Canton Mission	
Geo. M. Hostetler, Supt.	
Martins Y. P. B. M.	\$ 5.00
A Sister	2.00
Amandus Horst	73
Amos Schloneger	1.00
Canton Cong.	.69

Total \$ 9.42

Youngstown Mission	
T. K. Hershey, Supt.	
E. S. Hostetler	\$ 1.00
D. M. Hershberger, Sec.	
Y. P. M., Walnut Creek	8.75
S. S. Meeting at Mission	17.24
Rent	18.00

Total \$ 44.99

Lima Mission	
B. B. Stoltzfus, Supt.	
C. R. Widmer	\$ 5.00
J. Y. Smucker	3.00
S. S. Collection	8.25
Special Collection, Charity	7.54

Total \$ 23.79

Nampa Mission	
Bro. Steckley	\$ 1.00
Zion Cong., Ore.	4.55
Mrs. Erb	.50
Lydia Kropf	.50
Hannah Hilty	.50
Mrs. Lais	1.00
Mrs. Miller	1.00
O. W. King	5.00
Mrs. Kauffman	.05
Mrs. Kenagy	.25
John Hilty	2.00
Rent	10.00

Total \$ 26.35

Sanitarium	
J. M. Hershey, Supt.	
Hospital Fees	\$305.37
Donations	
S. G. Lapp	2.00
David Good	1.50
E. W. Showalter	2.00
S. B. Wenger	5.00

S. S. Erb	2.00
A. F. Grove	.75
E. M. Shellenberger	10.00
Edward Fortner	5.00
Arthur Shoemaker	5.00
A. J. Meck	5.00
S. E. Graybill	5.00
Newton Wolf	3.00
Ellis Gramly	2.00
E. B. Shoemaker	2.00
Lucy Mishler	2.00
C. G. Garber	2.50
T. T. Woodruff (End)	17.85
S. R. Good	10.00
Phares Lefever	5.00
D. M. Good	5.00
J. R. Fry	5.00
H. K. Mellinger	5.00
Henry B. Fry	5.00
C. N. Long	5.00
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J. C. Kreider	3.00
H. E. Kreider	3.00
J. B. Groff	3.00
John F. Weber	3.00
Dan F. Ebersole	3.00
Mary Schuler	3.00
David Byers	2.00
Perry A. Burkholder	1.00
Bruce A. Kauffman	1.00
J. L. Besner	1.00
Mary Hoover	1.00
Geo. F. Schuler	1.00
J. B. Detwiler	1.00
Joseph Bachman	10.00
John Stauffer	10.00
Otto Rugenbery	10.00
J. W. Ioder	10.00
H. T. Nice	5.00
John W. McCulloh	5.00
John T. Nice	5.00
Christ Albrecht	5.00
Joseph Springer	5.00
Lena Ringenberg	5.00
Ben. W. Rocke	5.00
H. J. Kauffman	5.00
W. J. Eigsti	5.00
Ludner Bros.	5.00
A. C. Hartzler	3.00
Simon Albrecht	3.00
Lewis B. Gingry	3.00
Jacob Stauffer	2.00
Wm. Ioder	2.00
J. I. Albrecht	2.00

Joseph Burckey	2.00
Mrs. Catharine Shertz	2.00
Ed. Kauffman	2.00
C. W. Kulp	2.00
Jake Ringenburg	2.00
Frankie Stemer	1.00
Ray Bachman	1.00
Lewis Larson	1.00
Rufus Bachman	1.00
Orie Bachman	1.00
Julius Ioder	1.00
C. B. Suter	1.00
W. T. Stauffer	1.00
A. C. Schertz	1.00
Fronica Eigsti	1.00
E. K. Schertz	1.00
Mrs. Daniel Geingerich	1.00
Mrs. J. J. Albrecht	1.50
Menno J. Yoder	30.00
John Stalter	5.00
Daniel Orendorf	25.00
Mrs. C. Ruvenacht	25.00
Joseph Stalter	20.00
Ben. Stutzman	15.00
D. J. Augsburg	15.00
Valentine Newhauser	10.00
S. J. Suiter	10.00
P. L. Guth	5.00
John Bells	5.00
A. C. Schlagel	5.00
Enos H. Schrock	3.00
Geo. H. Summers	2.00
Dan. Stalter	2.00
J. G. Conrad	1.00
J. D. Hartzler	1.00
Blanch P. Brewer	5.00
T. T. Woodruff	25.00
Total	\$784.47

### IND.-MICH. DISTRICT MENNONITE MIS- SION BOARD

India Missions	
Nappanee (A. M.) Cong.	\$ 50.00
Salem Cong.	28.05
Howard-Miami S. S.	10.00
W. F. Holdeman	3.00
Mrs. Elizabeth Yoder	1.00
Total	\$ 92.05

India Special Support	
C. A. Shantz & Wife	\$ 5.00
Sisters' Class, Elkhart	
S. S.	1.50
A Sister	15.00
Amos Weldy & family	30.00
Ft. Wayne Cong.	8.00
Clinton (A. M.) S. S.	2.00
Total	\$ 61.50

India Hospital	
Salem S. S.	\$ 20.58
Children Howard-Miami Cong.	13.16
Total	\$ 33.74

Chicago Missions	
Salem S. S.	\$ 13.92
A. R. Miller	1.00
Total	\$ 14.92

Ft. Wayne Mission	
Clinton Brick Cong.	\$ 9.00
Emma Cong.	6.75
A. R. Miller	1.00
Total	\$ 16.75

South America Pledges	
J. J. Troyer	\$ 20.00
S. J. Hostetler	10.00
E. M. Hostetler	10.00
Lucy Miller	5.00
Geo. L. Mishler	20.00
S. P. Hershberger	10.00
Jos. E. Nelson	5.00
Dan. J. Miller	6.00
J. E. Sunthimer	2.00

General Fund	
Forks Cong.	\$ 17.50
Middlebury Cong.	14.21
Total	\$ 31.71

Children's Home Mission Fund	
Primary Dept., Elkhart S. S.	\$ 15.67
Total receipts for Nov.	\$5969.27
Gratefully acknowledged, G. L. Bender, Gen. Treas., Elkhart, Ind.	

## Married

**Gehman—Souder.**—On Dec. 13, 1913, Bro. Lincoln Gehman of Souderton and Hannah A. Souder of Rockhill congregation, were united in holy bonds of matrimony at the home of the officiating minister, Wm. M. Landis. May their life be happy and blessed with God's richest blessing.

## Obituary

**Stinebuck.**—Harold Newton, son on William and Malinda Stinebuck was born Oct. 22, 1911; died Dec. 10, 1913; aged 2 y. 1 m. 18 d. He was sick only two days when the death angel came and took his spirit home. He leaves to mourn for him his parents, 4 brothers and 1 sister. Buried at Salem, Allen Co., O., on the 12th. Funeral services conducted by Pre. Holsinger of the U. B. Church and Bro. Moses Brennenman. II Sam. 12:23.

**Oyer.**—Viola Mildred, daughter of Bro. Jacob and Sister Lizzy Oyer, was born Mar. 16, 1913; died Dec. 6, 1913; aged 1

y. 8 m. 20 d. She leaves father and mother, 4 brothers, 2 sisters, 2 grandfathers, 1 grandmother, and many relatives and friends to mourn her early departure. One grandmother preceded her to the spirit world. Funeral services were held at the house by Bro. Jonas Litwiler. Text, Psa. 103, and at the Deer Creek Church by Bro. Peter Zehr in English. Text, Mark 10:13-16, and by Bro. Christ King in German. Text, Psa. 103:16, and by Bro. Jonas Litwiler in English. Text, Matt. 24:42-44. Burial at Mount Zion Cemetery, near Deer Creek, Ill.

Dies Kind ging der Heimath zu,  
In die Ewige Himmelsruh,  
Wo sein Heiland Jesus Christ,  
Ewig nun sein alles ist.  
Grandfather Daniel Zehr.

**Augsburger.**—Barbara Augsburger, nee Stonecker, was born in Hamilton Co., O., Nov. 7, 1838; died at her home in West Liberty, O., Nov. 26, 1913; aged 75 y. 19 d.

In early life she confessed her Savior and united with the Amish Mennonite Church, in which faith she was true to the end.

Dec. 6, 1863, she was united in marriage with Jacob S. Augsburger, who died Feb. 3, 1902. Shortly after his death, in order

to be in closer touch with those of like faith, she moved to the place of her late home in West Liberty. She lived an exemplary Christian life, manifesting the spirit of her Savior in her kindness to all and practical interest in His cause.

Funeral services were held at her late home on Nov. 28 by Bros. A. I. Yoder and J. J. Warye. On the 29th her remains were removed to her former home, Overpeck, Cutler Co., O., to be interred by the side of her husband on Monday, Dec. 1.

**Mosier.**—John Harold, eldest son of John and Jennie Mosier, was born in Elida, O., Oct. 16, 1904; died at the Grant Hospital, Columbus, O., Dec. 12, 1913; aged 9 y. 1 m. 26 d. He leaves to mourn his loss beside his father and mother, 3 brothers, Edwin, William, and Walter; his grandparents, Henry and Sarah Mosier, and Andrew and Barbara Miller. Harold, as he was familiarly known, was a bright and obedient boy. He was always anxious to attend Sunday school and church and manifested an interest in religious things. He died in his innocence, and let this be the thought of comfort. Funeral services were held at the Methodist Church in Crossenville, O.,

(Continued on next page.)



## Items and Comments

The forest products laboratory at Madison, Wis., has made 4,000 tests on the strength of American woods.

The gathering and selling of acorns is a new industry in Arkansas, to supply eastern nursery firms with material for forest planting.

Thirty different wool preservatives are in commercial use in the United States; many of them utilize creosote of one sort or another; others require chemical salts.

Last year the forest service distributed 116,000 basket willow cuttings; 15,000 to forest schools, 20,000 to agricultural experiment stations, and 81,000 to individuals.

More than 800,000 horsepower has been developed from streams on national forests under government regulation. This represents the output under conditions of lowest streamflow.

The situation in Mexico is practically the same as it has been for several weeks past. It is to be sincerely hoped that peace may soon gain the upper hand in that strife-afflicted country.

Florida buttonwood, a tree confined largely to the keys along the south coast, is very highly prized for use in cooking on ship's galleys. It burns slowly with an even heat and makes but little smoke or ash.

A. R. Houck, Chief of the Bureau of Statistics and Information, which is a part of the Department of Labor and Industry of the state of Pennsylvania is preparing an Industrial Directory of the state. Circular reply post cards are being sent out to all the manufacturing, mercantile, and other institutions with a view of obtaining reliable statistics. Prompt replies to these cards are desired.

J. M. Thoburn, for many years Missionary Bishop of the M. E. Church in India, is spending the evening of his life in Meadville, Pa. He writes to one of his friends in India: "I am now an old man, and my natural strength is 'abated.' My sight has so failed that I have to use a reading glass; my hearing does such poor service that I seldom go to public meetings; and my memory is no longer trustworthy. Time, tide, and opportunity wait for no man, and I can expect no special favor at the hands of any one of them." Yet he is happy in his family, a number of whom are active in Christian work, and in the consciousness of fellowship with his Master whom he has served so long.

There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness.—Carlyle.

The more we help others to bear their burdens the lighter our own will be.—The Friend.

"The elect of heaven are often recruited from the outcasts of earth."

(Continued from preceding page).

Dec. 14, 1913, by J. W. Steen and H. H. Wieber. Text, John 11:28: "The Master has come and calleth for thee."

'Twas sown in weakness here

'Twill then be raised in power

That which was sown an earthly seed  
Shall rise a heavenly flower.

**Berkey.**—Mary Etta (Rhodes) Berkey, wife of Edward J. Berkey, was born in Rockingham Co., Va., July 14, 1868; died at her home in Fauquier Co., Va., Dec. 6, 1913; aged 45 y. 5 m. 22 d.

She moved with her parents to Augusta Co., Va., where they lived four years, from whence they moved to Fauquier Co., where the latter resided until the death of her father, Henry L. Rhodes.

In early life Mary accepted Jesus and united with the Mennonite Church, of which she remained a member until death. Having some missionary inclinations, had accompanied J. S. Coffman to Elkhart, Ind., after which she served as one of the pioneer workers in the Home Mission of Chicago, in which time she formed acquaintance with E. J. Berkey whom she married Jan. 27, 1897. To this union were born 1 son and 6 daughters, all of whom survive, with the bereft husband, her aged mother, 3 sisters, and 4 brothers. She has lived to see her three oldest children unite with the church, and her teaching stands a memorial for other to follow.

Her sudden death was due to lost vitality at the birth of the seventh child, despite all efforts and best medical skill.

Short services were conducted in the home Dec. 8, from whence procession was made by rail to the home of a sister in Augusta Co., where funeral proper took place the day following, conducted by Bish. A. P. Heatwole, Jos. Driver and Elam Horst, from text selected by the departed, Gal. 2:20, the language of which was portrayed in her life, visible administrations of God's Word marked as the evening of life approached.

The bereft husband, a well known evangelist, solicits an interest in the prayers of the Church, in his bereavement and added responsibility.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Rainham Church, near Selkirk, Ont., Dec. 30, 1913 to Jan. 1, 1914. Instructors, Urias K. Weber, D. N. Gish.

Clinton, Central, and Lockport Churches, near Archbold, Ohio, Dec. 29, 1913, to Jan. 2, 1914. Instructors, J. S. Shoemaker, D. J. Johns.

Shore congregation, near Shippshewana, Ind., Dec. 31, 1913, to Jan. 3, 1914. Meetings to continue the following week. Instructors, J. M. Kreider, J. W. Christophel.

Belleville, Pa., Dec. 22-25, 1913. Instructors, Geo. R. Brunk, E. F. Hartzler.

Bethel Church, near West Liberty, Ohio, Dec. 30, to Jan. 1, 1914. Instructors, Abram Metzler, J. E. Hartzler.

Oak Grove Church, near West Liberty, Ohio, Jan. 1-3, 1914. Instructors, Abram Metzler, J. E. Hartzler.

A. M. Church, Nappanee, Ind., Jan. 19-26, 1914. Instructors, S. E. Allgyer, A. C. Good.

## MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.  
D. D. Miller, Vice Pres., Middlebury, Ind.  
J. S. Shoemaker, Sec., Freeport, Ill.  
I. R. Detweiler, Field Sec., Goshen, Ind.  
G. L. Bender, Gen. Treas., Elkhart, Ind.  
J. E. Hartzler, Asst. Treas., Elkhart, Ind.  
S. H. Musselman, E. Treas., New Holland, Pa.  
J. R. Stauffer, W. Treas., Milford, Nebr.  
M. C. Cressman, Can. Treas., Berlin, Ont.

## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 E. 8th St., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, E. F. Hartzler, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

SCOTSDALE, PA., THURSDAY, JANUARY 1, 1914

No. 40

## EDITORIAL

1914.

Another chapter of opportunities.

Too many new resolutions are not desirable. Put some of your old ones into practice.

How many who start in with us at the beginning of the new year will be here when the last tick of the clock will sound its close?

How many are sure that before the time set for Jan. 1, 1915, the Lord will not have returned to call the ransomed home and to take "vengeance upon them that know not God, and that obey not the Gospel of Jesus Christ?"

Two things we should do especially as we stand upon the threshold of a new year: (1) take a survey of the past and make restitution for all the wrong done during the year now closing. (2) Thank God for His sustaining grace, ask Him for His continued guidance, with a firm resolve that we will submit to this guidance whatever it may cost and wherever it may lead.

The sad news reaches us that Pauline, the four-year-old daughter of George J. and Esther E. Lapp of Dhamtari, India, died on Monday, Dec. 22, 1913, of croup. This news was cabled to Sister Lapp's brother, Bro. F. S. Ebersole, of Goshen, Ind. Brother and Sister Lapp, had just returned to India with their two little girls, having arrived in Bombay, Nov. 7. Particulars will be given when news reaches us by mail. Let our prayers and sympathy

go out to our brother and sister in their deep grief.—R.

During Christmas week many lived on the mountain top of Christian experience. With heart filled with gratitude and joy, the overflow gave vent to expression of praise and gladness for the gift of God's dear Son. The week was spent in the study of the Bible and in direct work to win the lost from the error of their way. Others spent the week in the valley of degradation. Their ambition was feasting, fun, and folly, and their souls were degraded in the wreckage. Christmas is past, but the Christ in whose honor the day is named is still with us in the person of the Holy Comforter. Praise His holy name.

Many are blind to the beauty and the glory of a holy life because the god of this world hath blinded their eyes. "With their eyes filled with the dust of worldliness, and their hearts absorbed in the affairs of this life their vision of heaven and heavenly things is dimmed and they lose the highest pleasures of life. The people saw the angelic look upon the face of Stephen, but they could not comprehend the glory which filled his soul. So at the present time the world recognizes the excellence of Christianity but they are strangers to the Christ who gives the stamp of excellence to the religion which He came to bring. With affection set upon things above, with ears turned heavenward, and with eyes fixed upon "the Lamb of God which taketh away the sin of the world," the sweet peace of God within the soul gives the child of God a vision and an experience which the world can not have.

## GENERAL CONFERENCE RESOLUTIONS

### VI. Co-operation with other Mennonite Bodies

The subject before us recalls emotions of a two-fold character.

In the first place we think of the sad fact that the history of Christianity is largely a history of divisions. Even in the days of the apostles this hindrance was visible, and it increased with age. It is not surprising, therefore, that when we come to the consideration of the history of the Mennonite Church we find the same leaven at work which works such frightful havoc among those who should be united in faith, in fellowship, in common service. Here in America there are more than a dozen distinct bodies, churches, claiming to be Mennonites.

On the other hand we are filled with pleasurable emotions when we reflect that there is a strong conviction that these bodies ought to be one. Whether this desire for unity will ever be realized, the future alone can show.

As the question of co-operation among various bodies of Mennonites has been before the people quite prominently of late, it was thought fitting that the Mennonite General Conference give expression on the subject. Following is the question proposed and answer adopted:

**What is the position of this Conference with reference to co-operation in religious and educational work with other Mennonite bodies which are not one with us in faith and practice?**

**Answer.** We believe that unity of faith and practice should be the basis of co-operation. In the absence of this unity there should also be absence of co-operation. We favor any kind of union which can be brought about on scriptural grounds.

Among those who stand loyally by the Church and for the ideals and



doctrines for which our Church stands there is practically a unanimous conviction on two points: (1) We dearly love the brethren who have gone out from us during the past century, and would welcome anything that would bring us together again. (2) But we believe that no union should be attempted until there is a practical oneness in faith and practice. Neither do we believe it to be wise to attempt co-operation in work until this oneness spoken of is in sight. It was the conviction on these two points that gave shape to the answer as above stated.

Co-operation among religious bodies which are not one in faith can result in but one of two things: Either it will have the effect of starting those bodies to quarreling and thus driving them farther apart, or it will result eventually in an amalgamation on a compromise basis, usually on a level with the ideals of the most liberal body represented. Neither of these results is to be desired.

Let us not, however, be indifferent to the question now under consideration. The power of love is strong. "The effectual fervent prayer of the righteous availeth much." With an uncompromising devotion to all the doctrines enunciated by Christ and the apostles, and with an equally strong love for those who are not far removed from us in points of doctrine, there is no limit to the possibilities of the future. As an example of how different bodies may come together we have only to look at the record, during the last quarter century, of the main body of Mennonites and Amish Mennonites in America. A feeling of friendliness led them to compare faiths. A common faith preceded a common fellowship. We are not yet quite together, and a rash effort to push us together would be unwise. But we are growing in that direction, and the matter of organic union is simply a matter of time. What God did for these two bodies He may do for others. Only let us be wise and read correctly the lessons to be drawn from this chapter in Mennonite history.

In our Correspondence columns will be found a communication from Alexandria, Va., which will be read with interest by all who are concerned in the matter of an Eastern school. Bro. Heatwole states his points. Those who are interested will kindly take notice and act accordingly.—R.

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### FASHIONABLE COSTUMES

The love of dress, how sadly it prevails Among professing Christians! One would think

"Peculiar people, zealous of good works," Might cast aside such superfluities Without a sigh, and don simplicity In their attire, symbolical of meekness. If we but glance upon the multitude Who throng the gates of Zion, we perceive

That rustling robes, gay feathers, and bright gold

Alike bedeck the sinner and the saint; These gala fopperies of fashion's queen Are worn in honor of her public fame, And virtue stoops to buy the trinkets, toys

As though she too "were given to idols." Oh!

When shall the lowly so learn Christ As to resign the vanities of dress, And use the good things of God's providence,

As not abusing them. Charity mourns To see her treasures bartered for the trash

Of useless ornament, while mingled moans

From want and weakness fall upon the ear.

"The love of Christ constraineth us" alone

Can free us from the bondage of the world

And raise our minds above its vanities. Reason confirms the truth of Holy writ: "Modest apparel best becometh those Professing godliness," and who that strives

To live above the world would tax the mind

For more than food and raiment. Surely these

Suffice for creature comforts, and the soul Mounts highest when the flesh is crucified

By self-denial, being "clothed upon By the performance of good works" which are

The fruits of faith, and prove the child of God.

—Selected by Alice H. Nissley.

### WHY WAR IS WRONG

War is wrong because—

1. Peace is the normal condition of society, and war is a reversion to barbarism."

2. War is an appeal to might instead of right, and sets aside reason and justice, law and order, for the "mailed fist" and bloody conflict.

3. War sets up false standards of courage, false ideals of patriotism, perverts the teachings of Christianity,

and destroys the bonds of human brotherhood.

4. War selects and destroys the "most fit" among men, and thus weakens the whole human race.

5. War dooms millions to celibacy, prevents home-making and the development of home virtues, and thus lowers the normal birth-rate and robs society of "an ever-widening wedge of citizens that might have been."

6. War's unnatural camp life encourages immorality and vice, and produces thousands upon thousands of "fallen men" tainted with foul diseases, who in turn blight the lives of thousands of innocent wives and children.

7. Wars' evils and debaucheries were the spawning bed from which sprang the abominable "white slave traffic" and its inseparable evil, the licensed liquor traffic of the United States. While war remains, a strong demand for this vile slavery will remain.

8. War robs helpless mothers of their sons, wives of their husbands, sweet-hearts of their lovers, and innocent children of their fathers—their rightful, God-given protectors. War also robs the school, the church, the state, and does not and cannot give any adequate compensation for any of these losses.

9. War sets up pagan rules for the Golden Rule, and substitutes narrow selfishness and ignorant jingoism for true patriotism and statesmanlike internationalism.

10. War impoverishes humanity by misusing the world's chief energies in causing waste and death and destruction, instead of rightly using those energies in preventing fires, floods, accidents, and diseases, and in doing constructive work for the benefit of mankind.

11. War is needless, since the world now has in operation and in process of development adequate means for settling all disputes without resort to war; furthermore, war itself does not settle any question properly or justly.

12. War is barbarous, for it slaughters men, and inflicts cruelties and tortures on innocent women and children who did nothing to cause the war, and yet suffer most from it.

13. War is wicked, for it violates every moral principle, every righteous law of man, every instinct of civilized humanity and every command of God.

14. War shamelessly glories in its own wickedness that ruthlessly disregards human rights, brutalizes men, incites to inhuman cruelties, and makes man, not his "brother's keeper," but his brother's wolf-like destroyer.



15. War is cruel, wicked, barbarous, needless, inhuman, and devilish, for it commits every sin in the decalogue; and yet war does not in this age serve one single useful purpose that cannot be served better in a humane way. On the contrary, "war does all that the devil would do if run stark mad," for, "war is hell," and hell serves neither God nor man, but ever and only the devil.—Robert Cromwell Root.

All this from a moral standpoint. From a scriptural standpoint the child of God has still greater reasons for having nothing to do with war, for it is forbidden by the teachings of Christ and the apostles. Christ says: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight."—Editor.

## AN EXPOSITION OF MATT.

7:1-5

By Rudy Senger.

For the Gospel Herald.

There are a number of very familiar passages of Scripture which have suffered at the hands of interpreters. From Matt 7:1 men have insisted that it is never permissible to judge, or correct, the life and conduct of others. But in so interpreting this passage they have wholly overlooked its immediate context. They have ignored verse five entirely. Yet it is this verse and not verse 1 that embodies the final word of this section. Verse 1 is not an absolute prohibition but a conditional one. It is introductory to the conclusion so clearly stated in verse 5.

Matthew 7:1-5 is a part of the Sermon on the Mount, and it contains an excellent suggestion for our inner life. The whole sermon is very largely a corrective of the superficial righteousness of the Jews. They, like some modern Christians, had so much emphasized the externalities of religion, that they had indeed lost sight of the true righteousness. Men who are much given to religious controversy; especially along the lines of the mode of baptism, denominational peculiarities, and similar subjects; are ever in grave danger of overlooking and so neglecting the inner life. Their attention is so overwhelmed with the method—the mere outward form—that the inner principles are quite obscured. The spiritual virtues, the reality of which the form or method is, as it were, only a shadow, and minimized to the vanishing point of forgetfulness. The Pharisees in the time of Christ, and the Roman church just before the Reformation,

are monumental examples of these failures. But we may find good illustrations nearer home. Indeed, how is it possible for one to make a vital part of his character that which gets so small a share of his attention? The Sermon on the Mount is a standing rebuke to any undue emphasizing of some relatively unimportant phases of religious considerations.

With open Bible and a mind for the moment at least freed from all preconceived notions, may we proceed to examine this Scripture and get its excellent suggestions. Whenever any quotation may not seem familiar, it may be possible that it has been quoted from the Revised Version. In such instances it might be well to refer them to your Common Version.

The key-note to the Sermon on the Mount as a whole is found in Matthew chapter five and verse twenty, in these words: "Except your righteousness exceed the righteousness of the scribes and Pharisees." The reader will readily recall the rest of the verse—especially the words: "ye cannot enter," which express a most serious consequence.

Before going further with the lesson, let us glance about a little for its concomitant circumstances. Read the story of the Pharisee and the publican as it is given in Luke 18: 9-14. To what class of persons was this parable addressed? What, apparently, does it aim to teach? In answering these questions, take note of the words: "Unto certain which trusted in themselves that they were righteous, and set all others at nought." Also observe another significant statement: "I am not as the rest of men—even this publican."

More of this kind may be found in Rom. 2:1-3. This passage will be understood if Rom. 1:18-32 be taken into account. Here the sins of the Gentiles are enumerated and described. More about the short-comings of the Jews is given in Rom. 3:1, 9. Also from chapter 9:31 read continuously to the end of 10:3. The Jews exalted themselves and despised the Gentiles. What were the Gentiles often called by the Jews? See Eph. 2:11. In view of what we have learned thus far, what may we then assume as the occasion for our lesson?

"Judge not," and in this, avoid what possible result? "That ye be not judged." As an example, recall what happened to the Pharisee in Luke eighteen. What general principle is involved in this connection? "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you." Our own professed

standards clearly indicate how much we know of right or wrong, and therefore we are expected to live them out, or else be condemned by them. Jesus goes on to illustrate these points. His first argument is: "And why beholdest thou the mote (any minute particle) that is in thy brother's eye, but considerest not the beam (a large object) that is in thine own eye?" We have here the element of **inconsistency**. His second illustrative argument involves an **impossibility**. "Or wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye." At this point he draws the conclusion in which is embodied the primary teaching and the practical lesson for which this section stands. "Thou hypocrite, cast out first the beam out of thine eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Here then is the condition upon which we may proceed to judge, criticise, teach, help.

When is it best not to judge, and why not? The answer is given in verses one to four. Under what conditions only are we permitted to judge? Verse five contains the definite answer. For practical illustrations of this kind of judging read Acts 5: 3, 4 and 8:20-23. What practical suggestions does this lesson have for Christian workers—such workers as ministers, teachers, public speakers, or any others who desire to make this world better? Some helpful points in answer to this question may be found in I Tim. 3:1-13, especially verses 5, 7 and 12. Also read I Tim. 5:4 and 8.

"O man, whosoever thou art that judgest another, thou condemnest thyself; for thou that judgest does practice the same things." Rom. 2:1. "And what is just as unfortunate," Paul might have added, "you will have a bad influence upon those whom you would bring to the truth." To miss the important point in the building of one's own spiritual character, or to fail in reaching others for the better, are two things which every earnest and sincere Christian wants to avoid.

Goshen, Ind.

Lamps do not talk, but they do shine. A light house sounds no drum, it beats no gong, and yet far over the waters its friedly spark is seen by the mariner. So let your actions shine out your religion.—C. H. Spurgeon.

"Some preachers could put more philosophy into their sermons if they had a few more philosophers in the pews."



## Missionaries

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### "THE LEAST OF THESE"

"Dago," and "Sheeney," and "Chink,"  
"Greaser," and "Nigger," and "Jap."  
The devil invented these terms I think,  
To hurl at each hopeful chap,  
Who comes so far from over the foam  
To this land of his heart's desire  
To rear his brood, to build his home,  
And to kindle his hearthstone fire.  
While the eyes with joy are blurred,  
Lo! we make the strong man sink,  
And stab the soul with a hateful word,  
"Dago," and "Sheeney," and "Chink."

"Dago," and "Sheeney," and "Chink,"  
These are the vipers that swarm  
Up from the edge of perdition's brink,  
To hurt and dishearten and harm.  
O shame! When their Roman forebears  
walked

Where the first of the Caesars trod  
O shame! When this Hebrew father!  
talked

With Moses and with God.  
The swarthy sons of Japheth and Shem  
Gave the goblet of life's sweetest drink  
To the thirsty world, which now gives  
them

"Dago," and "Sheeney," and "Chink."

"Dago," and "Sheeney," and "Chink,"  
"Greaser," and "Nigger," and "Jap."  
From none of them doth Jehovah shrink,  
He lifteth them all to His lap;  
And the Christ, in His kindly grace,  
When their low sad sob He hears,  
Puts His tender embrace around our race  
As He kisses away its tears,  
Saying, "O 'least of these,' I link  
Thee to Me whatever may hap,  
'Dago,' and 'Sheeney,' and 'Chink,'  
'Greaser,' and 'Nigger,' and 'Jap.'"

—Bish. McIntire in Missionary Outlook.

### ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

The home was quarantined Dec. 19 for a case of diphtheritic croup. The patient, a four-year-old boy, has about recovered but quarantine will not likely be lifted for a few weeks yet. It is quite a disappointment for all to miss the Bible conference which began today.

The children enjoyed a happy Christmas day. The sisters of the Oak Grove congregation sent in a bountiful supply of everything necessary to make up an excellent dinner. Other friends remembered the children with a very liberal supply of peanuts. The congregation at Bluffton, O., also sent in several large boxes of supplies besides an offering of \$7 to be used for Christmas for the children.

Their spiritual needs also were not forgotten as the brethren of the Oak Grove congregation in Champaign County made up an offering of more than eight dollars for the purpose of getting good books for the children. This also was quite a treat for them.

It was a happy group of children that gathered into the assembly room in the morning to receive their presents consisting of books, cards, dolls, nuts, fruit, candies, etc., and it was a delight to watch their faces beaming with joy. In the evening the children rendered a Christmas program, the exercises consisting of songs, essays, talks, recitations, etc., on Christmas topics.

We desire to heartily thank all who so liberally aided in making this a joyful, happy Christmas day for the 84 unfortunate little ones in our charge. The Lord will reward you all for inasmuch as ye have done it to one of the least of these ye have done it unto Him. Praise His name.

West Liberty, Ohio.

### THE DIVINE MEASURING ROD

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."

2. Opportunity. "As ye have opportunity do good unto all men."

3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

4. The necessities of others. "If a brother or a sister be naked or destitute of daily food," etc.

5. The providence of God, "Let every man lay by him in store as God hath prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than to receive."

8. God's glory. "Honor God with your substance."—Watchman.

### SEVEN MISSIONARY PICTURES

During my tour in the East I discovered how it is that so many travelers criticize missionaries. They hear the ship's gossip, always adverse to the missionary idea, of those who have never been further than the ports of these far countries. The result is that tourists and young men going out to business appointments are dissuaded from approaching the missionary where they land, and, as there are but two sections of European society in any large Eastern city, when the missionary and his

friends are avoided, the stranger is inevitably thrown amongst the gay and the godless set, and there his bias against the missionary is confirmed. There are people in the East who, for sufficient reason, do not want to think well of the missionary, and there are other people in the East who are ready to purvey for them the sort of information they desire.

When I went out I could not but be biased in the missionary's favor, but I tried to take a dispassionate view of the situation, and I here draw a few thumb-nail sketches of things which I myself saw—things that will never figure in any official missionary report. The vignettes are of widely different events, but I ask the candid reader whether they do not convey a common impression.

It is, of course, open to anyone to say that my eye was not true. Well, that may perhaps account for the perspective, but when I relate a fact, a fact is a fact, even though the perspective be faulty. Sailing down the Japan Inland Sea with a party of missionaries, one of them gave us a very pregnant bit of advice. He said, "Never take an opinion of the Chinaman from anybody that does not love him." I venture to say the same thing of the missionary. Love is a truer lens than hate.

#### I. A Hasty Judgment

In the heart of China I was in the central missionary house of the city. One evening there was a great commotion; a missionary who had brought two Chinese villagers from their home to a summer resort, and was now returning, had lost them amongst the busy traffic of the river-side. Disconsolate, he returned to their temporary home, and, with his wife and family, sat inert on the verandah, while others had to bestir themselves to track and discover the missing villagers. It would have been fatal for him and for the work to allow him to return without them.

Eventually they were found; they had gone on board the wrong boat, and by courtesy the proper boat was delayed until the whole party were safely got into their places. Now, as I have said, I was biased in the missionary's favor, but quite frankly I was not blind to the missionary's faults. And as I looked at that bewildered man on the verandah steps, I jumped to the conclusion that here was a specimen of the men that it would be better to keep at home. Why was he so listless, so helpless in an emergency? In my self-confidence I passed sentence upon him, and I did not scruple to give voice to it. Then they told me his story. He had been in the Boxer trouble, his



house had been wrecked, his furniture smashed and made into a bonfire; he had been dragged across his courtyard time after time; at length his clothing had been saturated with petroleum, set alight, and he was left as dead. Unheeded and untended he lay, for I know not how long; then, signs of life being evident, he was rescued and nursed back to consciousness.

After all that, instead of renouncing his missionary career, he had, with the marks of the fight upon him, returned to service; and then, at a crisis, his nerve failed. I, who had never suffered anything for Christ, in my haste judged him to be unworthy; but it was my verdict that was unworthy. I went back to that man, and could almost have bent down and worshiped him; his patient resignation and fortitude now outshone his helplessness and dejection, and I understood how ready everybody else was to act for him and smooth his path. Once for all I was cured of the tendency to form an adverse estimate of missionaries by first appearances. I know today some missionaries who seem to be failures, but even about these I hold judgment in suspense, for I do not know all they have endured, and in some cases, at any rate, I am sure that to know all would be to pardon all.

## II. Two Heroic Ladies

Some time afterwards we came to a city where there were only two missionaries, and they were women. Judged from without, it is not wise in China, where gentlewomen live such secluded lives, that missionary ladies should be alone in a city, or that they should walk the streets unattended, especially as unbound feet in a woman, except in the case of a Manchu lady, have hitherto been regarded as a sign of something that a good woman would seek to avoid. Yet here were two ladies organizing and guiding a mission alone; and, as we marked their gentle ways, we wondered that women so frail could be so courageous and adventurous. When we heard their story our wonder grew. They, too, had been in China in the trouble time, they had been hunted from that very city; had hidden in the mountains, in the fields, beside the river. They had been driven from hiding-place to hiding place, and only after terrible suffering had reached the coast. The people of their city were sure they were dead. When peace returned, these brave women were asked whether they would return. The instant answer was "Yes." "But you must go to some other centre," it was suggested. Resolutely they an-

swered, "No, we will go back to our own city or nowhere." There was nobody to go with them, so they went alone. Every step of the way recalled the horror of the past, but on they went, unafraid, until, when they were seen approaching the city, the news spread, the crowds gathered to see them enter, and the people said, "The Christians' doctrine is true. They have risen from the dead."

## III. A Quiet Sacrifice

In another city there were amongst the missionary band a young man and his young bride. She had come from a home of refinement, even of luxury. The missionary board voted a modest sum to build them a house in a healthy spot, outside the city wall, and with a woman's keen interest she had watched the house rise, had planned cupboards and convenient corners, had planted a little garden, and beautified the house in a hundred dainty ways. It was almost finished when news came that a missionary with a family of children had been appointed to the station; and instantly that young missionary couple determined that, as the children could not possibly thrive in the dull, dark city dwelling, they themselves would remain there, and let the newcomer have the house they had reared with such care and expectancy. "Quite right, too," I hear somebody say. Yes, but have you ever done anything like that yourself? Has it ever occurred to you to live in a back street in order that somebody else may have your beautiful home? It is just as easy to do a thing like that in Britain, or in America, as it is in China. Perhaps easier.

## IV. Some Tiny Graves

Still another city, and in the mission compound. Here is the modest garden, and in one corner there are three mounds. They tell a story to those who can read. A man and woman lived here (again a woman gently nurtured.) Their first child was born and died—their second, their third. Each time a tiny grave was dug in the garden. The children died because the house was not fit for them to live in, and in desperation the parents out of their own slender resources built two healthy rooms. Their fourth child lived, and, in living, proved that the others need not have died if only they could have been adequately cared for. Yet that mother and that father have never whimpered, never paraded their sorrow, never blamed the Society that was so slow to care for their comfort, have not become warped or soured. Do you say that is a little thing? Look at your own bright

children, read your own heart, and remember that a missionary mother feels as keenly and loves as dearly as you. Then give your answer.

## V. Scout and Saint

Away in the hill country lies another city, and there quietly lives a Chinese evangelist who has earned renown in his mission, and the gratitude of the whole Church, by his fidelity, when it would have been so easy for him to have faltered. Every missionary in the Province of Shansi was killed, but only the merest rumors of the trouble reached the coast. It was needful that somebody should penetrate into the interior and learn the truth. Whoever went risked his life ten times over, but without a tremor this man volunteered. After hair-breadth escapes he fulfilled his quest, and brought out the awful tidings. Now he is an old man with failing health, but in common life he glorifies Christ even as he did in those stirring days. Tested and disciplined, he stands true; modest and gentle, he confesses the Name and the doctrine, and it would be hard for anyone who knows him not to believe in missions.

## VI. Seeking His Father's Murderers

In another and more populous city I met a Chinese pastor who preached with convincing power, and was as successful in winning men for Christ as he was popular. Any position in his mission was open to him—he was, indeed, destined for the largest church in the capital city—when he asked that he might be sent to a little station in Manchuria. Nothing could turn him from his desire, and at length he revealed his secret. It was there that the Boxers had killed all his family and friends, and he conceived the idea that if he could only preach to his father's murderers, they would turn to Christ. No thought of vengeance was in his mind, save the revenge of love. He went, he preached, he returned disappointed—none of them had believed his message. I asked him how he felt about it all. He smiled, and supposed he was not worthy to have the joy of leading these people to Christ. But he still prayed for them, and expected them some day to come to the Redeemer's feet.

## VII. Counting the Days

Still another picture. A Singalese pastor was chosen to minister for a year amongst a savage people in a fever zone. He went, obedient to the summons, but counting the days until his return. After the first day he cheered himself with the thought that there were only three hundred and sixty-four left, and so on. But when, at the end of the year, he came

(Concluded on page 636)



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### WHAT THEN?

After the joys of earth,  
After its songs of mirth,  
After its hours of light,  
After its dreams so bright—  
What then?

Only an empty name,  
Only a weary frame,  
Only a conscious smart,  
Only an aching heart.

After this empty name,  
After this weary frame,  
After this conscious smart,  
After this aching heart—  
What then?

Only a sad farewell  
To a world loved too well;  
Only a silent bed  
With the forgotten dead.

After this sad farewell  
To a world loved too well;  
After this silent bed  
With the forgotten dead—  
What then?

Oh then the Judgment throne!  
Oh then the last hope gone!  
Then all the woes that dwell  
In an eternal hell!

After the Christian's tears,  
After his fights and fears,  
After his weary cross,  
All things below but dress—  
What then?

Oh then a holy calm,  
Resting on Jesus' arm;  
Oh then a deeper love  
For the pure home above.

After this holy calm,  
Resting on Jesus' arm;  
After this deeper love  
From the pure home above—  
What then?

Oh then work for Him,  
Perishing souls to win,  
When Jesus' love and power  
Have cheered the dying hour—  
What then?

Oh then the crown is given!  
Oh then the rest in heaven!  
Endless life in endless day,  
Sin and sorrow passed away.

—Selected.

Men do not complain of the sixth commandment, which protects their persons; nor of the eighth, which protects their property; why, then, should they complain of the fourth, which protects their rightful heritage, a weekly day of rest?—Eugene Stock.

### A LETTER

Dear Herald Readers:—I was reading this morning in the Gospel Herald the kind letters of interest by some of my old friends and acquaintances. It moved me to write a letter also. These letters and all of the Gospel reading has been of interest in our humble home. There is one letter from Sister Susan Good. I think old folks can certainly help the young who are willing to learn. This letter is also instructive to all. Thank God for their advice as they have had more experience through life.

I will say these Herald readers have been near to me in time past. I hope if I do not meet them here I shall meet them in a happier place, where sickness and sorrow and trials all are over.

I think of the older ones and what they have done. Dear mother, and those who have been as mothers to me, God bless them as they are nearing the gates of the New Jerusalem. From one who is mindful of you, dear mothers and aunts far and near, please do not forget to pray for me. I feel the prayers of God's children are of help to me and to others. May some one else of friends or relatives write a letter for the Gospel Herald. I love to hear from them. Thanks to you who have been so kind in sending this paper. Yove to all.

From

Millie Bair.

### PROBLEMS

By Lina Z. Ressler.

For the Gospel Herald.

In a letter that came the other day, a sister wonders whether these problems might not be continued, or if we might have a corner in the Family Circle to talk over these things together. If we can feel that we are helping some one, we shall be only glad to work these problems over with you, and I think the editor will be satisfied too. Remember, however, that we cannot give definite advice or rules of procedure in child training. We are only learning with you. No two children are alike or need just the same kind of training. Each mother must do her own work with her own little ones. What a privilege to know that we have an all-wise Father to go to who can and will advise definitely in each case.

How many times, however, the way seems brighter and more hopeful if we have an opportunity to talk things over with some trusted friend. Yes, we love these jewels and we long so much for them. It takes a

great many lessons for us and for them as the days go by.

The little five-year-old who says, "I'm not going to stay at home," when mother says, "You stay at home while I go away," certainly has a will. We are glad to see these little wills develop, and yet how carefully we need to watch that these same little wills do not become stubbornness.

There is an old story of a prince who got everything he wanted until, at the age of five, he took a notion that he wanted the moon. He could not understand how he should not have it. The wisdom and skill of the whole kingdom was summoned to know what to do. The prince got sick crying for the moon. His mother got sick and the father became desperate. A modern variation of the story states that a learned doctor came and offered the solemn and sound advice, "Spank him!" After some preliminary expressions of horror and dismay, the prescription was administered in full measure with the happy result that the prince soon smiled sweetly and asked politely and meekly for a bowl of oatmeal.

To have every wish gratified would be disastrous to any child; but to know how to train and direct and refuse needs a wisdom and patience that only God can give. Constant or quick resort to punishment is not always wise. Certainly the wise parent will never punish for the mere sake of punishing.

For some time we had been annoyed by a little tot of "half-past-three" who, when going with mamma for a call, invariably wanted to "play a little longer" when mamma wanted to go. For a while I insisted on her going, thinking that firmness would teach her the lesson of obedience. But again and again was the same whine and the same discontented way of going home. I was much puzzled, when, one day, as I was leaving the home of a friend, the same little whine came. They were having such a good play. I did not hesitate or argue, but simply said, "All right, you stay," and then suggested that "aunty" might find a place for her to sleep that night. Immediately the whine ceased, she quietly went for her hood, and a very meek, obedient little girl trudged along by my side as we went home. She hasn't begged to "stay longer" since. Just what the treatment meant to her I do not know. Perhaps these little ones need treatment sometimes that will help them to see what their own conduct means and how it will work out.

Scottdale, Pa.



## Sunday School

For the Gospel Herald.

Lesson for Jan. 11, 1914—Luke 10:1-16

### THE MISSION OF THE SEVENTY

**Golden Text.**—It is not ye that speak, but the Spirit of your Father which speaketh in you.—Matt. 10:20.

**Introductory.**—The sending out of the seventy is supposed to be about a year after the sending out of the twelve. The instructions given to the twelve and to the seventy were very much the same, and the blessings of the Lord attending their labors were similar. But so far as the missions were concerned, the first were sent forth as apostles while the second were sent out to prepare the way of the last journey of Christ to Jerusalem. (Arnold.) In a certain sense these two sendings forth may be made to typify the work of the ministry and of the laity. The instructions are similar, the protecting power of God is the same, the cause is the same, but the nature of the work is different. In either case we may learn a lesson of faithfulness and of the secret of successful Christian service by making a study of the work of these faithful men of God.

**The Harvest Field.**—Hear the words of the Master: "The harvest truly is great, but the laborers are few." It was ever thus. Laborers for reward are plentiful, but laborers who, "without money and without price," go forth to the service for the love of God and of souls, are very scarce. The scarcity of laborers has ever been one of the great hindrances to the work of the Gospel among men. How secure more laborers? "Pray." Who will send? "He." How does He send? By the Spirit's promptings, through the "open door," by the laying on of hands of the Church. Faithfulness and loyalty to God and the Church will bring about all these, and in due time and by God's own appointed way we will be placed just where God would have us be. In every church there ought to be as many workers as there are members. The harvest field reaches the sick-bed, the home, the home field, the neglected corner in city and country, the pulpit, the farm, the mining camp, the palace, the hovel, and every place where there is an opportunity to preach the Gospel or lead men to Christ. Millions of laborers are wanted to improve the opportunities in the harvest field. Who is

willing to lend a helping hand? Who will work as God directs?

**The Laborer's Equipment.**—It is interesting to note the instructions which Christ gives His servants as He sends them out. While in particulars we must modify to suit existing circumstances, in principles we are still subject to the same directions. As we read His instructions we are impressed with the following as being necessary to the successful worker's equipment:

1. Faithful prayer—"Pray, ye therefore the Lord of the harvest."
2. Nonresistance—"I send you forth as lambs among wolves."
3. Simplicity—"Carry neither purse, nor scrip, nor shoes."
4. Application to the task in hand—"Salute no man by the way."
5. Courtesy—"First say, Peace be to this house."
6. Helpfulness—"If the son of peace be there, your peace shall rest upon it."
7. Support—"In the same house remain, eating and drinking."
8. Contentment—"Eat such things as are set before you."
9. Power—"Heal the sick . . . say . . . the kingdom of God is come nigh."
10. Fearlessness—they were instructed not to make themselves burdensome to any one by staying where they were not wanted. At the same time they were not to shun to declare the truth, telling people what they miss by not accepting the Gospel of the kingdom when they have the opportunity.

**Sinning against Light.**—Having completed His instructions to the seventy whom He sent forth, our Savior turned His attention to the cities that saw the mighty works among them and yet refused to believe. He compares them to the wicked cities of Sodom, Tyre, and Sidon and declares that even those wicked cities are to be preferred before them. It is a fact that the densest wickedness and blind opposition to the truth are to be found, not in heathen countries that know not the Gospel, but among enlightened people who might have known the truth but who refused because they "loved darkness rather than light." Substitute the names of American cities in the place of the ones our Savior names, and you have a just characterization of what is ahead for America unless there is some genuine repentance. With Bibles in practically every home, with millions of pulpits and hundreds of presses professedly devoted to the spreading of the Gospel light, there is no excuse for any one to remain

## Our Young People

**DISTRACTING INFLUENCES: GIVING WAY TO SOCIAL ENVIRONMENT.**—Luke 14:26-33; I Pet. 4:1-5

Topic for January 18

### MOTTO

"Ye are the salt of the earth."

### OUTLINE OF TOPIC

- I. Ungodly Social Environments that Affect the Lives of Men.
  1. Ungodly speech.—Eph. 5:4; I Tim. 5:13.
  2. The goddess of fashion.—I Tim. 2:9, 10; I Pet. 1:14
  3. The goddess of pleasure.—Jas. 5:5; I Tim. 3:4.
  4. The goddess of lustful passions.—Col. 3:5; Eph. 2:3; I Pet. 2:11.
  5. The social drink.—I Pet. 4:3, 4.
  6. Various unequal yokes.—II Cor. 6:14-16.
- II. How to Meet Social Distractions.
  1. By supreme loyalty to Christ.—Luke 14:33.
  2. By unhesitating obedience to righteousness.—Rom. 6:17, 18.
  3. By constant prayer and Bible study.—Col. 3:16; 4:2.
  4. By being busy in the Lord's service.—I Cor. 15:58.

### STUDY OF THE TEXT

Luke 4:26-33

There should be no social tie on earth by which we are so strongly bound, but that Jesus should have first place. If He occupies first place, no tie will be too binding but that His righteous will must be done whatever the cost. It is a false sentimentalism that makes the influence of our friends an excuse for neglect of our Christian duty.

I Pet. 4:1-5

Our carnal minded friends will think it strange that we no longer indulge with them in the fleshly pleasures which our past life may have been engaged in. But we are to "arm" ourselves, not with carnal weapons, but with a mind to "suffer." Suffering that comes to the flesh by self-denial; suffering occasioned by the reproaches of the world.

### SUGGESTIVE ASSIGNMENTS

#### For Children.—

1. Text word Fellowship.
2. Repeat Psa. 1.

#### For Young People.—

1. Having a Heart-Purpose.
2. Strength of Purpose—How?
3. Doing Our Part in Making Our Environments Ideal.
4. When and How to Say No.

#### For Older People.—

1. Consecrated to the Lord in Our Social Life.
2. The Two Ways in Social Life.

in the darkness and thralldom of sin. "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin."—K.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, JAN. 1, 1914

## Field Notes

Bro. C. A. Hartzler, of Tiskilwa, Ill., closed a series of meetings at Palmyra, Mo., recently.

Bro. J. E. Hartzler, of Goshen, Ind., is at the present writing engaged in Sunday school normal work at Eureka, Ill.

If previous arrangements were carried out meetings at Groffdale, Lancaster Co., Pa., began on Sunday Dec. 28, 1913. May God bless the effort.

Just as we go to press we received the sad news that Bishop Joseph Schlegel, of Milford, Neb., passed to his eternal reward. He was a much beloved and very active and useful man in the Church.

Received.—A letter with one dollar enclosed for renewal of Gospel Herald, with the season's good wishes, post mark Intercoarse, Pa., but no name or address inside. Whom shall we credit?

Bro. E. B. Stoltzfus ministered to the congregation at Canton Mission on Sunday, Dec. 21.

Bro. J. F. Bressler of Richfield, Pa., was scheduled to begin work in the Johnstown, Pa., field Dec. 27, 1913.

Bro. David Garber has been holding meetings in Augusta county, Va. Three souls were received by water baptism on Christmas Day.

The Sonnenberg Congregation near Dalton, Ohio, is preparing to hold a Bible conference in the near future with Brethren E. L. Frey and S. H. Miller as instructors.

Meetings closed at Clearspring, Md., with seven confessions as one of the visible results. Bro. J. A. Heatwole of LaJunta, Colo., had conducted these meetings.

Fourteen souls were added to the Hesston congregation yesterday, eight by baptism, one from another denomination, two reclaimed and three from a sister congregation.

Among those whose faces were seen at the Bible conference near Smithville, Ohio, last week were Bros. J. A. Leichty of Louisville, Ohio, and M. C. Lehman, now of Goshen, Ind.

Bro. C. Z. Mast of Elverson, Pa., author of Mast Family History, is at this writing visiting among friends and brethren in Ohio, expecting to go as far as Indiana before returning to his home.

Bro. Moses Horst of Wadsworth, Ohio, was recently ordained to the ministry at the Wisler Mennonite Church near Wadsworth, Ohio. The Lord bless his labors to the strengthening of the cause.

The Meetings at Crown Hill Church, Wayne county, Ohio, closed last week with three confessions. Immediately after the meetings Bro. and Sister E. F. Hartzler left their home for work in the vicinity of Johnstown, Pa.

Bro. S. E. Allgyer, whose recent illness and recovery has been noted in these columns, was unable to take his place at the Bible conference in the Oak Grove Church near Smithville, Ohio, last week. His place was well filled by Bro. S. H. Miller of Shanesville, Ohio. Bro. Allgyer's many friends are pleased to hear of his continued improvement.

Bro. D. D. Miller writes under date of Dec. 23, 1913, from Grayling, Mich., where he spent the night en route from the work at Benzonia, Mich., to Oscoda Co., in the same state. May God bless the work of His servant.

Bro. Noah Gerber, deacon in the congregation at Mayton, Alberta, has removed with his family to Goshen, Ind., where two of his sons are taking advantage of the excellent school facilities. His congregation in the Northwest misses him.

Bro. C. Z. Yoder and wife of Wooster, Ohio, are at this writing with the congregation at Concord, Tenn., engaged in a series of meetings. It is their aim, the Lord willing, to visit the congregations in Louisiana and Texas before returning home.

Bro. I. B. Good expects to commence a series of meetings at the Strasburg, (Pa.) Mennonite Church January 4. We desire to be remembered in prayer that many souls might be born into the kingdom of the Lord.

Meetings at Ephrata, Pa., closed on the evening of Dec. 22 with 13 confessions and good interest throughout. Bro. John F. Bressler of Richfield, Pa., conducted the meetings. May God add His blessing.

The Annual Bible Study Class at Berlin, Ont., will start on Jan. 5, 1914, and continue for six weeks. Bro. S. F. Coffman as teacher. The Bible Study Board of the Ontario conference will be pleased to have as many attend as possible.

A. B. Snyder.

Among those who attended the Bible conference at the Oak Grove Church near Smithville, Ohio, last week were the ministering brethren N. A. Lind of Wadsworth, Ohio, Fred Mast of Millersburg, Ohio, and Joe F. Mast, formerly of Harper, Kans., but who has again returned to Millersburg, Ohio.

A card from Bro. J. A. Heatwole of LaJunta, Colo., states that a series of meetings began at Marion, Pa., Dec. 20. The brother intends to begin meetings at Maugansville, Md., about Jan. 3, 1914. From there he expects to go on an extended visit through York, Lancaster, Montgomery and Bucks counties, Pa. May God richly bless him.



Bro. Eli J. Bontrager of Exeland, Wis., spent several days in Scottsdale recently. Bro. Bontrager is the editor of the interesting periodical known as the *Herold der Wahrheit*, printed at this House and circulating mostly among our Conservative and Old Order Amish brethren. During his stay he was the guest of the family of Bro. Horsch, whose valuable assistance does much to make the "Wahrheit" a success.

Bro. David Garber sends the following:

#### Notice

I would kindly say to those who have taken interest during the past summer in the building for the Bible School in India, by assisting the "little folks" to make what they could with the 25 cents given to each one last spring, that it would be a favor if the proceeds could be sent to me soon, so as to forward the amount all at one time. There were about 300 children that volunteered in this work, and those that have already sent in the amount have done quite well. The acknowledgement of receipts will be made in the Herald when all has been sent in. May the Lord bless the efforts of this "Gideon's Band" to the gaining of "much spoil." Yours for the enlightenment of the lost.

David Garber,  
Alexandria, Va.

## Correspondence

#### Filer, Idaho

Dear Herald Readers, Greetings of love in Jesus Name: We truly have reasons to rejoice in the Lord for His blessings to us at this place. Since we last wrote there have a number moved in, and more are coming soon. There are at present 21 members here, four more coming in January, and six more in the spring, making thirty-one in all.

We expect to organize sometime in January if it is the Lord's will.

We hope that others may come and help in the work. We meet many people here who were at one time active workers in the east and have come here seemingly to hoard up wealth and have forgotten the things most needful.

We have no place of worship yet, but trust God for an opening.

Bro. Chris. Snyder, our deacon, and family are at present quarantined with small pox, but none are seriously sick. We pray God to grant them a speedy recovery.

We are expecting Bro. Honderich, our minister this week. He will be located one mile from Filer. We invite anyone going through this way to stop with us as the most of us at least will live near Filer. We invite correspondence with all interested.

We pray that the spiritual blessings may come and be received in a greater measure than the temporal which are abundant, for which we owe praise to the Giver.

Yours in Him,  
C. E. Sieber.

#### Alexandria, Va.

Three members of the committee of five appointed for promoting the movement looking to the establishing of an eastern school being in regular session at this place have recommended that said school be located at the Alexandria site at the Hayfield Farm, one of the George Washington estates, and would urge that all brethren who are interested in this movement act at once in the making of purchases of the land necessary for securing the donation to the Church of the building at this place.

And further it is the sentiment of this committee that because of the straightened circumstances under which the property is now being held it requires immediate action on the part of all who may feel concerned.

For all who may wish to go to the premises means will be provided for showing and pricing the land in question.

Address

L. J. Heatwole,  
Corresponding Secy.  
Dale Enterprise, Va.

#### Goshen, Ind.

(Yellow Creek Congregation)

Dear Brothers and Sisters: Greeting. Christmas, one of the most sacred days of the year, has again passed and another year has passed into history. What has this day and the past year meant to us? Have we done all to the Glory of God? If so let us continue to do so and if not, let us strive to do better in the future.

This congregation has had one of the most prosperous years for some time. The average attendance for the Sunday school for the year has been 118, an increase over last year, due largely to the fact that there have been Sunday school and church services every Sunday morning.

We have just completed a series of meetings. Bro. E. M. Detweiler was with us from Dec. 9 to Dec. 21. He preached the word with simplicity and power. The members were greatly

encouraged and eleven souls made the good confession. We also had short workers' meetings before most of the sermons with hearty responses. We wish you all a Happy New Year and God's choicest blessings.

A. B. C.

#### Skipack, Pa.

Dear Herald Readers, Greeting in Jesus Name:—It has been some time since you have heard from this part of God's vineyard. We have many reasons to be thankful. We feel to praise the Lord for the many blessings we enjoy from time to time. We were especially made to rejoice at this place when on Dec. 14 our aged Brother, Bishop Andrew Mack, and son Noah Mack of New Holland, Lancaster Co., Pa., preached at this place, using as a basis for his remarks, Matt. 7:13-14. He preached the Word of God with power and might. May these services bring us nearer to God and in Christian fellowship. Our Sunday school closed at this place Dec. 21. Scholars enrollment 170. It is more necessary to have Sunday school in summer than winter? May we not grow weary in our prayer. Pray for an evergreen Sunday school, while Satan is busy performing his evil work.

In His glad Service,  
Carrie S. Kulp.

#### Hesston, Kans.

To the dear brethren and sisters in Illinois whom I have recently visited in the interest of the Mennonite Sanitarium, Greetings of love. I take this means of letting you know that I arrived safely at home in Hesston, Kans., Dec. 25. Found the family well except our youngest son of eleven years. We think he will soon be about again.

I wish to heartily thank you for your kindness to me while with you, and for the contributions you have made for the Mennonite Sanitarium.

May God abundantly bless you for the same.

Yours in behalf of the sick and helpless.

D. S. Weaver.

#### Strasburg, Ont.

Dear Herald Readers, Greeting:—The congregation at this place has been encouraged by a profitable series of meetings conducted by the Brethren Amos W. Geigley and Walter Yoder beginning Dec. 4th and ending Dec. 14th, with an interesting Bible Conference on the 9th and 10th, with

(Continued on page 636)



## Miscellaneous

### CROSS AND CROWN

Sel. by Kathryn E. Myers.

There is a cross of heavy weight  
For every human life to bear;  
There is a chaplet formed of thorns,  
For each and every brow to wear.  
Oh, when the cross of pain and woe  
Shall soon forever be laid down,  
May we receive in recompense  
A beautiful and fadeless crown.

A cross of toil and worldly grief,  
A burden of suspense and care,  
Has life imposed upon us all  
And each his heavy load must bear.  
The clouds may lower overhead,  
The bright stars fade before our eyes,  
Yet faith shall point us out the path,  
Where sacrifice, where duty lies.

A crown awaits each faithful heart,  
Each earnest, self-denying soul  
That carries cheerfully the cross  
To death's cold unrelenting goal.  
And when the veil shall roll away,  
Disclosing heaven's endless bliss,  
The crown of love shall compensate,  
The cross of such a life as this.

Lancaster, Pa.

### A CHRISTMAS GREETING

By Abram Metzler.

For the Gospel Herald.

To all Herald readers, a greeting of love in the name of Him who was born in Bethlehem of Judea, so humble, and lowly, and yet so wonderfully honored of heaven, and gloriously announced by the heavenly messengers as the one that should bring to God the Father great glory, and on the earth peace and good will to men.

With what depth of joy, and sanctified exultant gratitude, we as the children of the Most High, should celebrate this great event—the incarnation of the Son of God, the manifestation of a Father's love, the willing obedience of His loving, beloved Son, with a burning love for a lost world, the fallen estate of God's creature, man. Yea, the Son's love, equal to that of the Father. How our hearts should be lifted up in joyful praise to God as we think of the beauty and power of the unison of high heaven, for the redemption of a lost world.

Peace on earth indeed, to the believing, trusting soul. Good will to men indeed, as we become partakers of that divine love that moved Father and Son to the fulfillment of the scenes and tragedies of earth for the glorious fulfillment of God's great redemption plan.

May our celebration of this another Christmastide have been but the

natural expression of hearts filled with love and gratitude to God and His dear Son for the greatest of all gifts, JESUS, our Savior, and may we all, as the days go by, embrace every opportunity of glorifying His holy name, by living pure, holy lives, for the perfection of His body, the Church, and the saving of such as should be saved when He comes to receive unto Himself the bride, the Lamb's wife, to be presented to the Father without spot or wrinkle, the glory of heaven, our eternal happiness. Well may we rejoice, praise to His Holy Name.

Martinsburg, Pa.

### THE STAR OF BETHLEHEM

By I. E. B.

For the Gospel Herald.

As we think of the star of Bethlehem, our minds wander back to when the time for the fulfillment of prophecy had come. Ever since the fall of man down till the time for the fulfillment, God at different times spoke of a promised Redeemer. In Gen. 49:10 Jacob, through inspiration of God, prophesied concerning the birth of Christ. Isaiah also told of the promised Savior even to distant lands, had the story of a promised Redeemer been carried, and that a King should be born who would rule the chosen people of Israel.

Although Christ was born when sin and darkness seemed to be the greatest, there were those who were looking for His birth, just as there will be some looking for Him when He comes again to receive His own to Himself.

Amongst those faithful ones we notice, "the wise men from the east," who saw His star in the east and came to the land of Israel seeking for Him.

How they must have rejoiced when through the wisdom of God they saw the star of promise appear in the heavens, which signified the birth of Christ. Does it fill our hearts with joy when we think of His birth and of His coming again?

As they journeyed towards the land of Israel, all went well as long as they followed the star, thinking He would be born in Jerusalem they left the star and went that way, but failed to find Him.

"Palaces, mansions, and inns had no room  
For Christ who so joyfully came,  
Down from yon heaven our path to illumine,

And save us from sin and from shame."  
Starting towards Bethlehem where the Savior was born the star reappeared to them, and when they came there, they opened their treasures and gave their best to Him.

As God led them to Christ by

means of a star, so He leads every honest soul to Christ today. To the wise men it was a plain way. To every honest soul God will make the way so plain that none need go astray.

May we be willing to follow God's star, the Bible, in everything, and He will lead us ever upward till in the realms of endless day we can see Him face to face and dwell with Him in peace.

Palmyra, Mo.

### THE LOST SHEEP

(Luke 15:1-6)

By Golda Wiles.

For the Gospel Herald.

Lost sheep! Can we get a faint idea of the depths of meaning in these two small words. Jesus spoke a parable unto the scribes and Pharisees asking them. "What man of you, having an hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it?" So valuable was a single sheep estimated that although the man had yet ninety-nine (a goodly number) left as his own, he yet considered it worth the toil perhaps out of compassion, to go after the one strayed sheep, seeking it until he found it.

"And when he hath found it, he layeth it on his shoulders, rejoicing" (Luke 15:5).

The sheep was not so weary that it could not walk any more; it was only the shepherd's mercy that he had on the lost but now found lamb.

What a beautiful representation of the mercy and kindness of Jesus to pertinent sinners.

He shall feed His flock like a shepherd. He shall gather the lambs with His arms and carry them in His bosom. I wonder if the lambs at that time did like some do now, try to get away from us when we seek to gather them into the fold. In Ezekiel 34:11 Jesus remarks, "Behold, I, even I, will both search my sheep and seek them out."

Is it not our duty, therefore, that we be up and about our Father's business? And after we have found the sheep we should keep a perfect and firm watch over them to keep them in the fold.

The life of the Savior was a busy life. But while He disregarded His own comfort He was ever careful of others as the watchful shepherd cares for his sheep. So He guarded His little flock of earthly followers. He said, "I am the good Shepherd and know my sheep, and am known of mine" (Jno. 10:14). All that was



necessary was to stay by His side, and He would call them and they were to follow at His call.

I am reminded of an incident I once read. A lady was strolling along a mountain side when she came to a shepherd's hut. She went to the door and there sat the shepherd. Around him lay his flock. Near at hand on a pile of straw lay a single sheep. It seemed to be suffering. Scanning it closely the lady saw that its leg was broken. She asked the shepherd, "How did this happen?" He answered, "Madam, I broke that sheep's leg. Of all my flock that sheep was the most wayward. It never would obey my voice. It never would follow in the pathway I was leading my flock. It wandered to the verge of many a cliff and not only was it disobedient itself, but it was ever leading the other sheep astray. So one time it strayed away from the rest and became lost for a few days. I sought for it and after I found it I broke its leg. The first day I brought food to it, it tried to bite me. Then I left it alone for a few days. But the next time I came it not only took the food but it licked my hand and showed every sign of affection toward me. Now none of my sheep will hear my voice so quickly, none will follow so closely at my side. Instead of leading its mates astray it will now be a guide and an example for the wayward ones, leading them in the path of obedience to my call."

Just so with some folks at the present time. They have only come so far as into the church and then they are trying to just hang on and once in a while slip entirely out and try to lead others also out in the wilderness to become lost. Then is the time that we should be steadfast, cling more closely to the Good Shepherd's arm and follow His call.

"And when he cometh home he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost" (Luke 15:6).

Jesus meant by this parable to teach the Scribes that the wicked men who came to hear Him were like the sheep and the lost piece of silver, because these men had done wrong, and not obeyed God. Yet Jesus would not forbid them to come to Him on this account. He would rather go after them and persuade them to come, so that He might teach them to repent of their sins and do as God told them. For He said that whenever any wicked person repented of his sins and began to obey God, even the angels that live up in heaven were glad and rejoiced at it. Then how much more will

Jesus rejoice when we enter the pearly gates and have brought the lost sheep with us.

May we be awakened to the thought that there are sheep out in the wilderness lost from the Good Shepherd's fold and we should be out seeking for them until we find them. "For he that seeketh findeth, and he that asketh receiveth" (Matt. 7:8) May we ask our heavenly Father where that He would have us to go and seek for lost souls, and if we patiently wait upon Him He will have a place for us to work. Can the Lord depend on you?

Beech City, Ohio.

### MY CHANCE IN LIFE

By Rudy Senger.

For the Gospel Herald.

The words "duty" and "privilege" are very often made to stand opposed the one to the other. Just as sand-paper grates on the delicate touch, so duty gets on the nerves of the inveterate shirker. The lazy man never likes to hear much about it. He inclines to the course of least resistance, and for his purpose, privilege seems more agreeable. It suggests a kind of private right in which he becomes immune to responsibility. Duty, nevertheless, remains persistent. It possesses a reality which may not be so lightly brushed aside. But rightly understood these words can, at least in spirit, be considered as synonyms—words alike in meaning. For the man who takes delight in making the best of life, for him who is energetic and wants to succeed; his duty is a means through which the exuberance of his abundant life may overflow. Here's my chance. My life is my duty. It is something which I owe to myself as well as to my neighbor and to God, no matter how the term may grate upon the tinkling ear of the indifferent. Moreover, life is a delightful thing, and a happy privilege indeed to be engrossed in its ennobling duties. Never, with an honest attitude toward life, may we separate these words, for **duty** is the grandest **privilege** one could wish. We may never hope to find a greater opportunity than that which lies in the path of duty. It embodies the chance of a life-time.

Goshen, Ind.

Our Christian life is intended to be not a meditation but a ministry.—Robert E. Speer.

They can conquer who believe they can.—Dryden.

### RESTLESSNESS VS. CONTENTMENT

By J. Erwin Gnagey.

For the Gospel Herald.

We live in an age of restlessness. If you could only have what others have, and they only wish they could have what you have, how happy everybody would be. There is no limit to our desires. We want what we haven't got and as soon we get a thing we want something else. Perhaps some scientist may discover a method by which people can have these changes by some sort of chemical or other transmutation, and even this would not satisfy the average individual.

Let us, for instance, observe in some large passenger station in Chicago or New York the restlessness of people. It seems somewhat ludicrous to see great train loads of people being rushed in, while other great train loads of people are being rushed out. The one set as anxious to get there as the other set is to get away. Nothing seems at rest. Scientists now believe that all matter is only a kind of vibration, and not solid at all. There is in all creation an irresistible yearning for change. The human soul is drawn ever onward either upward or downward and this aspiration is a part of our nature which we share with all created things.

The desire for a change is therefore a natural and a wholesome one; but like all human attributes it must be kept in restraint. We should never be satisfied with ourselves or our lot in the sense of ceasing to strive, but we should not let this feeling grow into discontent, for this is the milk of human kindness turned sour. We don't want to covet what others have or envy them. "Verily, they have their reward," and we ours.

The unrest of civilized society today is the hankering after things different than what we have. It is a feverish and morbid anxiety and the things we hanker after would not be good for us if we had them. There is a positive virtue in denying ourselves. You must to a large extent develop your own philosophy of life. Others can give you ideas but in the main your spiritual life will be as you yourself make it, and you want to avoid letting it be too dependent on material things. They have their place certainly, but they should not dominate you. The only thing that can give us contentment is character—character trained in the school of our omnipotent Father. This will comfort our hearts as nothing else can, and we will work together in love unto all riches. Read Col. 2:2.



Do we realize what character is? It is the sum of qualities or features by which a person is distinguished from others. The aggregate of distinctive mental and moral qualities belonging to an individual, the stamp or individuality impressed by nature, education, or habit, that which a person really is. It would be well if character and reputation were used distinctively. In truth, character is what a person is; reputation is what he is supposed to be. Character is in himself. Reputation is in the mind of others. Character is injured by temptations and wrong doings. Reputation by slander and libels. Character endures throughout defamation in every form, but perishes when there is voluntary transgression. Reputation may last through numerous transgressions but may be destroyed by a single, and even an unfounded accusation or aspersion. The difference between character and talents is adroitness to keep the old and trodden round and the power and courage to make a new road to a new and better goal.

Character must at all times outrank genius and intellect. That if intellect is mastered by character it is a good servant, otherwise it is an evil master. Contentment can come to an individual if not brilliant but if the individual is infirm in mind and soul, if he fears honest labor, or seek to rise by ways that are unfair and wrong he can never have a godly contentment. When we seek first the kingdom of God, and His righteousness we will not be so restless. Read Phil. 4:11. Let us strive to be content in whatever state we are, if our work is lowly, or not just what we want it to be, or we don't receive the gain we wish, then let us read I Tim. 6:6. There is contentment in God's promises. Heb. 13:5. Avoid the restlessness of this world and seek contentment by character with Christ as the Example.

Stryker, Ohio.

(Continued from page 629)

for a brief furlough, although again he was called to leave wife and children for Christ's sake, he said, with a light other than of this world on his face, that he was now counting the days until his ministry was resumed amongst the people he learned to love. Fever and loneliness were nothing compared with the zeal that flamed in his heart.

#### What is the Verdict?

Make but a composite picture of these seven vignettes, and I venture reverently to say that you will have a portrait very closely resembling the image of our adorable Lord.—W. Y. Fullerton in The Herald.

### CORRESPONDENCE

(Continued from page 633)

Bro. Geigley assisted by several local ministers as instructors. Four confessions are one of the visible results. May they have grace to be true and faithful unto the end is my prayer.

Isaiah Wismer.

#### Preston, Ont.

Dear Herald Readers:—On Nov. 4, a company of brethren and sisters, 15 in all, left their homes in Canada, to visit among the brotherhood in Pennsylvania, we met with a number who requested us to write when we get home, so I thought I would write to them all through the Herald. We arrived home safely on Dec. 6, met all well, and we were greatly blessed with health, during our visit in Pennsylvania. For which we have great reason to thank God. We also thank all the dear brethren and sisters whom we met, for the kindness which they have done to us while in their midst, and extend a hearty invitation to visit us in Canada. May God bless you all. From Sister,

Susanna C. Shantz.

Dec. 20, 1913.

#### LaJunta, Colo.

(Holbrook Cong.—Correction)

In making out the report of money donated for the rebuilding of Holbrook Church I gave the Elkhart Cong. credit for \$100.00 which was wrong. Our Secretary of Building Committee gave it to me as coming from Elkhart, should have been, from Strasburg, (Cong.) Pa. Sent through Eastern Treasurer of the Mission Board.

We gladly correct our mistakes and hope it will be satisfactory.

A. F. Burkholder.

Dec. 21, 1913.

#### Hesston, Kans.

Dear Herald Readers:—Last Sunday Dec. 21, our hearts were gladdened and we were inspired to press on in the good work of saving souls. Eight souls sealed their vows to God by submitting to water baptism, three were reclaimed and three were received by letter.

Sunday afternoon a special Christmas program was rendered by the children which all enjoyed very much. Certainly the children have an important place in this world. They are the flowers which brighten this sombre earth and make life worth living to watch them grow and bloom and shed their fragrance all around. God bless the children. They are the hope of the future church.

The children's service was followed by a special service on the subject of Social Purity. Bro. Perry Shenk of Oronogo, Mo., gave us the address and did it in a very impressive way. Thank God for those who stand on Zion's walls and hold high the standard of pure and holy lives surrendered to God's service.

The meetings at the Pa. Church, in charge of Bro. Shenk, closed last night Dec. 21, with seven confessions. It is well worth while to spend and be spent in the sacred work of saving souls, for "One soul is worth more than the whole world."

Christmas is drawing near and many students are preparing to leave during vacation for their homes. We have all evidences of a white Christmas for Kansas as the flakes of snow are now falling fast.

May this Christmas season be especially dear to God's children as we commemorate the anniversary of our Redeemer's birth.

After vacation our Special Bible term will begin when a number of new students are expected. Come and reap the benefits of this Special Term of Bible work. We promise a rich feast of Spiritual things.

A joyful Christmas greeting to all.  
F. Rose Shank.

Dec. 22, 1913.

#### Webb Summit, Ohio

(Turkey Run Cong.)

Dear Herald readers:—Greeting in Jesus Name. We praise God for the rural mission work. We have been made to realize that the Lord has a work for his children to do, today as in days of old. May His children be moved upon to the extent that the neglected fields may be filled, and the work of the Lord not suffer, as it does in many places. Too many of us are at ease in Zion, but we pray that we may fail not. The promise that is left us as we noticed some time ago.

Bro. J. J. Warye of West Liberty was with us and held several meetings by which we, as a body of believers, were encouraged to draw nearer to God and souls to accept Him. Praise God for the decision of four precious souls who have confessed and were admitted by water baptism on Dec. 14 by Bro. J. M. Shenk of Elida, Ohio, after which we had the privilege of commemorating the sufferings of our Lord.

May the Lord bless the brethren in the spreading of the Gospel and may we seek an interest in the prayers of the Church, as there are many things to draw and entice His children every-



where. Oh, that we fail not to stir up the gift that is given us, and that we all find our selves in our places at His appearing as even we are longing for spiritual blessing as well as the natural.

J. A. Good.

Dec. 23, 1913.

#### Flanagan, Ill.

To all Herald Readers, Greeting: On Dec. 21 seven precious souls were received into the visible Church by baptism. Bro. Geo. Summer officiating.

May they realize that this is the most important step in their lives and that it means much to promise to be a follower of the meek and lowly Jesus and that only by God's help and the guidance of the Holy Spirit can they hold out faithful to the end. And may we who have taken this step years ago live such lives that we may be an example to them. In His Name.

Lydia H. Smith.

Dec. 23.

#### Mt. Joy, Pa.

(Erisman's Cong.)

Dear Herald Readers, Greeting in Jesus Name:—On Saturday evening Dec. 20, Bro. I. B. Good closed a series of meetings at this place with eight confessions. May they be bright and shining lights in His vineyard. We believe that many more deeply considered the error of their ways, but would not as yet become willing to turn their faces Zionward and step out of darkness into His "marvelous light."

On Sunday morning, Dec. 21, Bro. Sanford Landis, preached at our regular services, using for a text, II Pet. 1:1-11.

May God bless every effort put forth in His name.

Harvey E. Metzler.

Dec. 23, 1913.

#### Manheim, Pa.

(Erisman's Congregation)

Dear Herald Readers, Greeting to all in the name of Jesus:—We feel again to praise the Lord for His goodness and the innumerable blessings he is bestowing upon us.

A series of meetings conducted by Bro. I. B. Good has just closed at this place which resulted in the confession of eight precious souls. Let us pray for them that they remain faithful and be shining lights unto the world.

While we rejoice over these eight precious souls, yet we feel sure that

there were many more under conviction, but who would not yield to our dear brother's earnest pleadings.

Let us not be discouraged but continue to pray for them that they may yet turn to the Lord before it is forever too late.

Let us also remember the brother in our prayers that he be blessed in his efforts to labor for the Master.

On Sunday Dec. 21 we had our regular services at this place. Bro. Sanford Landis from Mellinger's congregation was in our midst and brake the bread of life, using as a text I Pet. 1:1-5.

Yours in His service,

E. B. B.

Dec. 23, 1913.

#### Goshen, Ind.

Editor Gospel Herald, Dear Brother,—

"Pauline dead—croup."

Above is a cablegram from India dated Dec. 22. Pauline is the youngest daughter of Geo. and Esther Lapp and will be remembered by many on account of their recent trip to America. If you will kindly inform friends through the Gospel Herald we will appreciate it. We have no particulars.

Sincerely yours,

F. S. Ebersole.

Dec. 24, 1913.

#### Souderton, Pa.

Herald Readers:—Greeting. Time, in its onward flight is again bringing us to the opening of another year. We look back and review all the pleasures and disappointments in the past year, but we also need to take a forward look and aim to make the year of 1914 the greatest blessing we have yet had.

Bro. Noah H. Mack of New Holland, Pa., accompanied his father Andrew Mack to our services Dec. 14. The former spoke in the English language, the latter in German. W. B. Stoddard of the National Christian Association followed with a short talk on Secret Societies.

Bishop Sam. Detweiler and Bro. Wm. Landis of the Rockhill congregation are to be with us Christmas eve.

Sister Martha Metz of the Mennonite Home at Lancaster, Pa., is spending a few weeks with us. We wish all the readers a prosperous New Year.

Cor.

Dec. 24, 1913.

#### Parnell, Iowa

A Greeting to the Herald Readers: Today we again rejoice because seven young souls sealed their vows with Christ by baptism and were received into Church fellowship. Bishop J. K. Yoder officiated at this service.

Bro. S. G. Lapp of South English is at present conducting a series of meetings at the Daytonville Church, having begun last Sunday, Dec. 21.

The Lord willing we expect a series of meetings here at the West Union Church in the near future, to be conducted by Bro. L. J. Miller of Garden City, Mo. Let us all pray that the meetings held at Daytonville at the present time and our forth-coming meetings may be a blessing to those out of Christ, and a "perfecting of the saints," and all done to His honor and glory.

A business meeting is announced for Jan. 1, 1914 for our congregation.

In His Name,

D. B. King.

Dec. 25, 1913.

#### Ephrata, Pa.

Dear Herald Readers, Greetings in Jesus' precious name:—Our series of meetings which opened Dec. 7, closed Dec. 22. As a visible result there are thirteen converts, and a number who realize their lost condition but are not quite willing to yield their will to God. Pray for us that in our daily walk among them we may be a help in bringing them into the fold of Christ. The good work should not stop at the close of the meetings. Bro. Bressler went home from here. May God bless him and his family as he labors in behalf of the lost.

Minnie E. Schload.

Dec. 25, 1913.

#### Rawson, Ohio

Gospel Herald Readers, Greeting:—A two weeks meeting at Cullom, Ill., was closed on Dec. 12, with a three days Bible Conference, resulting in two public confessions, and an enjoyable time to the Church. Bro. John McCulloh and Bro. Samuel Hondrich assisted in Bible conference work.

On the evening of Dec. 13, we began a meeting at Washington, Ill., closing on Dec. 21. During these meetings a number of Bible topics were discussed during the day. One of the visible results of the meetings were eight confessions.

All is well, am at home over Christmas.

Dec. 27, 1913.

N. O. Blosser.



## REPORT

## Of Fourth Annual Sunday School Meeting Held at Fairview, Mich., Thanksgiving Day

For the Gospel Herald.

Organization: Mods., Ben Hartzler, Mose Steiner; Sec., Chancey Zook; Chor., Ray Bontrager.

Devotional, Menno Esch.

Why have a Sunday School? M. S. Steiner.

Prepares us for future service; gives us an interchange of ideas that we may be benefited.

Necessity of having Sunday School. Ottis Bontrager, essay, Estella Sharp.

Is necessary to train the younger ones into service of God that they may give their lives to the cause.

Practical Unity of Workers in the Sunday School. Ezra Bontrager.

To accomplish much we must work together. Necessary to attend teachers meeting, because in an exchange of ideas we get a union of thought that strengthens the work much.

Personal Responsibility. Menno Esch.

Not just in sending the boys and girls, but going with them. Must help them to make the first steps right.

Power and Beauty of a Pure Life. Joe Myers, essay, Della Miller.

The world studies the Christian more than the Bible.

Qualification of a Teacher and how Better Our Teaching. Menno Steiner.

Must have a pure spiritual life. Study the Bible to get knowledge, then ask God to give us wisdom to apply knowledge.

How Feed the Lambs? Alma Nussbaum.

Teachers should have a plan, this plan studied with help of God. With this thought in view, the advancement and spiritual uplift of the little soul should be sought.

Proper Method and the Spirit of Singing. Abe Miller.

The spirit in song determines the method. Method, Choristers should know and understand the song and music. Should not call on any one that may not be able to sing. We believe that the young people should have a chance to learn in singing.

Evening session. Devotional, Eli Bontrager.

Reverence as a Factor in the Sunday School and Church. E. A. Troyer.

Some things of irreverence are, unnecessary whispering, in fact anything that has a tendency of drawing attention from services. If we as Christians do not respect the worship in the house of God, how can we expect those out of the ark of safety to do any better?

The Minister's Duty toward the Sunday School. F. F. Stutsman.

They are the leaders of the Church and should also be a power behind the Sunday school work. Ministers and superintendents should counsel in regard to any and all problems of the Sunday school.

Who Should Have the Young People—the World or the Church? Eli Bontrager.

The Church should have them. Our influence counts for much. Should abstain from any worldly amusements. Ministers and all professors should make the everyday life wield an influence for good over people to bring souls to Christ.

Does it Pay to Invest Money in Sunday Schools and Missions? Chauncey Zook, essay, Malinda Detweiler.

Where would our boys and girls be if it were not for the Sunday schools? Can we grasp the worth of this one soul? Then think of the lives of missionaries

spent and being spent for lost souls. Whenever we have a chance to give, let us give with a willing hand.

Interest and attendance was very good, topics very ably discussed.

Meeting closed with election of following officers for 1914: Mods., E. A. Troyer, F. F. Stutsman; Secy., A. A. Miller; officers elected also act as program committee.

Secretary.

## REPORT

## Of the Eleventh Semi-annual Sunday School Meeting of the Salem, Yellow Creek and Nappanee Congregations, Held at the Mennonite Church, Nappanee, Ind., Nov. 30, 1913

For the Gospel Herald.

Organization: Mods., E. S. Mullet, John Bair; Secys., J. F. Buzzard, H. F. North; Chor., J. S. Slabaugh.

Sunday School Session Review. J. W. Christophel.

What Part Does a Teacher's Life Play in His Work? Ada Hoover, Martin Fisher.

What is the Value of Co-operation between Schools? Simon Smucker.

Sermon: Heb. 10:5-10. I. R. Detweiler.

Children's Meeting. Anna W. Christophel.

What Should a Teacher Know of the following?

1. His Bible. J. H. Bontrager.
2. His Pupil. Anna E. Christophel.
3. The Aim of His School. E. S. Lape.
4. Methods of Teaching. Jesse Christophel.

5. Missions. Martha Lehman.

How Shall We Create a Stronger Spirit of Unity Between the Old and Young? E. S. Mullet.

Social Purity. J. S. Slabaugh.

Sermon. I. R. Detweiler.

## Resolutions

I. Resolved that our teachers live and conduct their lives so that the children or scholars may be encouraged, inspired and always be reminded that their lives are in harmony with their teaching and in harmony with the Church doctrine.

II. Whereas, we the Southwest district of northern Indiana, realize the value of co-operation, be it resolved that we request of this meeting a district worker to co-operate with the state field worker.

III. Whereas, we feel the need of more consecrated lives be it resolved that we give to God the best we have, all we are and be obedient to all His commandments that we may be the blessings and representatives of His to represent Christ to our fellowmen if it takes our lives to be burned.

IV. Whereas, we feel the need of better trained teachers, be it resolved that our district worker request from our field worker a Sunday school normal of two weeks' session.

V. Whereas, we feel the need of a stronger spirit of unity between the old and young, be it resolved that we as older members, associate and acquaint ourselves with our children and young people's needs, to the extent that we can sympathize with them and have their confidence that our lives, old and young, may become a strong body of workers for the uplift of human souls.

Although the weather was very unfavorable the attendance was large and the interest and spirit of the meeting very good.

Secretaries.

## REPORT

## Of Bible Conference Held at the Mennonite Church near Amboy, Ind., Dec. 8-13, 1913

For the Gospel Herald.

Instructors: D. D. Miller, Middlebury, Ind.; Eli Frey, Wauseon, Ohio.

The following were some of the thoughts gleaned:

Our prayers should have an aim. We can pray in any posture at all times. Prayer should come from the heart. Be earnest, sincere, and honest. If we regard iniquity in our hearts God will not hear us, or if we ask amiss. We should pray for all mankind.

We must have faith in the right object and show our faith by our works. Faith comes through hearing and believing. We are children of God through faith in Jesus Christ.

To prepare for service we must fear the Lord, be born again, be consecrated and obedient.

We are to make full restitution because required by law, because we wish to do right. Our restitution is made through Christ.

There are many spirits. One Holy Spirit. Spirits must be tried then proved by their fruits. Through the work of the Holy Spirit we are given a new birth. The Holy Spirit is the source of wisdom.

Charity is love put into practice. Christ is the Prince of Peace.

The better man is the nonresistant man. Win your enemies through love.

We can be useful in small things as well as great. Disciples are followers of Christ.

God reveals through signs and wonders things that are to come to pass.

Natural covering, the hair. Protective, covering, the bonnet. The devotional covering being commanded for a sign showing woman's relation and position to man and God. It is a sign of authority.

People are inclined to want signs. Apt to accept wrong signs. Jesus says, Take heed, lest ye be deceived. People lose sight of God's Word in looking for further signs.

Gathering of ungodly people, conforming to sensual pleasures, are a cause of backsliding.

The good tongue is compared to choice silver and a tree of life. The wicked tongue being set on fire by hell.

Love is the greatest power in the world. Love is strong as death. God is love.

Christ's kingdom is not of this world. His followers not of this world. Christians should pray for their rulers that they may be able to lead a quiet, honest, peaceable life.

Conversion is the result of faith, God being the Author. When truly converted we bring forth fruits meet for repentance. We are God's children by adoption and are often drawn to Him through affliction.

Children are a gift of God and are a blessing. Should be carefully instructed and judiciously trained.

The Lord is our Judge. Judgment on the disobedient a warning to us. There is an almighty power that rules over all.

Communion is a common union. To be kept in remembrance of Christ. Pass-over and communion very similar.

Song and prayer service with every service.

Jessie King, Sec.



## REPORT

Of Fifth Annual Bible Conference Held  
at Maple Grove A. M. Church near  
Wilmington Junction, Lawrence  
Co., Pa., Dec. 2-7, 1913

For the Gospel Herald.

**Organization:** Mods., J. R. Byler, M. G. Moose; Secys., Amanda Kanagy, Edward F. Zook; Chors., Mary Miller, Elmer Kanagy. Instructors: I. W. Royer, A. J. Steiner.

The following are topics discussed and a few of the many thoughts presented under each.

**Rom. 12:1, 2.** Present our bodies a living sacrifice. Keep the commandments. "If ye love me keep my commandments."

**Sermon on the Mount.**

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven" (Matt. 5:20).

**Sociability in the Church.**

Be sociable at all times to all people. Interest in those about us causes sociability. He was the same kind, merciful, gracious and loving Savior to all.

**Use and Abuse of the Sabbath.**

Keep it holy. Deeds of mercy and acts of necessity only required.

**The Ideal Home.**

A spot on earth serenely blest—a place of affection—not a mansion, but if love, peace, harmony, and God's will reign supreme, it is home.

**Second Coming of Christ.**

Time of His coming not known to anyone but God, but, that He will come some time made known to all of His people. Live and keep busy instead of seeking to know mysterious things.

**Our Lord's Teaching about Money.**

Be honest with what we have and use it to God's honor and glory, for it is His.

**Heaven a Dwelling Place for all the People of God.**

The blessed promise of a future resting place for the soul, where only love and joy and peace and God's will reign supreme, is given to all of God's people.

Secretaries.

## Married

**Weldy—Metzler.**—At the home of the bride's parents, Bro. and Sister Solomon Metzler of Wakarusa, Ind., Nelson E. Weldy and Sister Wilma Metzler were united in marriage, Bro. Silas Weldy officiating.

**Lohr—Miller.**—On Dec. 25, 1913, Bro. Fred Lohr and Sister Minnie L. Miller, both of Springs, Pa., were united in the holy bonds of matrimony, at the bride's home. Bro. Ed. Miller officiated. May the Lord bless them.

**Graybill—Martin.**—On Thursday, Dec. 11, 1913, at the home of the bride's parents, Bro. and Sister Samuel O. Martin of near New Holland, Pa., Bro. Ira T. Graybill and Sister Nora M. Martin were united in marriage by Bish. Benj. Weaver. God bless them through life.

## Obituary

**Hartzler.**—Ethel Irene Hartzler, infant daughter of Bro. Chester and Sister Mollie Hartzler of near Hubbard, Oreg., was born Nov. 6, 1913; died Dec. 11,

1913; aged 5 weeks. Funeral services conducted at the Zion A. M. Church. Bro. E. Z. Yoder preached, using Matt. 19:14 for a basis. Bish. A. P. Troyer followed with a few remarks in German. The remains were laid away within the cemetery near the church.

**Shafer.**—Kate A. wife of E. A. Shafer. Daughter of Henry A. and Mary A. Bolich was born near New Burlin, Pa., May 30, 1857, died Dec. 20, 1913; aged 62 y. 6 m. 20 d. Survived by husband, son, and three daughters, and a number of grandchildren.

Funeral conducted by W. G. Sieber and W. W. Graybill at the Susquehanna Meeting House, Snyder Co., Pa.

Her selected text, I Sam. 20:18.

**Schrock.**—Naomi Schrock was born Mar. 9, 1909, died Nov. 6, 1913; aged 4 y. 7 m. 28 d.

She leaves to mourn her early departure her parents, 1 sister and 4 brothers. Because of the nature of her disease (diphtheria) a private funeral was held, Bro. Daniel Orendorff speaking at the grave. She was buried in the Waldo Cemetery.

Precious darling she has left us;

Left us, yes, forevermore;

But we hope to meet our loved one

On that bright and happy shore.

**Reber.**—Christian Reber, youngest child of Bro. John and Sister Mary Reber, was born July 10, 1909; died Dec. 6, 1913; aged 4 y. 4 m. 26 d. Pneumonia was the cause of his death. He was sick only a week. He leaves father, mother, 3 brothers and 8 sisters to mourn his early departure. Funeral services were conducted by Bro. Menno Esch Dec. 8 at the Mennonite Church. Only those who have laid some dear little form away in the cold earth can fully sympathize with the bereft family. May they not think of him as among the dead but that he is among them that are alive forevermore.

Cor.

**Clemens.**—Bro. John N. Clemens died at his home in Franconia Twp., Montgomery Co., Pa., Oct. 21, 1913, of paralysis. He had a light stroke in June but was able to be up and about and to attend meetings two weeks previous to his death. His seat was seldom vacant as he was a great friend of singing. He was aged 68 y. 6 m. 15 d. He is survived by his sorrowing widow, one daughter and two sons. Funeral services were held Oct. 27 at the Franconia Meeting House by the brethren Abram Derstine, Jacob Moyer, Jonas Mininger and Abram Clemmer. The remains were laid to rest in the adjoining Cemetery.

Brother, thou hast left us lonely,  
Sorrow fills our hearts today,  
But beyond this vale of sorrow  
Tears will all be wiped away.

**Stoltzfus.**—Bishop Gideon Stoltzfus of Gap, Lancaster Co., Pa., was born Oct. 23, 1835; died Sept. 29, 1913; aged 77 y. 11 m. 22 d. He was in the ministry over 45 years, and 25 years bishop. He often expressed himself weak to fulfill the work that the Lord and Master had for him to do and passed through many trials, but always prayerful, anxious to fulfill his calling. In one of his last letters that he wrote he quoted these lines—"O land of rest for thee I sigh, When will the moment come?" He was married to Susan

na Mast. He leave his deeply bereaved companion, 1 daughter, and 4 sons. One son and one daughter preceded him. Also leaves 22 grandchildren. His funeral was held Oct. 2 at the Millwood A. M. Church, the largest funeral ever held at that church. Services by John S. Mast and John L. Mast in German and Jacob Mellinger in English.

"Peaceful be thy silent slumber

Peaceful in thy grave so low,

Thou no more wilt join our number

Thou no more our songs shalt know."

**Mosier.**—Mrs. Charlotte Mosier, widow of the late George Mosier, departed this life at the home of her daughter, Mrs. W. A. Davis, Elida, Ohio, Dec. 7th, 1913. Aged 68 y. 1 m. 28 d.

She was the daughter of Seth and Eliza Zailley late of Sandusky County, Ohio. She was united in marriage to George Mosier, March 8th, 1866. To this union were born five children: Frank, (deceased), Lora, Jessie, Mattie and Irwin.

She united with the Mennonite Church February, 1893, and remained a faithful member to her death.

This sudden taking away of a noble Christian life sadly bereaves her children, many friends and the church of which she has been a beloved member. She lived an earnest Christian life, giving a fitting example of the Christian to her children, that they might be fitted for the duties of a useful life.

Her Bible was her constant companion. She bore her suffering patiently without a murmur. She has exchanged the care and toils of this earth for the welcome rest of the Spirit world. May her mantle fall on the loved ones left behind, let her sudden call from our number, teach us to so live that when death comes to us we may be like her. Seventeen years of her early life were spent in teaching school. She was a devoted mother, a kind neighbor and beloved friend whose place will be difficult to fill.

Of her immediate family she leaves to mourn her three daughters, Mrs. Lora Weyer, Mrs. Jessie Thompson of Detroit, Mich., and Mrs. Mattie Davis of Elida, Ohio. One son, Irwin Mosier of Detroit, Mich. Six grand-children, Emmet, Edgar and Eldie Weyer, Lelah and Blanche Thompson, and Mary S. Davis. Besides these she leaves many relatives and friends.

Buried on the 9th at the Salem Cemetery in the presence of many sympathizing friends. Services by J. M. Shenk and Moses Brenneman. Text, For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him.—I Thess. 4:14.

"Waiting for the Master,

Who will rise and bid us come

To the glory of His presence,

To the gladness of His home.

They are watching at the portals,

They are waiting at the door,

Only waiting for our coming,

All the loved ones gone before.

### Card of Thanks

We desire to express our sincere and heartfelt thanks to the relatives and friends for the kind assistance and sympathy shown us, during our recent sorrow and bereavement, the death of our dear mother, Mrs. Charlotte Mosier; also to the pastors for their kind words of consolation and comfort.

Mr. and Mrs. W. A. Davis.



## Items and Comments

The total amount of land purchased in the eastern states for federal forests is nearly 800,000 acres. So far the principal work on these acres has involved their protection against forest fires.

In the terrific storm that swept the Atlantic coast on Christmas Day two Philadelphia barges broke away from the tug which was to take them to Providence, R. I., and foundered. The ten men on board were all lost.

Wm. A. Sunday, so well known by the name of "Billy Sunday," opened his six weeks' evangelistic campaign in Pittsburgh on last Sunday. The crowds which greeted the fearless speaker were large in all the meetings. Whatever we may think of his methods, there is certainly a courage about the man that might well be emulated by others in the good fight of faith.

At Calumet, Mich. On the evening of Dec. 24, while an entertainment was in progress in Italian Hall, some one raised the cry of "Fire!" and immediately there was a panic and a wild stampede for the door. In the crush 72 lives were lost, mostly children. Calumet is the center of the copper miners' strike and the victims are all children and friends of the strikers. The dead were buried last Sunday.

A Presbyterian minister of Blairsville, Pa., was recently shot at by an unknown man as he was returning home from visiting some sick persons late at night. The minister has been active in the anti-saloon work and in this way has succeeded in making some very bitter enemies in his town. It is supposed that this was the cause of the assault. He was carrying his Bible under his arm and the bullet ploughed its way half through the volume, stopping, it is said on a verse which denounces strong drink.

One of the consequences of the shooting of a boy by a fifteen-year-old girl in New York the other day has been an inquiry into the mental condition of the youthful slayer, and we see it reported that she is suffering from what is called "film madness." A story which she told after the tragedy could not be verified by the police, although she was taken around the city in an effort to identify certain places she had named in her narrative of incidents preceding the shooting. It seems that the girl was a constant patron of the "moving picture" shows, and was greatly impressed by the scenes she saw depicted on the screens.—Lancaster New Era.

A tabulated report of the accidents which occur in connection with the industries of Pennsylvania is being prepared by the Bureau of statistics of the Department of Labor and Industry. Manufacturers are required to report all accidents to the Department which require a worker to lose more than two days of time, giving the details of the accident. It may be interesting to know that one of the prolific sources of accidents is the ordinary ladder which counts its victims in large numbers, and traces the trouble to carelessness in the selection of cheap ladders containing inferior rounds and runner wood,

and failure to use proper points or rubbers upon the ends of the runners.

## AN EXTENSION

As previously stated the special 50 cent offer for new subscriptions to the Christian Monitor was to expire January 1, 1914. During the last few weeks so many new subscriptions have been received that we have decided to extend the time, believing that possibly there are yet many who may not have noticed our offer and also those who may have seen it but neglected to subscribe. This extension affords an opportunity for all those interested who read this to become a subscriber at the special rate. Another reason for extending the time limit is found in the fact that this year will have three special numbers on subjects of vital interest to the entire Church. The first special issue has already been published—the 48-page City Mission number,—another is to follow in March dealing with South America as a mission field, soon to be entered by our Church, the third one—"India Mission Number,"—in which our foreign missionaries will present India as a mission field in general and the work of our Church there in particular, will appear in July. These three numbers alone will be worth the subscription price, and, as well as the other nine issues, should be in every home.

Consequently during the month of January new subscriptions will still be received at the fifty cent rate. This will include a copy of the January issue and all the remaining ones of 1914. Subscribe now. Address all subscriptions to

CHRISTIAN MONITOR  
Scottdale, Pa.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Rainham Church, near Selkirk, Ont., Dec. 30, 1913 to Jan. 1, 1914. Instructors, Urias K. Weber, D. N. Gish.

Clinton, Central, and Lockport Churches, near Archbold, Ohio, Dec. 29, 1913, to Jan. 2, 1914. Instructors, J. S. Shoemaker, D. J. Johns.

Shore congregation, near Shipshewana, Ind., Dec. 31, 1913, to Jan. 3, 1914. Meetings to continue the following week. Instructors, J. M. Kreider, J. W. Christophel.

Bethel Church, near West Liberty, Ohio, Dec. 30, to Jan. 1, 1914. Instructors, Abram Metzler, J. E. Hartzler.

Oak Grove Church, near West Liberty, Ohio, Jan. 1-3, 1914. Instructors, Abram Metzler, J. E. Hartzler.

A. M. Church, Nappanee, Ind., Jan. 19-26, 1914. Instructors, S. E. Allgyer, A. C. Good.

Emma congregation, near Topeka, Ind., Jan. 12-18, 1914. J. M. Kreider, Instructor.

Pleasant Grove Church, near Martinsburg, Blair Co., Pa., Feb. 10-15, 1914. Instructors, J. A. Ressler, Ed. Miller.

## MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
	1st Fri. in Oct.	9034
Virginia	2nd Fri. in Oct.	916
	2nd Fri. in Oct.	1530
Ontario	4th Thurs. in May	1615
Southwestern Pa.	4th Thurs. in Aug.	1246
Eastern A. M.	Last of May	4219
Ohio	4th Thurs. in May	1427
Indiana-Michigan	2nd Fri. in Oct.	1697
Ind. Mich. A. M.	1st Thurs. in June	1811
Illinois	1st Fri. in June	448
Western A. M.	Last of Sept.	3862
Missouri-Iowa	Aug. 28, 29	668
Kansas-Nebraska	3rd Thurs. in Oct.	811
Nebraska-Minn.	3rd Thurs. in Oct.	1491
Pacific Coast	4th Thurs. in Oct.	160
Alberta Sask.	Last week in June	217
India	Spring	513

## SPECIAL BIBLE TERM

The Special Bible Term at Goshen College opens Dec. 29 to continue four weeks. The following courses will be offered: Christian Doctrine and Sunday School Methods, by J. E. Hartzler; Sunday School Lessons, by P. E. Whitmer; Bible Geography and Church History, by J. S. Hartzler; Acts, by I. R. Detweiler; Personal Work, by E. S. Hallman; Missions, by M. C. Lehman; Church Music, by A. S. Ebersole.

Tuition for term ----- \$5.00  
Board per week ----- 2.25  
Rooms (heat, light, washing) per week ----- 1.00

Tuition free to all ministers, deacons, and missionaries.

The Winter Term of the College opens at the same time. Classes will be organized in College, Academy, Bible, Normal, Business, and Music.

P. E. Whitmer.  
J. E. Hartzler.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI (Herald of Truth)  
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SCOTSDALE, PA., THURSDAY, JANUARY 8, 1914

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No. 41

## EDITORIAL

**We Thank You.**—During the last few weeks we have been favored with a generous lot of renewals and new subscribers. Our list has not yet reached the desired 10,000, but we are living in hopes. We trust that all arrearages may be speedily paid up, and along with your renewals many new names may be sent in. Look at the label at the top of this page, and if there is anything wrong with it let us know.

The article on "A Good Foundation for a Child's Education" brings a message of interest to all parents. The first impressions are usually the ones that are most lasting. Hence the opportunity that comes to parents to make lasting impressions for God before outside influences make their impress upon the child mind carries with it a great responsibility which should be faithfully borne in the fear of the Lord.

**Mennonite Year Book and Directory.**—Two mistakes have been made by people sending in orders. One is that the Year Book is the same as the Family Almanac; the other, that the latest Year Book and Directory is for 1914. We expect to print the Year Book for 1914 as soon as possible after the middle of the year. It is the present plan to print the Year Book about the middle of each year and make Church statistics the principal feature of the publication. The Family Almanac is printed near the close of the year, ready for distribution before Jan. 1. The Almanac is now being sent out. The latest Year Book published is for 1913. It contains quite a large amount of information concerning the work and state of the Mennonite Church, and is still to be had at the regular prices advertised several months ago.

Three duties belong to every faithful minister of the Gospel and shepherd of the flock: (1) He should do his best to give his congregation the very best and most wholesome and needed food available. To this end he needs to do much in the way of research, meditation, and studying the needs of his congregation. (2) He should do his best to keep in close touch with every member of his congregation, being helpful to each in every sense of the word. (3) He should do his best so to live that all right thinking people will give credit for honesty, purity, sincerity, and self-sacrificing devotion to the cause of Christ and the Church. Every minister should learn to bow in graceful submission in the face of adverse criticism, but never stoop to questionable methods or surrender of Gospel truth in order to carry his points.

Three duties belong to every faithful member of the Church: (1) "Obey them which have the rule over you." There is nothing more emphatically taught in the Bible than that of submission. The minister, the superintendent, the teacher, and every other member of the Church should be loyally supported in the position to which they have been called by God and the Church. (2) "As we have therefore opportunity, let us do good, especially \* \* \* This includes a whole-hearted service in whatever way we can be of use to God and the Church. (3) "Bear ye one another's burdens, and so fulfill the law of Christ." Whenever you see some one under a heavy load, especially the minister, be sure you step to his side and help him bear it, whether it takes love, sympathy, prayer, work, money, or other encouragement to help make the load lighter. By helping the man who bears the load you not only "fulfill the law of Christ" but you also help to advance the cause of Christ.

## GENERAL CONFERENCE RESOLUTIONS

### VII. THE DRESS QUESTION

Pride in dress has been the cause of incalculable harm. It has provoked as much discussion, perhaps, as any one subject that can be named. Among the Biblical writers and characters giving it attention are Isaiah, Jeremiah, Christ, Paul, Peter, James, etc. It has been the basis of many a church controversy. Even churches that have surrendered completely to the goddess Fashion can not ignore its awful consequences. So ridiculous and outrageous has this monster become that even the men of the world take it upon themselves to ridicule it and to point out its hideous and reprehensible work. So long as there is pride in the world the dress question will continue to be a live one.

For years our workers and Church leaders have seen the necessity for more uniformity in discipline on this question, and to this end General Conference was asked to take hold of it. At the meeting held at the Blough Church near Holsopple, Pa., Oct. 25 and 26, 1911, the following action was taken:

**Q.** "As the tendency toward fashionable attire continues to be a growing evil in many portions of the brotherhood, should not this body appoint a committee whose duty it shall be to investigate conditions, make a thorough study of the subject, formulate a remedy and report at the next meeting of the General Conference?"

**A.** "We reaffirm the position heretofore taken by both the General Conference and all our district conferences in support of separation from the world and modesty in apparel. We believe that the body of our people are willing to co-operate in the work of bringing all our people to the Gospel standard of simplicity and spirituality. We recommend that a committee of seven brethren be appointed to study this question in all its phases and bring to the next General Conference a report of what they consider to be the best way to maintain proper discipline on the question."

The brethren, L. J. Heatwole, Daniel Kauffman, D. D. Miller, J. E. Hartzler, T. M. Erb, Samuel Garber and J. S.



Hartzler were appointed on the committee provided for and endorsed by the conference.

The committee appointed made a thorough study of the whole question—Bible teaching, Church teaching, Church history, the inclination of man, causes leading to Scripture violation, present conditions and needs, etc.—and when their report was called for at the last meeting they submitted the result of their findings. The report is rather lengthy to publish in this connection, but we trust that our readers will bear with us, considering its importance, give it their most prayerful consideration, and put into practice the teachings of God's blessed Word on the question. Following is the full report:

#### REPORT OF DRESS COMMITTEE

We, the undersigned committee, having investigated the subject committed to us as best we know how and prayerfully meditated upon it, submit the following:

##### Statement of the Problem

The dress question is but a part of the larger question of nonconformity to the world, and this in turn is an essential part of the great question of consecration. They who have yielded their all to God have, if properly enlightened, taken a stand of complete separation from the world (II Cor. 6:14-17; Jas. 4:4; I Jno. 2:15, 16) and are no longer submissive to its vanities and follies. They who lack in consecration, lack in submission to God and the Church, and to a corresponding degree are submissive to the evil influences of the world. Here lies the secret of the problem before us. The commandment not to be conformed to the world (Rom. 12:1, 2) is obeyed in its fullness only as the condition described in Eph. 4:11-16 is attained. To bring the entire membership to this lofty standard has always been, is now, and will continue to be one of the great problems confronting the Church.

We look upon transgressions in outward life as evidence that either the transgressor is not properly enlightened or his heart is not right before God. When the outward appearance indicates that the heart is not right with God, whatever may be the nature of the transgression, it is both the duty and the privilege of the Church, working either as a body or through individual members, to do all that can be done for the restoration of the transgressor (Matt. 18:15-17; Gal. 6:1). Applying this to the dress question, when the kind of clothing worn by members is such as to indicate that they are not submissive to God and the Church, the Church should—through personal work, proper teaching, and wholesome discipline—do all that can be done to restore them to rightful relationship with God and the Church.

##### What the Bible Teaches

Recognizing the Bible as authority in all matters of doctrine and of discipline, we naturally turn to it for instruction on the question before us. A careful study of the Word makes clear the following:

1. The original purpose of clothing was to provide for the covering and protection (not ornamentation and display) of the body.—Gen. 3:7-11, 21.

2. Conformity to the world is forbidden.—Rom. 12:1, 2; II Cor. 6:14-17; Jas. 4:4; I Pet. 1:14; I Jno. 2:15, 16.

3. Bodily ornamentation in the form of jewelry, costly array and immodest apparel is forbidden.—I Tim. 2:9, 10; I Pet. 3:3, 4.

4. Modest apparel is commanded.—I Tim. 2:9.

5. Immodesty and vain display in dress are results of haughtiness (Isa. 3:16), vanity and love of applause (Matt. 23:5; Mark 12:38), a feeling of self-importance (Luke 16:19; Acts 12:21; 25:23); while modest apparel is prompted by meekness and godliness (I Pet. 3:3, 4; I Tim. 2:9, 10).

6. The Church is vested with authority in all matters of doctrine and discipline (I Tim. 3:15; Matt. 18:17) and so long as her rules and regulations do not conflict with the Word of God (Gal. 1:8, 9) her decrees are binding and her authority should not be questioned (Matt. 18:18; Acts 15:6-33; 16:4; Heb. 13:17).

The above teaching may be summarized as follows:

1. Clothing should be modest, simple, serviceable, economical.

2. In the purchase and wearing of clothing all extravagance and immodesty and vain display are to be avoided.

3. Christians are not to follow the fashions of the world. They are to accept the authority of the Church, rather than the mandates of the world, as to what they should or should not do.

##### What the Church Teaches

Our conference records show that the above Bible teachings have been recognized and accepted by the Mennonite Church, and efforts have been made to indoctrinate the membership and to maintain church discipline along Gospel lines. We recognize that fashion abominations exist largely because of vanity, lust, commercialism, the love of the world, the love of applause, and the deceitfulness of pride. These influences must be counteracted and our membership saved from their awful ravages. To this end we recommend that a greater effort be put forth looking to a more perfect uniformity among both brethren and sisters.

##### Recommendations

1. **To Members in General.**—That all members enter into an earnest, prayerful self-examination, and in whatever respects they have failed they change and conform to God's Word and the order of the Church; that we all, by proper example and personal effort, do what we can to bring others to the same standard. Members showing opposite tendencies should yield to the promptings of divine love and devotion and conform to church regulations at least as readily as worldlings conform to fashion for display, or as members of fraternities and world organizations conform to their peculiar regulations in dress to preserve their identity.

2. **To Ministers and Their Families.**—Inasmuch as church officials are especially mentioned as "ensamples to the flock" (I Pet. 5:3; Phil. 3:17), their wives likewise mentioned in connection with men's fitness for public service (I Tim. 3:11), and their children have much to do in making their ministry either profitable or unprofitable (I Tim. 3:4, 5), we recommend that ministers and their families especially "be in behavior as becometh holiness," worthy examples in purity, in simplicity, in loyal devotion to God and the Church.

3. **To Ministers and Teachers.**—That aside from being proper examples in simplicity, and separation from the world, they exercise diligence in teaching this subject in a way that people will not only see what the letter teaches concerning simplicity and nonconformity to the world in attire, but also the connection there is between this and a holy life.

4. **To Brethren.**—That they manifest their loyalty to the Church by wearing the kind of clothing approved by God and the Church, avoiding all things forbidden or testified against in Scripture (as heretofore mentioned), holding aloof from worldly fashions as manifest in the changing styles in the shape and texture of hats, collars, coats and other articles of apparel, especially such things as are manifestly worn for bodily ornamentation or because they are "in style." Brethren, as well as sisters, should recognize that they can not be conformed to the world and be true to Scripture, and their appearance should give evidence of such conviction and consistency.

5. **To Sisters.**—That they take the same attitude of loyalty to the Church and submission to the Word of God as that recommended to the brethren, attired as "women professing godliness," avoiding all styles indicating immodesty (such as low-necked dresses, short sleeves, gay colors, fabrics insufficient to properly cover the body, hobble or slit skirts, etc.), hair combed modestly that the devotional covering may be worn with decency and order. They should not only refrain from wearing any form of the bonnet which indicates that it is worn for display rather than service, but also from wearing any head-dress which in any way discourages the wearing of the devotional covering.

6. **To Our Congregations and Conferences.**—That they exercise diligence in saving the entire membership from conforming to incoming styles; that patience and forbearance be combined with firmness and strict adherence to the Word of God in their teaching and discipline; that they take such steps and adopt such measures as in their judgment they consider necessary and wise to bring the entire membership to the above standard.

We further recommend that this conference appoint five brethren to bring such further recommendation before our next meeting as circumstances may determine.

Daniel Kauffman  
J. S. Hartzler  
L. J. Heatwole  
Samuel Gerber  
J. E. Hartzler  
D. G. Lapp (Sub for  
T. M. Erb  
D. D. Miller

You will notice that the report presents the matter largely in the form of recommendations. The committee chose this form of the report for the following reasons:

1. The object of this action of General Conference was not to enforce discipline but rather to set up a standard to which the conferences and congregations may look and make their discipline more uniform.

2. The committee took it for granted that all the conferences were ready to take the matter up and adopt



such measures as they see best in time to bring the entire membership in their respective fields to the full standard of the Gospel.

3. Events and observations have proven that the most competent authorities in bringing the membership into the order of the Gospel and of the Church are the district conferences themselves. As an overseer in your flock you know better what your flock needs than what some other flocks needs and what some distant overseer knows of the needs of your own flock.

4. It was the aim of the committee to state the case in a way that would appeal to the convictions and loyalty of the people rather than to cause any one to feel that this is an effort to compel rebellious subjects to obey the law. The committee, and the General Conference, expect every loyal member to stand up and do his or her duty. If we are not disappointed in this expectation, the enforcement of law will not be necessary.

It is not expected that this document of recommendation be allowed to lie dormant, but that our conferences and congregations will take the matter up and act on the recommendations as local conditions may warrant.

Ws have heard this report discussed from various angles. Some have discussed it as a literary production, others as a doctrinal statement of an unpopular subject. Whatever the merits or demerits of the report along these lines, it is along the line of securing practical results that its strength or weakness must be judged. We must vote it a success or a failure only as it will prove to be a means of bringing about a more perfect uniformity and greater consistency or fail in these objects. What we hope for is these two things: (1) that our people may make a study of the Gospel principles underlying this subject, and (2) that they may put these principles into practice. This done, a close fellowship will bring about all the results desired. Oneness in mind as to what the Bible teaches, coupled with a warm fellowship among the members in all parts of the brotherhood, will bring about simplicity, consistency, uniformity, and every other result in conformity with God's Word.

In this connection we desire to make a personal appeal to every individual member. Don't look on the inconsistencies of other people to justify your own. Don't wait to be told before you comply with Scrip-

ture teaching. Since you are not under the law but under grace, let the grace of God take such full possession of your hearts that you will do the will of God in all things so far as you have the light. Knowing what the Bible teaches on the dress question, and knowing the earnest desire of the Church that all members conform to these teachings, if you are filled with love to God and the Church, you will do all in your power to conform to the Gospel standard and to influence others to do the same. Being blessed with "the ornament of a meek and quiet spirit," your clothing will naturally be devoid of immodesty or vain display but will on the other hand be a model of neatness, simplicity, modesty, and in conformity with the usages of brethren and sisters professing godliness. You will be as greatly shocked to be found in the fashions of the world as worldlings would be to find themselves in plain, Scriptural, out-of-style garb. You will abhor the idea of having one set of clothes to attend Mennonite meeting and another set to go elsewhere. You will avoid everything about your apparel that is forbidden or discouraged by Scripture. In short, it will be as natural for you to wear the uniform of the Church as it is for the worldling to wear the uniform of the world. And as you have the opportunity, you will use your influence to help others to rise to the Gospel standard.

There are many other things which passed through the minds of the committee as this above report was being prepared, but space compels a close. With every loyal member standing up for the simple, pious, life and all that goes with it, we expect great results.

#### FIFTY YEARS AGO

The December days of 1863, fifty years ago, were busy days for the writer, in his home in Chicago, Ill. He was doing what he could to help the cause of Christ and the Mennonite Church in promulgating the teachings and doctrines of the Gospel. By the aid and counsel of a few devoted friends, he had formulated the plans for the publication of a Mennonite Church paper, and during these December days of 1863, aside from the duties of the business in which he was engaged, every moment was industriously devoted to collecting and preparing articles for the new paper to be launched into being, and on the first day of January, 1864, that proverbially

cold New Year's day, the first number of the "Herald of Truth" had been printed and was ready to be sent to the friends of the undertaking, though there was not a single name on the subscription book, and not a dollar in the treasury.

But the Lord blessed the work and from it came good results. Under the management of the founder of the first Church paper of our branch of the Mennonite people, the work was maintained and prospered until the year 1908, when all the periodicals of the Mennonite Publishing Co., were sold to the Mennonite Publication Board, and the work is continued at Scottdale, Pa., under the firm name of the "Mennonite Publishing House," and now, after fifty years, on this New Year's day of 1914, the first editor of the first English Mennonite paper, is permitted in these lines, to send a brotherly New Year's greeting to all the readers of our Church papers.

May the loving kindness and the tender mercies of our heavenly Father rest and abide on all who love and serve the Lord in sincerity and truth.

John F. Funk.

Elkhart, Ind.

Jan. 1, 1914.

The above letter from one who has borne the heat and burden of the day, will be read with great interest. Those of us who are of the younger generation can hardly realize the enormity of the undertaking our brother writes about and what it meant fifty years ago. It is with a deep sense of gratitude toward our heavenly Father that we enter upon this fifty-first year of the publication of our Church paper. When we remember that the beginning of publication work was not attended with the organized forces of the Church as it now is, we realize all the more the greatness of the early efforts in this work.

Only a few of our district conferences were organized before this time and the Church was in a transition stage. The English language was coming into use. The spirit of progress was taking hold of some of our brethren. Active Sunday school work and evangelistic efforts followed closely in the wake of the establishing of the Church paper.

How much we owe to these early efforts in setting in motion the forces that are now active, and organizing them into working bodies, only eternity can reveal. This much is certain, that through the Church paper there is an avenue for communication and teaching that has meant much for the present



prosperity and enlargement of the Church.

May our prayers to God and our consecrated efforts in His service be used in carrying forward the work He has left us to accomplish is our earnest wish and desire.

The sentiments expressed by our brother have the right ring. If those sentiments are accepted, lived, and exemplified they will have a powerful influence for good among our people.—A. L.

### JESUS IS THE CHRIST

By David Bergey.

For the Gospel Herald.

These are written that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through His name.—John 20:31.

In this verse the apostle gives the reason for writing the fourth Gospel; and it is true also that God inspired holy men to write all of the books of the Bible to convince men that Jesus is the Savior, and that they may receive eternal life by faith in Him. For it is certain that men need a Redeemer; and not only that they need Him, but that they know they need Him. Men seem to have an instinctive consciousness of some power or being outside of themselves, to whom they owe worship and homage, and through whom they hope to be delivered from sin.

We find this in all people, however low and savage they may be, in all ages and climes. And just as by the transgression of one man, all men have sinned, so, it would seem the promise of a deliverer to Adam, and the hope thus engendered, has also, in some vague way, passed upon all mankind. Especially was this hope and longing and expectation strong among God's chosen people, owing, no doubt, to the prophecies of the seers and prophets of that race; but we see by John 4:25 and Matt. 2:2, that others besides the Jews were expecting the Messiah.

The mistake that the chosen people seem to have made was that the promise that the seed of the woman should bruise the head of the serpent was by them interpreted to mean that the "seed," should deliver them from and subdue their fellow men who conquered and oppressed them, and that Jesus was a Savior of the Jews only, and of such others who were willing to become Jews, and this in spite of the fact that their prophets had foretold in no uncertain manner that He was to seek the Gentiles also. Isa. 11:6; 42:1, 6;

49:6, 22; 60:3; Jer. 6:19; Mal. 1:11.

Now this Word that God has given unto us through His inspired servants is in our time and in the countries in which we live a glorious Gospel, because we live in a time of liberty of conscience; when we can worship God, none daring to molest us or make us afraid; when, we might almost say, Bibles are scattered broadcast over the land; when no one can have any excuse, except his own indifference, for not knowing of the way to happiness and eternal life. When we think of what people had to endure for conscience sake in ages past, and what they still have to suffer in a few countries, we can not be thankful enough for the privileges we enjoy. We can indeed say with the psalmist, "The lines are fallen unto me in pleasant places; Yea, I have a goodly heritage."

And how are we to show our gratitude for this great privilege?

First, by accepting salvation by faith as a free gift and obeying the commandments of the Savior, taking our cross and follow Him. Among these commands are, working in His vineyard, helping those who are in need, visiting the sick and those who are in prison, being instant in prayer, being diligent in assembling ourselves together in worship, and in many other ways. Second, helping to distribute the Word of God to those who have it not, such as the heathen, and those in lumber camps, or working on railway construction and in mines. We should especially by our means help the Bible Societies in England and America in their great work of translating and sending to different people the Word of God; we can do much good in this way.

Third, if we are definitely called to go and carry the Gospel to those who know not Christ, either in our cities, or among the heathen nations, and if we can not go, to contribute of our means to help the good work along. It should be a serious question for each of us, how much we owe of our time and our money we are responsible for, to carry the glad tidings.

May we all realize that "The earth is the Lord's and the fulness thereof," and that all we are and all we have are His, and may we so act as stewards that when He comes to call us to account He may be able to say unto us, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

New Dundee, Ont.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.  
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.  
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(274 S. 4th St.)

Dear readers of the Herald:—Likely many of you wish to read a letter again from this place. Since our last letter Oct. 11 the following named ministers filled appointments at this place: John H. Mosemann, Jacob Habecker, John Charles, and H. H. Haverstick. Dec. 10th Bishop Abram Herr and Bro. Haverstick met with a few brethren and sisters here at this place and served four of us who were unable to attend the communion services at Mountville. From here they went to the home of grandfather Markley's and received Sister Markley into church membership. Our aged Bro. Turner of whom we made mention in our letter of Oct. 11, departed this life Oct. 23. There were in all 79 present here in Sunday School last Sunday. We wish that the brethren and sisters of the New Danville church district could know how much the contribution which they sent us Dec. 16 was needed, and how thankful we are for it. The same to the brethren and sisters of Mainland, Pa., for the contribution sent by Bro. Kulp, Dec. 4; also the Young People's Bible Meeting of Mt. Joy for the contribution sent us Dec. 9; the Sunday school classes at Lititz, Stony Brook, and all others who are helping in the work by contributions, books, tracts, Church papers and through visits and prayers. We feel to say of God as did David "Thou crownest the year with thy goodness."

Dec. 31, 1913.

C. B. Byer.

Chicago, Ill.

(Home Mission, 639 W. 18th St.)

Dear Herald Readers:—We are receiving many rich blessings from God continually, for which we are grateful. He has promised to "open the windows of heaven and pour out a blessing, and there shall not be room enough to receive it."

Another Christmas season has passed and we were again reminded of the advent of our Savior into the world—what He has meant to the world in



past ages and what He means to us as individuals today. Our hearts were saddened to see many who spent the day in feasting and revelry. Instead of having Christ enthroned within, He is rejected, and sin reigns in the lives of many.

On Dec. 18 we gave our annual dinner to the Sunday school children and friends of the mission. The children as usual had gathered, and were waiting for admittance long before the hour had come. If those who helped to make the dinner possible, by sending provisions could have seen the happy expressions on the faces of the boys and girls they would have felt amply repaid for their efforts.

A number of brethren and sisters were here from a distance, and assisted us. We were glad for their presence and help. After over five hundred children and grown people had been served with natural food, we enjoyed a song and praise service. A number of short talks were given, among those who spoke were, D. W. Slagel, John McCulloh, D. J. Fisher, C. K. Breaneman, and others.

Bro. and Sister Fisher remained with us a few days.

We are glad to report that a few have recently accepted Christ as their personal Savior and we are looking forward to the time when they will be received into Church fellowship at this place.

We trust that those who know the value of prayer will continue to remember the work and workers at the throne of grace.

In His name,  
Emma Oyer.

Dec. 31, 1913.

Kansas City, Kans.

(Mennonite Gospel Mission, 200 S. 7th St.)

Beloved of the Lord, Greeting:—Attending the International Student Volunteer Convention held in Kansas City Convention Hall, Dec. 31 to Jan. 4, are the following of our workers: A. H. Leaman, Florence Coopridner, Chicago; J. I. Byler, Toronto; P. E. Whitmer, Amos Eby, Vesta Zook, Goshen, Ind.; Paul Erb, Anna Weaver, Grace Coopridner, Hesston, Kans.; M. C. Lehman, Dhamtari, India. Robert E. Speer and John R. Mott are among the principal speakers of the Convention.

The above named of our workers are nearly all lodging at our missions, and a meeting of all the Mennonites attending the convention is being arranged for, to be held Friday afternoon here. We look for Bro. Daniel

Kauffman to stop here over Sunday to conduct baptismal services on his way to Hesston.

Pray for us,

J. D. Mininger.

Jan. 1, 1914.

Altoona, Pa.

(1721 11th Ave.)

Dear Herald Readers, A greeting in Jesus' Name:—"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

We have many reasons to thank the Lord for what He has done. We thank Him for the way in which He laid it upon the hearts of the dear brethren and sisters to send us provisions at Christmas time that enabled us to help about 25 families that were poor and that appreciated it. We have often wished that those who so faithfully contribute of money and provisions, could see the joy that it brings to the many who are not so fortunate as most of our people are in the country.

Our Sunday school is still growing. Interest in the other services seems to have gotten better since it has grown colder. Two young souls recently confessed their Lord and Savior and give evidence of true repentance. We praise the Lord for His working among us. Pray with us that there may be more brought to the saving knowledge of the Lord.

Following is the report of money received during the month of December:

Sisters Brubaker & Gochenauer	\$2.50
A. Metzler	1.00
Allensville Bible Conf.	15.70
Henry Bechtel	2.00
A sister	10.00
J. N. Burkhardt	2.50
R. M. Luther	4.40
A brother	.50
E. Hartzler	1.00

Yours in Him,  
John L. Stauffer.

You can never be enthusiastic until Jesus Christ is real to you. When He becomes a reality to you, and not some mystic personage, then, and not until then, your work for Him will be successful. Jesus Christ can only become real to you through deliberate, reverent, and continuous study. Enthusiasm overcomes all fear. It is fear that often keeps us from speaking to men about salvation. God's grace will enable us to overcome this spirit of fear.—New York Observer.

As sorrowful, yet always rejoicing.  
—II Cor. 6:10.

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.  
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Since Jesus authorized and empowered the Church (Matt. 16:19; 18:18), with the promise found in the latter part of Matt. 16:18, does the Church strictly adhere to the old doctrine in "Minister's Manual" (P. 103) relative to censure, reproof, penalty, confessions and excommunications, or does the Church sometimes impart its authority and power to individuals?

D. S. T.

So far as we know the Mennonite Church makes an effort to follow the instructions in the Scriptures named (and in the spirit indicated in the explanations found in "Minister's Manual," pp 103, 104) whenever there are difficulties confronting any congregation. Neither the writer of "Minister's Manual" or any one else is able to lay down a rule that will work in all cases, for there is an endless variety of circumstances, and each case must be handled in accordance with the letter and spirit of Bible instruction bearing on the case in hand. Where a committee are appointed to adjust difficulties the congregation acts wisely in leaving the matter in the hands of the committee, afterwards ratifying the work of committee and thus giving the work congregational authority. No committee should receive any other instruction than that of going according to the instruction of God's Word as applied to local conditions. After this has been done and the report of the committee submitted to the congregation, it should be ratified unanimously by the congregation, all members accepting uncomplainingly the work of committee and doing all within their power to heal the breach, forgive and drop, and build up the congregation.

Define "censure" as used in "Minister's Manual," P. 67. D. S. T.

The subject discussed is that of settling difficulties among individual members. The instructions given direct the leaders of the Church to see that Matt. 18:15-17 is followed by complainants before the matter is taken into church counsel. In case such matters are taken into church counsel before Matt. 18 has been complied with by the complainants, it is declared, the church leaders are liable to censure. This is simply an admonition to be cautious. It was certainly not intended as a law to get ministers into trouble. Censure is in order only in case members or ministers are criminally negligent or offensive.



## Family Circle

### GOOD FOUNDATION FOR CHILD'S EDUCATION

By Wm. D. Fretz.

For the Gospel Herald.

Most parents desire that their children should receive a good education. Any wise and intelligent person will admit that this is a perfectly proper desire. When we notice in business life what a disadvantage it is to have a poor education, we are at once ready to say that a good education for our children is very desirable. How often we see that "Knowledge is power!" But we also see that evil men are sometimes so much more of a curse to mankind because of the education they have. It is evident then that some education must be imperfect. The right kind of education is referred to by the Word of God quite frequently in the book of Proverbs.

We are told that Wisdom "is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her." Prov. 3:15.

Therefore we may well say that, "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." Prov. 4:7. But how shall our children get this kind of education that the Bible calls Wisdom? When we remember that "the fear of the Lord is the beginning of wisdom" (Prov. 9:10) we can see at once the necessity of endeavoring to bring up our children "in the nurture and admonition of the Lord." Eph. 6:4.

The foundation for a good education must begin in the home. No one can understand the nature of a child or know its real needs and difficulties like the parents. And who can wield such an influence for good in its life as the father or mother?

In the history of Moses we see the effect and power of early home training. Although his mother only taught him during the tender years when he was considered still too young to enter the schools of Egypt and was subsequently taught during many years "in all the wisdom of the Egyptians" (Acts 7:22) yet that early training clung to him, and influenced him to decide to cast his lot with the people of God.

In the life of Joseph we have another example of the value of early training. At the age of seventeen he had already been so educated in the faith of his fathers that all the subsequent years of affliction, temptation and exaltation could not turn him aside from the paths of virtue and righteousness.

We might refer to Daniel and many other Bible characters to prove the power of early training, but space will not permit.

How important that we put forth every effort to teach our children to "Seek first the kingdom of God and His righteousness." Matt. 6:33.

How I praise the Lord that my mother endeavored to teach me this important truth early in life! When I was hardly more than four years of age she purchased an illustrated Bible history. Then she patiently taught me to read its pages and explained in simple language the meaning of what we had read and by the aid of the illustrations I was enabled to get a fair knowledge of the ways and will of God before I was old enough to attend public school regularly. I am convinced that this early instruction in the home influenced me more than anything else to enter the service of Christ after I came to maturer years.

In the light of this knowledge and experience, I would say to all parents of children, get some A. B. C. book with Bible pictures, or some illustrated book of Bible stories and teach your children to read before you send them to school, if you can, and at the same time make them familiar with the Word of God. Thus by early teaching them the fear of the Lord you will be laying the foundation for a good education.

Perkasie, Pa.

### PROBLEMS

By Lina Z. Ressler.

For the Gospel Herald.

A happy girlie comes from the mail box and shows mamma only a part of the mail that she has brought. Her manner indicates that she means to play a joke. This is another evidence of development in child nature. Little minds are active, and often, naturally imaginative. How this tendency shall be treated is a disputed problem.

There are those who say that there must be a distinct line drawn and that nothing but truth or fact should be presented to the child. This might work out all right if we always had the care of the little ones ourselves and could always select the influences

and reading matter that shall come to them. We are living in a world, however, and these little ones will, in different ways, come in contact with this same world. The very first of their reading lessons usually draw on the imagination and early in their reading come to them stories which, while perhaps strictly true yet develop something of the imagination.

How shall we distinguish and how shall we help the children to realize the difference between that which is known to be a fact and that which may possibly be supposed or even be imagined? I like the distinction of one little girl I know who draws a sharp line of difference between a real story and a play story. I believe it is possible to teach children this difference very early. How sweet are their little games of "Sunday school" or "housekeeping" or mothering their dollies. How real their setting of the table, often with imaginary dishes. It is play to them, but it is part of their life, and we know that every child needs it. Happy the mother who can enter into these games, appropriate and enjoy them, while at the same time she realizes and helps the children to realize the difference between the imaginative and the real.

The girlie referred to above meant to "play" that there was no letter. Perhaps at some time she had heard some one else tease in a similar way. She was only learning and did not know that this would be deception. If we could always know the thoughts of the little hearts, some of these problems would be much easier to solve. Patiently, however, in any case, they must be taught to love the truth and the sooner they distinguish between the truth and "play," the better for them. Razors, shears, etc., are dangerous and the little fingers must learn to leave them alone. The mail box is an important feature in the household affairs and needs to be regarded with great respect. They should be early taught that its contents are not to be considered a matter to make "play" with.

And so the lessons go on. Serious, preplexing, yet joyously sweet; for how many an aged mother, whose babes have been scattered far from home has told us that the sweetest time in all her life were the days when her little brood was clustered around her and her hands and heart and feet were so busy that she felt that she could never get her work done. Let's enjoy them and thank God for them and do the best we can for them while we may.

Scottdale, Pa.



## Sunday School

For the Gospel Herald.

Lesson for Jan. 18, 1914—Luke  
10:25-37

### THE GOOD SAMARITAN

**Golden Text.**—Thou shalt love thy neighbor as thyself.—Mark 12:31.

**Introductory.**—One of the favorite methods on the part of the enemies of Jesus was to ask questions that they imagined would entangle Him in some way. But they always got the worst of it. He had two points in His favor: (1) He was perfect in knowledge and understanding. (2) He had truth and righteousness on His side. So the poor, deluded, self-righteous, blind, hypocritical opposers of our blessed Lord met only humiliation every time they tried to trap Him with their sharp questions.

In the lesson before us we have a lawyer questioning Jesus. It is interesting to note the conversation between them, not only to see the cause of Christ vindicated and the lawyer enlightened unwillingly, but the lesson is rich with instruction for us. It pays to be listening while Jesus and some one else are talking.

**The Great Question.**—The question propounded to Jesus is one that overshadows all else. Eternal life is a theme which stands in a class by itself. All the difference between righteousness and sin in time, and glory and doom in eternity, is embodied in the theme. Well may the lawyer ask, well may all unsaved people ask, "What shall I do that I may inherit eternal life?" This question is asked frequently in Scripture, and the answer is always enlightening, the wording depending upon the condition of the questioner and the nature of the circumstances. The two notable instances to which we would call your attention at this time are the men on the day of Pentecost (Acts 2) and the jailer (Acts 16).

**"What is Written?"**—Our Savior wisely referred the lawyer to Scripture. The lawyer, of course, meant to make a personal matter out of it, but there was nothing personal in it so far as Jesus was concerned. Personal opinion is nothing, but "What is written?" is everything. So at present, when some one comes to you about matters spiritual, let the burden of your instruction be, not personal opinion, but "What saith the scripture?" It is by the Word that we are judged. Let this Word be our instructor in all things.

**Obey God.**—The lawyer having repeated what was written, all that

our Savior did was to counsel obedience. Here is an excellent example for Christian workers. Two things we need: (1) We need the Word of God. (2) We need to obey. God will take care of the rest.

**Self-justification.**—The lawyer was caught in his own game. He knew very well what was required of him. His shrewd question was turned back on himself, and now he must find some way to squirm out of his dilemma. "Who is my neighbor?" said the lawyer, again feigning lack of understanding. Self-justification invariably means two things: (1) insincerity, (2) unwillingness to obey God. For this reason God cannot justify any one who tries to justify himself. That lawyer needed what all self-righteous people of the present time need—surrender to God. Until we reach that point, "all our righteousnesses are as filthy rags." The lawyer having asked the question, Christ gives him an illustration which again brings him face to face with his own unjustifiable position.

**Our Neighbor.**—The parable of the Good Samaritan is well known and need not be repeated here. The beautiful application in which the law and the Gospel, Christ and the Church, etc., are so vividly represented are also passed by for want of space. However, let not this application be lost, for it is the most practical way of applying the teaching of the parable to present conditions that we have yet heard. But we have kept our eye on the lawyer, and we want to stay with him, taking the lessons learned to ourselves. "Who is my neighbor?" is the question now before us. After the parable was presented the lawyer readily answered that the good Samaritan was neighbor to the man that had fallen victim to the thieves. The lesson having been learned, the practical question remains, Are we willing to take our place as neighbor and do a neighbor's part to all who are in need? "Go, and do thou likewise," was Christ's final message to the lawyer. Was he willing?

Our lesson is ended. Christ was spared the embarrassment which the lawyer had hoped to inflict upon Him. The lawyer was held face to face with the truth, having his shortcomings made manifest time after time. At the close of the conversation he is still facing the test, and we can only guess at what he did. We have learned the great lesson as to who is our neighbor. The work of Christ and His people is prefigured in the parable presented. Great truths have

## Our Young People

OUR CITY MISSIONS.—Luke 14:15-24

Topic for January 25

### MOTTO

"Bring in hither the poor, and the maimed and the halt and the blind."

### OUTLINE OF TOPIC

- I. **City Missions.**—A part of the Master's field requiring special diligence.
- II. **Why Have City Missions?**
  1. There are lost ones there.—Luke 19:10.
  2. There are needy ones there.—Matt. 19:21; Luke 12:33.
  3. The Gospel is their great need.—Rom. 1:16.
  4. Love constrains us to do something.—II Cor. 5:14.
- III. **Promises for All Workers.**
  1. The Master's presence.—Matt. 28:20.
  2. Grace in time of need.—Heb. 4:16; II Cor. 12:9.
  3. Remembrance by the Heavenly Father.—Heb. 5:10.
  4. The prosperity of the Word of God.—Isa. 55:10, 11.

### STUDY OF THE TEXT

Luke 14:15-24

The gospel feast is ready. The first call has been made. Excuses have been offered by many. The Master bids us go to all classes of men and bring them to the supper. Much of our city mission work includes going out "into the streets and lanes of the city," to bring in the "poor, and the maimed, and the halt and the blind."

While this refers primarily to the Jews rejection of the first call and the opening of the door to the Gentiles, yet the same principle is applicable to us. As servants of the Lord we should not be choicy when the command is given, but do as the Lord commands and listen to further orders.

### SUGGESTIVE ASSIGNMENTS

#### For Children.—

1. Text word, **Come**.
2. Commit the lesson text, Luke 14:15-24.

#### For Young People.—

1. Obeying the Master's Orders.
2. Studying the Needs of Those Invited.
3. Why Should We Extend Our Efforts to the City?
4. Encouragement for City Workers.
5. What is Being Done by Our City Missions.

#### For Older People.—

1. The Value of a Soul.
2. The Joy Over a Saved Soul.
3. "The Power of God unto Salvation."
4. Problems of the City Missionary.
5. Conditions in the Slums of Our Cities.
6. Relation of Our Congregation to Our City Missions.  
(Other topics will be suggested by contents of this issue.)

been brought home not only to the lawyer but also to ourselves. Are the shortcomings of the lawyer manifest in our own lives, or have we made the full surrender.—K.



# Gospel Herald

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MENNONITE PUBLISHING HOUSE,  
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THURSDAY, JAN. 8, 1914

## Field Notes

Bro. Parsadi was recently ordained to the office of deacon in the Maredeo congregation, near Dhamtari, India.

A letter from Garden City, Mo., dated Dec. 26, 1913, reads: "Interesting meetings at Sycamore. They close tonight. May the teaching of His Word bring forth fruit to His glory."

Bro. N. E. Miller of Springs, Pa., will hold meetings at Schellburg, Pa., during the latter part of this week, continuing, D. V., until after Sunday Jan. 11, 1914.

Word reaches us that Bro. and Sister S. H. Martin formerly of Wayne Co., Ohio, have arrived in India and are at present living in a bungalow at Igatpuri. Bro. M. C. Lapp met them on their arrival in Bombay and helped them to get their first impression of India. May God bless their efforts in behalf of the lost.

Through an oversight the name of Bro. E. F. Hartzler, former superintendent of the Old People's Home near Rittman, Ohio, was retained in the list of charitable institutions as they appear on last page of the Gospel Herald, instead of Bro. J. F. Brunk, present superintendent. As a result many communications were addressed to Bro. Hartzler instead of Bro. Brunk. All people desiring to make contributions to the work at that place should address Bro. J. F. Brunk, Marshallville, Ohio.

Bible Conference at Rainham, near Selkirk, Ont., closed Jan. 1, with good interest. Brethren Urias K. Weber and D. N. Gish were the instructors.

On Christmas Day three young souls were received into A. M. church at East Bend, near Fisher, Ill., by water baptism, Bish. Peter Zehr officiating. May the Lord keep them steadfast.

**Change of Address.**—The street names of Canton, Ohio, having been changed during the past year, the address of our mission at that place has been changed to 1935 3rd St., S. E. Workers at the Mission will receive mail at the new address hereafter.

The family of Bro. G. L. Bender, of Elkhart, Ind., has just been released from quarantine on account of a mild case of diphtheria. Bro. Bender was unable to do more than look after the generalities of his treasury work, but is now at his desk again for business.

**Lancaster Quarterly Mission Meeting.**—We are in receipt of a program of the 73rd meeting of the Mennonite Sunday School Mission to be held at Lancaster, Pa., Jan. 21, 1914. Good, practical subjects, assigned to brethren who have the cause at heart, are the leading features of the program. An important meeting is in prospect.

Bro. S. H. Miller remained with the Oak Grove congregation near Smithville, Ohio, after the Bible Conference at that place closed Dec. 28, to continue the meetings awhile longer. When last heard from the meetings were being continued with good results. One letter dated Dec. 30 reads: "Had good meeting last night. 13 converts." God be praised. Let the good work go on.

Our types made Bro. Metzler of the Orphan's Home at West Liberty, O., last week say. "Other friends remembered the children with a very liberal supply of peanuts." Undoubtedly peanuts would have been a welcome addition to the bill of fare at Christmas time, for they are a wholesome and nourishing food (perhaps some one may take a hint), but what was intended was "presents" instead.

## Correspondence

Midland, Mich.

Dear Herald Readers, Greetings of love:—Let my mouth be filled with thy praise and with thy honor all the

day" (Psa. 71:8). We have great reason to praise the Lord for the many blessings He has bestowed upon us. As we are about to enter into another New Year, may we also lead better lives than we have, realizing that we have completed another milestone in our life's journey. We also have great reason to praise Him for the spiritual blessings we have received lately. Bro. J. K. Bixler came here the latter part of Nov. and stayed a few days, holding communion and preaching several interesting sermons.

On Dec. 20, Bro. J. S. Hartzler of Goshen, Ind., came and on Dec. 22, Bro. E. A. Bontrager of Fairview, Mich., who was on his way home from the Bible Conference at Wayland, Iowa, came here. These brethren held Bible Conference here. Bro. Hartzler explained the subjects, Sin, Repentance, Justification; while Bro. Bontrager's outline and lessons were from the cradle to eternity. These meetings truly were a feast to our souls. Bro. Hartzler also gave talks on Palestine and India. There were three confessions, two reclaimed and others almost persuaded during these meetings, so we see the seed they sowed did not all fall on stony ground. May the Lord bless these brethren that they may do much good wherever they may go. Bro. Hartzler left for home Dec. 27. Bro. Bontrager stayed till Dec. 29 and preached heart-searching sermons on Sunday morning and evening. Pray for the work here.

Katie Miller.

Johnstown, Pa.

Dear Readers of the Herald:—This is indeed a beautiful New Year's morning. The sky is perfectly clear, the earth covered with a carpet of white, the trees loaded with the silvery frost, and the bright sunshine makes nature look almost heavenlike. And above it all is the goodness of God, who has allowed us to live, so that we may have a view of this beautiful New Year's Day. Oh, how thankful we should be to God for what He has done for us. God has blessed us as individuals, He has blessed us as a Church, but we are not without trials.

The Johnstown District enjoyed rich feasts since Nov. 8 when Bro. J. S. Shoemaker opened a series of meetings in the Kaufman M. H. and continued the same up to the 21st. From here he went to the Pleasant Grove M. H. and while there preached the Word every night with



power up to Dec. 5, when he was joined by Bro. Abram Metzler and a Bible Conference was held until Dec. 8. During this season many Bible truths were presented, in particular was the dress subject handled in a very practical, Gospel way.

From here the brethren went to the Thamos M. H. and there the wonderful truth of God's Word was made plain to us in a Bible term Dec. 9-14. Gospel meetings continued for a week longer by Bro. Shoemaker. During last week Bro. J. F. Bressler was conducting a series of meetings in the Stahl M. H. The Stahl congregation has received a special blessing in answer to the prayers of his faithful workers by giving them the evergreen Sabbath school. Praise the Lord for this blessing. One special loss the district had for which we are sorry, and that is the moving away of Bro. S. G. Shetler and family. May a kind heavenly Father bless him and family while away so that his labor for and with the Lord may prove a great blessing to the Church in the far west. Brethren and sisters, pray for the welfare of the Church in Johnstown district. Satan is among us and so is the Holy Spirit. The district is blessed with a number of faithful ministers who preach the word in its purity, discharge their duty faithfully, but with all this there are those who grow cold, become worldly and thereby lose their spirituality and finally their membership. May grace and peace accompany God's children in my prayer.

Levi Blauch.

#### Washington, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—With our hearts filled with joy we want to report the visible results of our recent series of meetings which took place from Dec. 13-21 inclusive. Bro. N. O. Blosser of Rawson, Ohio, conducted the meetings. There were eight confessions, and others that were counting the cost. May conviction not cease until they are willing to yield. Pray for the work at this place.

Cor.

#### Lancaster, Pa.

To all Herald Readers, Greeting in Jesus' Name:—We can all join in praising God for the many blessings bestowed upon His children the past year.

On Sunday, Dec. 28, we held our regular election of officers which re-

sulted in the following: Supt., H. E. Godshalk, assist., Jacob Brackbill. The regular quarterly meeting of the Lancaster County Mennonite S. S. Mission will be held (the Lord willing) at the Chestnut St., Church, on Wednesday, Jan. 21, 1914. We wish to all a happy and prosperous New Year. Remember us in your prayers.

"Looking unto Jesus" (Heb. 12:2).

Lloyd S. Kemrer.

#### Lebanon, Pa.

Dear Readers, Greeting in our Redeemer's Name:—"Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth in his commandments (Psa. 112-1). From the rising of the sun unto the going down of the same the Lord's name is to be praised (Psa. 113-3.) Dec. 13 closed the two weeks series of meetings held at Gingerich's church, conducted by Bro. D. N. Gish of Millersville, Pa. God's Word was faithfully taught. Sinners were warned, and saints were encouraged and edified, that we with the Psalmist say, "What shall I render unto the Lord for all his benefits toward me." (Psa. 116:12). There were no confessions, yet we will continue the prayer of faith for the salvation of lost souls. Bro. Gish left for Canada the following day, to be engaged in evangelistic work about four weeks. May his steps be ordered by the Lord, as well as those of all God's people everywhere, (Psa. 37:23). Sunday Dec. 14 a small band assembled in the Shirksville church, where Bro. Martin N. Reesor richly admonished us from John 14:1-7. Services every four weeks instead of every eight weeks at Shirksville. Dec. 21 Bish. David Westenberger preached at Gingerich's church from Jno. 1:6-19, impressing the necessity of keeping Christmas to the honor of God in return for the great love He manifested in giving us the perfect gift. May we all wholly follow the Lord, that when he shall appear we may rejoice at his coming:

In His service,

Mary K. Umberger.

Dec. 22, 1913.

#### Aurora, Ohio

Dear Herald Readers:—We have recently been blessed with a three days Bible conference which we all enjoyed very much. It was really a spiritual feast on the bread of life, and may our hearts ever be as hungry as they are now for the true Word of God in all its purity. Four converts stood up for Jesus

during the meetings. May God bless them. Although the number is small we believe the meetings did much toward strengthening and encouraging those who were already walking in the narrow way with Jesus and the vision of the distant shining goal was made more clear, thus urging us on steadily by faith until we finally reach the glory world.

Laura Miller.

Dec. 26, 1913.

#### Sterling, Ill.

(Science Ridge Congregation)

The four days Bible conference conducted by Bro. I. R. Detwiler, was well attended and much appreciated. It was very interesting and many precious truths were revealed.

The following Sunday, Dec. 21 we reorganized our Sunday school. Bro. Benjamin Mellinger was elected Supt. of the Adult Department and S. R. Good of the Primary. May we all, who have been spared to see another New Year, realize our responsibilities and do all we can for the advancement of the cause.

Cor.

Dec. 27, 1913.

#### Benzonia, Mich.

Dear Herald Readers, Greeting in His name:—

Since our last letter from here, we have been abundantly blessed with spiritual food. On Nov. 20 Bro. J. K. Bixler of Wakarusa, Ind., came among us and we had the blessed privilege of commemorating the suffering and death of our Savior.

On Dec. 16 Bro. D. D. Miller arrived here to hold a series of meetings. He preached seven soul-stirring sermons. There were no accessions but we as God's children were greatly strengthened and encouraged to press onward in the Christian race.

We feel to praise the Lord for His wonderful works to the children of men.

Nannie H. Yoder.

Dec. 27, 1913.

#### Mt. Wolf, Pa.

Today was our regular service here. The meeting was opened by Bro. Joseph Forry. Bro. John Weaver was with us, having for his text I John 3:1-3. We certainly were made glad again for the brother to come in our midst and for the other brethren that came along. We are always glad when other ones come and help along in the work.

We ask an interest in your pray-

Continued on page 652



## Miscellaneous

### BE STILL AND SLEEP

Tonight, my soul, be still and sleep;  
The storms are raging on God's deep—  
God's deep, not thine; be still and sleep.

Tonight, my soul, be still and sleep;  
God's hands shall still the tempest's  
sweep—  
God's hands, not thine; be still and sleep.

Tonight, my soul, be still and sleep;  
God's love is strong while night hours  
creep—  
God's love, not thine; be still and sleep.

Tonight, my soul, be still and sleep;  
God's heaven will comfort those who  
weep—  
God's heaven, and thine; be still and  
sleep.

—Frederick Shannon.

### THE LIGHT HOUSE OF CALAIS An Appeal to Church Members

By Roy Kring.

For the Gospel Herald.

The keeper of the lighthouse of Calais was boasting of the brightness of his lantern which can be seen ten leagues at sea.

A visitor said to him: "What if one of the lights should chance to go out?"

"Never! impossible!" he cried, horrified at the thought. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going to all parts of the world.

If tonight one of my burners went out, within six months would come a letter perhaps from India, perhaps from America, perhaps from some place I never heard of, saying: 'Such a night at such an hour, the light of Calais burned dim, the watchman neglected his post, and vessels were in danger.'

"Ah, sir, sometimes in the dark nights in stormy weather I look out to see, and feel as if the eyes of the whole world were looking at my light.

"Go out? Burn dim? Never!"

"Ye are the light of the world."

"Let your light so shine before men."

"O watchman of Zion, tell me, am I near the shore, the lights seem to burn so dim, the breakers roar and I fear the sharp and jagged rocks."

To me this seems to be the cry of a lost and dying world.

"Let the lower lights be burning,

Send a gleam across the wave,

Some poor fainting, struggling seaman

You may rescue, you may save."

"Arise, shine, for thy light is come" (Isa. 60:1).

O, Church of God, let us rise up out of our slumber and shake off the dust of worldliness, let us trim the

beacon and replenish the lamps with oil, then shall the world see, and the Gentiles shall come to thy light, kings also shall come to the brightness, thy sons and daughters also shall come and be nursed at thy side.

Many a man has gone down to a Christless grave with the testimony on his dying lips that if such and such a person had not done a certain thing they too would be saved. God forbid that we should ever neglect our post of duty or let our lights burn dim, and my appeal is this that we might rally our forces, and so live that when the Bridegroom cometh, He might liken us unto the five wise virgins, who kept their lamps trimmed and burning, thus when the bridegroom came they arose and went out to meet him, and were made partakers of the marriage feast.

Christian friends, do we ever feel as if eyes of the whole world were looking at our light?

### PROMPTNESS IN SERVICE

By Eva Kauffman.

For the Gospel Herald.

A retrospective view of the work of the past few years of our beloved church enables us to see that much has been done, especially through the Sunday school in "Winning souls to Christ and building up souls in Christ." But of how many of us as Sunday school workers can it be truly said as Jesus said of one woman? "She hath done what she could." According to the standard laid down in His Word, when we live up to the best light and knowledge we have; when we do our best—all we can—we are still unprofitable servants and are doing only that which is our duty to do.

Dearly beloved, many of us need a revival of God's love and work in our hearts. For He who created us and who redeemed us, not with corruptible things as silver and gold, but "with the precious blood of Christ," is receiving second grade time and second grade service.

Just how much we are able to do during the Sunday school hour, just in what way we can be used for Him depends so much upon what we are and what we do the rest of the week. How well we have used the opportunities that were ours for preparation. For some of us it may cost much time and hard work but it pays richly. "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

If it was needful for Jesus to arise

a great while before day and depart into a solitary place to pray; and upon certain occasions to continue all night in prayer—how much more needful it is for us to take time to pray. "In quietness and confidence shall be your strength."

If we would be "workmen that need not to be ashamed," able to rightly divide the Word of truth, we must obey the commands to search, study and meditate upon the blessed Word. The way to success is shown in Josh. 1:8: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

If we would honor His great and holy name, be true to our calling, live up to our profession—we must put first things first. Take time each day for prayer. The best way to save time is to take plenty of time to pray. Find time each day for the study of God's Word.

"Surely we have a goodly heritage. Our lines have fallen to us in pleasant places." With the means we have access to for growing in grace, in knowledge of the truth and in strength, we ought to be "extraordinary Christians." We ought to be more earnest and zealous for our Master, yea, we ought to be eaten up with zeal for God and His cause. Have so much of His glory in our souls that a few snow flakes and a little shower of rain will not cause us to neglect the assembling of ourselves together for worship and the study of His life-giving Word. Have much reverence for His day, His house, and His Word. Be glad for the privilege of going to the house of the Lord where we may have our faith increased and our strength renewed, and by lifting up our hearts unitedly in prayer and praise receive "the blessing of the Lord that maketh rich." Indeed these are opportunities and blessings that we cannot afford to miss. But "want of punctual attention to the hour of commencing divine service is a fault too often prevalent in worshiping assemblies." Is this not a manifestation of indifference and a hindrance from receiving many rich blessings? There may be times when some one has a good reason for not being in time for the first song or the first prayer. But how many times have we seen Sunday school superintendents, who have the cause at heart, always at their post of duty—ready to begin at the appointed time. But they are at a loss to know what to do owing to so few present. But after waiting



perhaps, five or ten minutes they see they must begin for they know so well that not only many of the pupils but even some of the teachers are likely to find their way into the service any time from the beginning of the first song until time to take charge of the classes.

What can be done to help such people see the advantage of leaving home perhaps only fifteen minutes earlier in order to be on time. "A woman who always used to attend public worship with great punctuality and took care to be always in time, was asked how it was she could always come so early. She answered very wisely, that it was a part of her religion not to disturb the religion of others."

Let us strive to be prompt, and obey the command, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Can we comprehend what a holy atmosphere would pervade our Sunday school if all were present for the beginning of the devotional exercises, and all who name the name of Christ had the characteristics of true worship? "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

Topeka, Ind.

## LESSONS OF GOD'S POWER

By Dema Horst.

For the Gospel Herald.

Lessons from the heavens may well be emphasized at this time of the year. The skies look very beautiful on clear winter evenings, especially when the snow covers the earth and adds to the glory of the blue sky. When we consider the heavens—the sun, the moon, and the stars—we cannot help but see the power of God and exclaim with David, "O Lord, how excellent is thy name in all the earth. Who hast set thy glory above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars that thou hast ordained. What is man that thou art mindful of him?"

The heavens are stretched out before us as a curtain the year round and we need only to lift our eyes and behold the wonders of the firmament. Its lights have been given us for signs and for seasons, for days and years. We can see God's power vested in the planets, the raindrops, the snowflake and in the clouds which bring to our view many beautiful colors and different scenes. One of the most beautiful scenes is the glorious sunset with its grandeur and

changing hues. While the sunset is very pretty on the land it is still more so on the ocean. Those who have been privileged to sail abroad, say that a sunset on the ocean is such a beautiful sight that they can hardly find words to express their feelings.

We can also see God's power in the beautiful rainbow which we all rejoice to see after the summer showers and reminds us of God's promise that, "As long as the earth remaineth, seedtime and harvest, and cold and heat, and day and night, shall not cease."

Another manifestation of God's power is the fact that He suspended the earth in the air. Job said, "He stretcheth out the north over the open space, and hangeth the earth upon nothing." The earth has the power of pulling objects to itself. In all parts of the earth, objects if thrown in the air will at once fall to the earth because of gravitation. God's power, when manifested in storm and lightning, perhaps causes us to realize His power more than in any other way. They give to us a godly fear and an awe which we cannot describe.

God's power should tend to draw us nearer to Him and cause us to think of the great love He continually shows to the human family. These lessons of God's power should cause us to worship Him and fill us with confidence in Him.

From a certain writer we quote the following description of the sunset and starry night: "Nature calls the long day across the hills and summons the night that is waiting at the eastern gates. How the light retreats as the glory of the sunset fades away. It is gone; quiet steals over land and sky, now one lonely star appears dimly shining through the gray, another follows and soon another is bright in the gathering gloom. One by one in silence and alone others assume their places, until the few faint stars of twilight have become a shining host transforming the heavens with their splendor. What was at twilight a gloomy vault with a few gleams of brightness dotting it here and there is now a vast dome studded with myriads of dazzling gems."

In the 19th Psalm we again find David admiring the heavens, when he says, "The heavens declare the glory of God, and the firmament sheweth his handiwork." He sees the glory and power of God in them. Every day declares that glory by the orderly division of time. They reach to all the earth and bless all the earth the same way. Everyone has the privilege to enjoy the light and

warmth of the sunshine as it streams down upon the earth.

These lessons from the heavens lead us to the love of God for man. Just as the sun affects all things so God's law as revealed in His Word effects changes in the life of those who hear it. Sir Philip Sydney, the English author, who lived and flourished in Queen Elizabeth's time, said in one of his writings: "The love of heaven makes one heavenly." Jonathan Edwards voiced the same sentiment when he said, "Surely there is something in the calm of nature that overawes our little anxieties and doubts; the sight of the deep blue sky, and the clustering stars above, seek to impart a quiet to the mind."

When we think of the wonders of the heavens and the beauties of nature we feel our nothingness and insignificance compared with the Creator and His handiwork. The goodness of God has caused many a one to turn away from sin and have more reverence and respect for God. I often wonder how anyone can deny the existence of God when we have so many evidences and proofs all about us.

Following is a personal thought found in the Christian Monitor: "Has God spread out the glorious sky to no purpose? Ah no! He has put them in my sight to behold that I might learn lessons about Him and my own dependence upon Him. May my inner vision be always as clear as my view of His works that I may understand their teaching."

The sun is a very powerful body. From the sun man, animals, and vegetation receive light and heat; two elements without which all life would cease. The sun has power to draw objects and is the source of other light. The moon is not self-luminous but receives its light from the sun and reflects it upon the earth. In our Christian life we receive our life and light from the Sun of Righteousness. Like the moon none of us are self-luminous but it becomes possible for us to shine only by borrowed light that is reflected to others by our character and influence.

Jeremiah said, "O Lord God, thou hast made the heaven and the earth by thy great power and stretched out arm and there is nothing too hard for thee." At one time when Jesus was teaching the disciples about the kingdom of heaven they were exceedingly amazed and said, "Who then can be saved?" Then Jesus said, "With man these things are impossible, but with God all things are possible." Isaiah said, "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth, and



weighed the mountains in scales, and the hills in a balance?" "To whom then will ye liken God or what likeness will ye compare unto him?"

Man cannot comprehend the wisdom of and power of God. Solomon with his apparently unlimited wisdom and power for discerning the secrets of the natural and supernatural worlds after all finds himself unable to solve the mysteries of God's creation. The psalmist said, "He telleth the number of the stars, he calleth them by their names, Great is our Lord and of great power, His understanding is infinite."

Dalton, Ohio.

## CORRESPONDENCE

Continued from page 649

ers that our church may become stronger and also for the brethren that are laboring here from time to time. Visitors are always welcome.

We are having nice winter weather. We see again that God has kindly remembered us by sending this beautiful white snow to protect the harvests toward which we again look for the coming year.

Cor.

Dec. 28, 1913.

### Spring City, Pa.

(Vincent Congregation)

Greeting to all in the Redeemer's name:—In our regular service, Sunday Dec. 21, Pre. W. B. Stoddard, a lecturer of the National Christian Association preached for us using for his text I Peter 5:7, latter clause. He proved from the Bible that it was utterly useless to cast our care on anything save Christ, and no secret organization.

On Christmas our aged brother Hunsberger preached the Christmas sermon.

The Saturday evening following Bro. John Charles of Hesston, Kans., who is in Lancaster Co., Pa., on a vacation, accompanied by Bro. Hess of Lanc. Co., used for his text II Tim. 2:15. The aged brother taught us what Christmas should mean to us, and why and how we should celebrate it. The younger brother taught us what Sunday means, and gave us three principles: Search, Meditate, Compare; also three rules: Pray, believe, obey.

We extend heart-felt thanks to them all, and wish them God's richest blessings.

Paul Sheeler.

Dec. 29, 1913.

### Millersville, Pa.

Dear Herald Readers, Greeting:—We spent a very profitable and instructive Christmas at Millersville. In the forenoon there were services at the Church. Bro. J. D. Charles from Hesston, Kans., preached a very instructive and spiritual sermon from Luke 2:15. In the afternoon there were services at the Orphan's Home. J. W. Weaver of Union Grove preached a very able and spiritual sermon from Luke 2:21. The children sang several Christmas hymns, also recited some poems. It was good to be there. I found the January number of the Christian Monitor very interesting. I hope those who may not be interested in mission mission work will also read it and become interested. We wish you all a Happy New Year.

Your Unworthy Sister,  
C.

Dec. 29, 1913.

### Low Point, Ill.

Dear Herald Readers:—"Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus Christ our Lord."

As we take a retrospective view of the year that is just ending, we feel that we have great reason to "give thanks unto the Lord," having been blessed in so many ways, both temporally and spiritually. We have enjoyed "showers of blessings" and "times of refreshing" during the meetings recently held here: Bro. C. Z. Yoder came Nov. 29 and labored with us the following ten days. His time was divided between the three places—Metamora, Roanoke, and Harmony. With the exception of two days, meetings were held twice a day. Weather was very unpleasant most of the time until toward the close of the meetings, consequently the attendance was not as good as if weather conditions had been more favorable.

Dec. 22-24 the second Sunday School Normal for the State of Illinois was held at the Roanoke church. To be there was a privilege greatly enjoyed by those interested in Sunday school work. (A full report of these meetings will appear in the Gospel Herald).

Bro. C. A. Hartzler, of Tiskilwa, Ill., one of the workers in our Sunday School Normal, preached at the Metamora church on Christmas morning, and at the Harmony church in the evening. Friday, Dec. 26, he preached a funeral sermon at the Roanoke church, leaving for his

home immediately after the services.

We appreciate the help and encouragement given by the brethren who labored with us, and we pray God's choicest blessings upon them.

We ask an interest in your prayers.

Lydia Oyer.

Dec. 29, 1913.

### New Holland, Pa.

(Groffdale Congregation)

Dear Herald Readers, Greeting:—

On Dec. 28 we reorganized our Sunday school with the following officers: Supts., D. W. Wenger, M. S. Graybill; Sec., N. L. Nolt; Treas., J. B. Martin; Chors., Elam Wenger, Amos Hurst. Owing to sickness in Bro. J. H. Mosemann's family the meetings which we expected to be held by him at this place were postponed from Dec. 28 to Jan. 4.

The last few months we have been favored with ministerial visits by the Canadian brethren, and by J. W. Hess and Sanford Landis. Bro. Mack is laboring in other parts of the field.

W. H. Benner.

Dec. 30, 1913.

### Inman, Kans.

Dear Herald Readers, Greeting:—A few notes from this place may be of interest to some of the Herald readers. Bro. Levi Miller of Cass Co., Mo., has been with the brotherhood at this place conducting a series of meetings. There were no public confessions but saints were brought nearer to Christ and the erring ones again warned and opportunity given for them to accept the better way. Bro. Miller also gave us some lessons on the four Gospels each evening before services; these were appreciated, instructive and helpful.

As was stated before we had decided to have a Bible Conference at this place during this winter, but has been given up because of being unable to get instructors.

The brotherhood at this place celebrated Christmas day by holding our quarterly Sunday School Conference, a real live and interesting program was given. It was decided at this conference to continue our missionary support band which was organized about a year ago. This band has raised the sum of \$304 for the support of a foreign missionary.

Bro. Melvin Landis from Hesston, Kans., is conducting a singing class here at present. Bro. Landis is one of those enthusiastic young men who



believe that we should enter into the spirit of the songs we sing more than we are inclined to in many of our Mennonite churches. We heartily agree with the brother.

We wish to all Herald readers a very Happy New Year, earnestly hoping and praying that 1914 may bring us nearer to Christ than we have ever been before.

Cor.

Dec. 30, 1913.

#### Breslau, Ont.

Greeting to all Herald Readers:—We feel to thank God for His especial blessings at this time. A series of meetings have just been closed with very marked manifestations of the Holy Spirit's work. Three souls confessed their Savior and many more were convicted. May the Lord help them to decide for a better life.

Our Bible conference was a decided uplift to our community, the instructors, Bros. E. Hartzler and L. J. Burkholder giving us many precious thoughts. May God bless them in their labor of love wherever they may be called.

The brotherhood at this place has an earnest desire to labor still more faithfully in the master's vineyard and your prayers are earnestly requested on our behalf.

Cor.

Dec. 31, 1913.

#### Middlebury, Ind.

Dear Herald Readers:—A happy New Year to all.

We are at present having most beautiful weather. Health is fairly good.

We enjoy the rich blessings that God has bestowed on us the past year, and feel thankful to the giver of all good.

May we profit by the privileges we have been permitted to enjoy, and prove by our lives that we are not hearers of the Word only, but doers of the same.

We are getting along nicely here in Sunday school and Church work. Although difficulties arise, God's word contains promises for all. Realizing that it brings us nearer to God, we are encouraged to go on, and feel thankful that we were spared to enter the year 1914.

Middlebury Church held her annual business meeting Dec. 31. The meeting was opened by Bro. Levi Yoder, and presided over by Bro. Earl Miller.

Church officers were elected as

follows, the Trustee being elected for three years and the others for one year:

Trustee, Bro. Noah Yoder; Sec.-Treas., Bro. Levi Yoder; Corresponding Sec., Sister Anna Keyser; Stewards, Bro. Vernon Freisner and Sister Jennie Troyer; Insurance director, Bro. J. H. Egsti; Local Mission Board, Bro. D. S. Blough.

We reorganized our Sunday school for one year, with Bros., J. H. Walters and Charles Hostetler as Supts.; Sec.-Treas., Sister Grace Hershberger and Bro. Arthur Miller; Chors., Bro. Ervin Eash and Bro. Willis Mast; Librarian, Sister Nora Blough.

The teachers to be chosen by the Superintendents and ministers.

Bro. Earl Miller was chosen Supt. of the Young People's Meeting.

Program committee, Bro. Earl Miller, Sister Clara Eash, and Sister Anna Keyser.

May the Lord bless each one as they may be in need, to faithfully fill the place assigned.

The sisters are busily engaged in sewing for the different Missions, as well as for the needy at home.

Remember the work at this place in prayer.

Anna Keyser.

Jan. 1, 1914.

#### Scottdale, Pa.

The Sunday school at East Scottdale continues to keep up its attendance and interest. Since its re-organization in the fall, it has been held in the morning, thus being a separate school, and serving a class of people who have no other Sunday school to attend.

Bro. Charles B. Shoemaker has been on the sick list, suffering from grip, for the past week. His presence is greatly missed in the Sunday school and in the Publishing House.

Bro. Daniel Kauffman has gone to Hesston, Kansas, as special instructor in the short Bible term in the academy. Bro. Ressler was scheduled for this place, but Sister Lina has recently suffered from a nervous relapse and it was thought best that Bro. R. remain within easy reach for a little while at least. Sister Ressler is much stronger than she was two years ago, when she came to Scottdale, and her nervous "drops" do not come nearly so frequently as they used to, but they do come occasionally and at such times she is confined to her bed. It would be decidedly unpleasant to say the least, to have the one who can care for her best a thousand miles away if

such an attack were to come suddenly.

Sister Anna Mumaw left last week for her home in Wayne Co., Ohio, after a stay of several weeks with her brother Levi Mumaw, of this place. Sister Fannie Mumaw who was confined to her bed for several weeks is improving.

Sister Ruth Bender, daughter of Bro. D. H. Bender of Hesston, Kansas, who had been living with her grandparents since the death of her mother, came from her Virginia home last week and accompanied Bro. Kauffman to Hesston. Ruth's grandmother has recently died, so in accord with her expressed wish, Ruth will live with her father in the future. Two of her aunts are on the Publishing House staff, Sisters Ella and Estie Miller.

Yours in the service,

Cor.

Jan. 5, 1914.

"Life alone gives life and there is no spiritual life for men except through Jesus Christ our Savior and King."

#### REPORT

Of the Bible Conference Held at the Weber Mennonite Church, Strasburg, Ont., Dec. 9 and 10, 1913

#### For the Gospel Herald.

Organization: Mods., Noah Stauffer, Isaiah Wismer; Sec., Geo. A. Weber; Chor., Walter Yoder.

Topics discussed:

**Sin.** David Wismer. Satan the origin of sin and the father of lies. Some works of sin: The social evil, covetousness, foolish talking and jesting, blaspheming God, ingratitude. All have sinned. God and Christ our only hope.

**New Birth.** Amos W. Geigley. Entering into a new life. Believing in Christ and acting out the truth.

**Assurance of Saints.** Isaiah Wismer. Saints are privileged to have assurance of their election, redemption, adoption, salvation, eternal life, union with God.

**Strangers in Israel.** Oscar Burkholder. Our duties towards strangers are love, sympathy, kindness, but our attitude is too much—indifference, prejudice in language, national and racial descent and the cold shoulder turned towards them.

**A life of Sacrifice.** Amos W. Geigley. Christ the ideal sacrifice.

Sacrifice is a source of strength and life. Rom. 12:1, 2.

**Power of God.** Noah Hunsberger. God's power is supreme, unlimited and incomparable with other powers. It is exemplified through Christ, and manifested by making the Gospel effective.

**Alliance and Society with the Enemies of God.** Amos W. Geigley.

We should not be mixed up with the enemies of God in business and social relations, so that we would be tempted to do wrong.



Christ Himself associated with sinful people for their spiritual welfare, but forbids unholy and evil alliance.

**Stability.** Manasseh Hallman.

Wisdom and knowledge are necessary. Stability brings happiness, peace and a good name.

**Marriage.** Jonas Snyder.

Marriage was instituted by God for the good, purity and welfare of mankind. Two laws to be observed: religious and civil. Nothing but death can dissolve the marriage vow.

**Sanctification.** Urias K. Weber.

Separation for God. As the bride is set apart wholly unto her husband so the Church of God is set apart wholly for the service of God.

**Christian Service.** Amos W. Geigley.

We are to unselfishly serve our fellowman, both friend and enemy, not seeking high places. Christian service needs connection with God, preparation and training and is the making of men and women. The harder we work the stronger we get. Spiritual invalids come through inactivity.

The sessions were well attended and was a spiritual feast throughout.

The Secretary.

## REPORT

Of Bible Conference, Held at Cullom, Ill., Dec. 9-12, 1913.

For the Gospel Herald.

Instructors, N. O. Blosser, John McCulloh. The devotional services were conducted by Bro. Honderich.

Bro. Blosser gave six lessons from the First Epistle of John.

Bro. McCulloh discussed the subjects of Peace, Longsuffering, Joy, Temperance.

Bro. Honderich, Christians' Relation to the believers, Christians' Relation to the Unconverted.

In addition to this we had a sermon each evening. We were richly admonished to lead clean, pure lives, so that we might be in fellowship with God and our fellowman. The people were greatly strengthened in the faith to walk nearer to God.

Alvin Shantz, Sec.

## REPORT

Of the Bible Conference, Held at Allensville, Pa., Dec. 11-14, 1913.

For the Gospel Herald.

Organization: Mods., O. H. Zook, D. E. Plank; Choris., Orie Yoder, Pheobe Zook; Secrys., Mollie Kanagy, Uriel S. Zook; Instructors, J. H. Mosemann, E. B. Stoltzfus.

Subjects discussed: Sin, Regeneration, Eternal Punishment, Popular Evils, Non-Conformity, Idol Worship, The Devil, True Worship, Believers' Blessings, The Young Disciple, Sabbath Desecration, Second Mile Religion, Second Coming of Christ, Evils that Threaten the Church, Law and Grace, Church and State, Woman's Sphere, Communion.

Bro. J. L. Stauffer of the Altoona Mission acted as substitute for Bro. Mosemann one day.

Worker's meeting and sermon each evening.

One precious soul accepted Christ as his Savior.

The following are a few of the many thoughts presented:

Sin endeavors to wield its influence on every one it comes in contact with.

You cannot do anything to compensate for Sin. You must accept God's remedy, which is the Lamb of God.

We cannot train ourselves into the kingdom.

Doubtful people need teaching.

Balance your conscience with the Word of God.

The people of this world expect more of us than they are themselves, or they want nothing to do with the religion of Jesus Christ.

The Bible is the authority on the future.

The Scripture should be our fashion plate.

Inordinate love of money causes us to sin.

Anything that claims our affections more than God is an idol.

Giving is lending to the Lord.

Trust in the Lord; not in material organizations.

Joy and peace are ours by believing

Every evil thing will be brought into judgment.

The world knows us by the company we keep.

Secretaries.

## FINANCIAL REPORT

Of contributions in Response to Letter of Nov. 27, Dec. 4 and Dec. 11

### Donations

W. J. Johnson \$25.00

### Five Year Subscriptions

Gospel Herald \$226.00  
Christian Monitor 27.50

\$253.50

Gratefully acknowledged,  
Mennonite Pub. House,  
Per Levi Mumaw, Sec.-Treas.

## Married

**Bachman—Bachman.**—On Dec. 18, 1913, at the home of the bride's father, near Metamora, Ill., Jacob Bachman was united in marriage with Louisa Bachman. Bish. Andrew Schrock officiating.

**Moyer—Gasho.**—On Dec. 16, 1913, Bro. Solomon Moyer of Pigeon, Mich., and Sister Lovina, youngest daughter of Pre. Christian Gasho, of Baden, Ont., were joined in holy matrimony, Bro. Peter Boshart officiating.

**Gasho—Steinman.**—On Dec. 28, at the Baden A. M. Church, Bro. Daniel Gasho of Baden, Ont., to Sister Lovina Steinman of New Hamburg, Ont., Bro. D. H. Steinman officiating. May God bless them through life.

**Raber—Stutzman.**—On Tuesday evening Dec. 23, 1913, Bro. Charles C. Raber and Sister Sarah Jane Stutzman, both of Aurora, Ohio, were married at the home of the bride's parents, Bro. E. B. Stoltzfus officiating. Their many friends wish them a long and happy life.

**Bartley—Martin.**—Bro. James Bartley and Sister Ada Martin were united in marriage by Bro. A. J. Steiner at the home of the bride's parents near North Lima, Ohio, on Sunday, Dec. 21, 1913. May God's choicest blessings attend them.

**Byler—Gunden.**—On Dec. 18, 1913, at the A. M. Church near Pigeon, Mich., Bro. Jesse Byler and Sister Agnes Gunden were united in the holy bonds of matrimony by Bro. S. J. Swartzendruber. May God's richest blessings attend them through life.

## Obituary

**Yoder.**—Edith Cordelle, daughter of Emanuel and Laura Yoder, was born Sept. 29, 1913; died Dec. 19, 1913; aged 2 m. 21 d. Funeral services were held Dec. 20 at the West Union Church, Iowa Co., Ia., conducted by W. S. Guengerich, assisted by J. K. Yoder in English and Bro. J. E. Hershberger in German. Text Luke 18:15-17.

**Haueter.**—Elmer Raymond, infant son of Bro. Alfred and Sister Lina Haueter born Dec. 16, 1913, died Dec. 21, 1913, aged 5 days. A brief service was held at the home of the bereaved parents and interment made at the Martin's Church near Orrville, Ohio. Bro. I. W. Royer conducted the services. Text, "And Jesus called a little child unto him." (Matt. 18:2).

**Sommer.**—Bernice May, daughter of Arletus and Nellie Sommers, was born Sept. 28, 1912; died Dec. 15, 1913; aged 1 y. 2 m. 17 d. She leaves to mourn her early departure parents and many relatives and friends. Her sickness lasted only a few days with high fever. She finished her mission in this world to bloom in heaven.

Services by M. A. Mast from Psalm 103:15, and Corson Mast.

**Yoder.**—Lydia E. Yoder was born Apr. 23, 1869, in Elkhart Co., Ind., died Dec. 12, 1913, in Cass Co., Mo., aged 44 y. 7 m. 19 d. When a child she moved with her parents, C. M. and Rebecca Yoder, from Indiana to Vernon Co., Mo., thence to Bates Co., and later on to Cass Co. Both her parents and one brother (Monroe) one sister (Annie) preceded her to the home beyond. One sister (Nettie Zook), one brother (Emery), survive her. She united with the Sycamore Grove Church and lived an exemplary Christian life. Funeral services at her home church, Dec. 14.

**Dintaman.**—Esther Elizabeth, daughter of Geo. and Edna P. Dintaman, was born June 27, 1909, near Elmdale, Mich., and peacefully passed away Dec. 11, 1913; near Wakarusa, Ind., aged 4 y. 5 m. 14 d. She is survived by father, mother, one sister, 3 grandparents, and a large number of relatives and friends. Little Esther suffered for the past thirteen weeks with Bright's disease, but the whole was borne with patience. The parents wish to thank the friends and neighbors for their kindness and assistance during the sickness and death of the little daughter. Services by S. L. Weldy, J. K. Bixler, and D. A. Yoder. Burial at Olive Cemetery.



**Miller.**—Isaac I. Miller was born in Tuscarawas Co., Ohio, April 11, 1853; died in Walnucreek Twp., Holmes Co., Ohio, Dec. 14, 1913; aged 80 y. 8 m. 3 d. He was married to Mary Hershberger, Aug. 27, 1876. They lived in matrimony 37 y. 3 m. 17 d. He leaves by his departure, wife, an adopted son, and many relatives and friends. He had been a sufferer from heart trouble for the last four years, but bore it patiently until the end came, which was without a moment's warning. He was at church in the Walnucreek meeting house, got home and unhitched his horse and fell over dead. Services on the 16th by S. H. Miller from Mark 10:46-52, and M. A. Mast from II Cor. 5:1-5.

**Brenneman.**—Samuel Brenneman, the youngest son of Adam and Nancy Brenneman, died Nov. 21, 1913, aged 86 y. 10 m. 24 d. His parents immigrated from Lancaster Co., Pa., to Ohio in 1831 and located two miles south of Orrville, where the subject of this sketch lived until he was 22 years of age. He had six brothers and two sisters but survived them all. He was afflicted with paralysis for 26 years.

Bro. Brenneman was twice married. His first wife was Elizabeth Neiswanger to whom he was married Nov. 23, 1848. To this union were born three sons and one daughter. His second wife was Elizabeth Ashbacher with whom he united in marriage Jan. 28, 1873. One daughter was born to this union.

He leaves to mourn his departure his wife, two sons, one daughter, 16 grandchildren, 11 great-grandchildren, and one great-great-grandchild.

Bro. Brenneman was a member of the Mennonite Church for many years and worshipped at Martin's Church when in health, and was served by the ministers of that church with the ordinances of God's house in his illness.

Funeral was held at Martin's Church, conducted by Bro. I. W. Royer and Minister Gavar of the Lutheran Church.

**Brenneman.**—Emma Brenneman (nee Spitnale) was born near Cloverdale, Ohio, Oct. 16, 1887; died Dec. 24, 1913; aged 26 y. 2 m. 8 d. She was united in matrimony to Harry Brenneman, Oct. 16, 1910; she leaves to mourn her early departure a husband, two children, father, five sisters, and many other relatives and sympathizing friends and neighbors. She publicly confessed her Savior in early life, was received into the Mennonite Church by water baptism and remained firm and steadfast to the end. We realize a great consolation in this that we mourn not as those having no hope. When the end was near she reached out her hand and bade farewell to the dear ones around her bedside, then passed away as going to sleep, and we believe she now sleeps that blessed sleep from which none ever wake to weep. Buried on the 26th at the Cascade Cemetery, Putnam Co., Ohio. Text, Rev. 7:14. Services by J. M. Shenk.

"Today we are thinking, dear sister,  
Of the grief that has come to our home;  
How you left us in silence one morning,  
All so lonely in sorrow and gloom.  
Around your sick-bed, dear sister,  
We watched with our tenderest care,  
Through the weary hours you suffered  
While our hearts were uplifted in  
prayer—

That God would prepare us, dear sister,  
For that angel of death that would  
come,  
To bear you away to the mansions  
In that far-away heavenly home."

**Schlegel.**—Bish. Joseph Schlegel was born Nov. 11, 1837, near Mulhausen, Alsace, Germany; died of cirrhosis of the liver and arterial sclerosis, near Milford, Neb., Dec. 25, 1913; aged 76 y. 1 m. 14 d. While a youth he moved with his parents to Ontario, Canada, lived there a few years, then with his parents moved to Davis Co., Iowa. He was married to Mary Miller, Aug. 25, 1863, lived in matrimony 50 y. 4 m. To this union were born 13 children, 8 sons and 5 daughters. Two daughters, 13 grandchildren, 1 great-grandchild preceded him to the spirit-world. He leaves to mourn his departure his beloved companion, 8 sons, 3 daughters, 34 grandchildren, and many friends and neighbors, brothers and sisters in Christ. In early life he accepted Jesus, united with the A. M. Church, in which he was ordained a minister near Wayland, Iowa, in 1867, and in 1868 ordained a bishop. In the year 1879 he moved near Milford, Neb., at which place he labored faithfully and actively unto the end. He could say with Paul, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day."

Funeral services were held on the 28th at the East Fairview Church, conducted by the bishop and ministers, Peter Kennel, Jake and Joseph Birkey, Fred Gingerich, Christian Rediger, Joseph Zimmerman. Texts, II Tim. 4:6-8; John 5:28, 29; Heb. 9:27.

**Shantz.**—Barbara Shantz, beloved wife of David Y. Shantz, died Sept. 11, 1913; aged 90 y. 10 m. 25 d. The funeral was held on Sunday, Sept. 14, from her late residence to Stantz's Cemetery for interment. Her husband preceded her 19 years. She leaves to mourn 5 children, (2 daughters and 3 sons), 32 grandchildren, 21 great-grandchildren and 1 great-great-grandchild, and an only brother, Noah Stauffer, and a host of friends. She was a loving mother, a kind neighbor and a friend in need. The funeral was one of the largest ever held at that place. Funeral services were conducted by Bishop Jonas Snyder and Manasseh Hallman. A very impressive sermon was preached from Isa. 38:1, "Set thine house in order, for thou shalt die and not live" (John 16:33). "Be of good cheer. I have overcome the world." She was a faithful member of the Mennonite Church for many years, as long as she was able to go to church her seat was seldom vacant. The last few years of her life were spent mostly at home, her body and mind being somewhat weak, but she was always able to be up and around within one week previous to her death. She was confined to her bed just one week. The last few days she lay unconscious of her surroundings with all the loving friends around the bedside. With her life ends the last of the pioneers of the community. She was one of the first settlers, had the privilege of seeing the community built up and saw her companions laid away one by one. She was the last to be laid to rest. May we ever cherish her memory.

**Rediger.**—Magdalena Rediger, nee Cender, was born in Germany Sept. 28, 1817. She emigrated to America in May, 1855 locating near Metamora, Illinois. In August, 1856. She was united in holy matrimony with Peter Rediger, moving to Bureau Co., Illinois. In 1863 they again located in Woodford Co., near Roanoke, where she spent the last fifty years of her life. To this union were born two children, Pheobe and Catherine. Her life was the scene of many sorrows and disappointments, the early death of her children causing her many sad hours, yet her faith in her God was unshaken. She was a lover of her Bible, and spent many hours reading passages which had become so precious to her in her trials. She united with the A. M. Church at the age of thirteen years, and was a faithful member unto death. She had been unable to attend church for eight years, could not walk the last seven years. The last two years of her life her memory was almost a blank.

Her husband preceded her to the better world in 1898, thus leaving her the only survivor of her family. She reared and cared for her only grand-daughter, who with her husband kindly cared for and comforted her in her widowhood and old age. She passed to her reward on Dec. 24, 1913, at the ripe age of 96 y. 2 m. 26 d. She leaves to mourn her departure one grand-child, seven nephews, four nieces, and a host of friends and neighbors. Funeral services were held at the Roanoke meeting house Dec. 26. the ninetieth Psalm was read, and prayer offered, by P. D. Schertz. Christian Reesor, Sr., spoke for a short while in the German language, after which C. A. Hartzler preached an appropriate sermon. Text, II Cor. 4:18. Remains were laid to rest beside those of her husband, in cemetery nearby.

#### THE MENNONITE CHILDREN'S WELFARE BOARD

December 19 and 20, at the Kansas City Mission, the representatives from the Mo.-Iowa, Western A. M. and Kansas-Nebraska Conferences met to affect a permanent organization and plan work for carrying on orphanage work.

Rules and regulations were adopted subject to approval. For the present the same method of working as was used the past year will be continued. By this orphans were placed out in temporary or permanent homes using the blanks, etc., of the Orphan's Home at West Liberty, O. Bro. J. D. Mininger was elected superintendent of this work.

As soon as sufficient funds are available temporary quarters—probably only a few rooms will be rented to serve as a retaining house. This does not mean that we no longer desire places for temporary homes for children. We still solicit such.

The work will be known by the name of **Mennonite Children's Welfare Work**. It is our purpose not only to "provide and find temporary or permanent Christian homes for homeless children," but also "to aid worthy mothers in preventing the disruption of her family." The wider scope of work suggests a name other than orphanage, hence "Children's Welfare Work."

And then as the Lord blesses you give this work some consideration. Undoubtedly there are many homes yet that

(Continued on next page.)



## Items and Comments

Efforts are being made to give the people an opportunity to vote on state-wide prohibition in California, Oregon, and Washington.

40,000 pounds of tree seed were collected by the forest service of the United States last year, and about 30,000 acres were reforested during the past year.

There is a promise of a large turpentine industry in the west and southwest, the raw product being supplied by the resinous gum of western yellow pine.—Forest Notes.

Up to the latest information before going to press the situation in Mexico remains practically unchanged. The fighting continues without decisive results.

The Young Men's Christian Association now holds buildings and endowment approximating \$100,000,000. During the year 1913 the Association erected eighty buildings at an expense of about \$8,000,000 and spent about \$12,000,000 more in current expenses.

According to statistics collected in Chicago, the number of suicides in the United States in 1913 exceeded those in 1912 by about 1000. It is an indication that "the blessed hope" which leads people in the opposite direction is weakening among the masses of people.

According to official reports the farms of the United States produced a crop worth \$10,000,000,000, one half of which will be paid to the producers. Little decrease in the cost of living is expected, because "middlemen control prices at both ends." Prices being higher than in previous years, this is the record crop to date.

A noted Frenchman asserts that it will take about 25,000 soldiers for the United States to properly fortify the Panama Canal and secure it against sudden attack. This idea of compelling peace at the point of the bayonet is exceedingly costly. It would take probably several times that many men to properly fortify the boundary line between the United States and Canada against sudden attack, yet for the space of a hundred years not a single soldier has been needed for that purpose.

## ANNOUNCEMENT

A committee of three brethren appointed by the Lancaster County Sunday School Mission presented a petition to the Lancaster Conference to organize and incorporate a board to care for any funds that may be donated or bequeathed for charitable and missionary purposes. The petition was granted.

We therefore call a meeting to be held for that purpose on the 26th day of January 1914, at 1 p. m., at the Mennonite Church on East Chestnut St., Lancaster, Pa. All interested in the organization of such a board are cordially invited to attend.

Abraham B. Herr,  
New Danville, Pa.

(Continued from preceding page).  
could care for some poor homeless waif. Or perchance you could spare some of the bounty wherewith you were blessed in helping to hold together a family threatened to be torn asunder, all because of poverty or sickness. Just a little help in time would save such children from becoming dependent orphans.

If you are interested in any phase of this work correspond with J. D. Mininger, Supt., at Kansas City, Kans., or D. S. Weaver, Hesston, Kans., who is President of the Board.

L. O. King,  
Sec. Pro. Tem.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

A. M. Church, Nappanee, Ind., Jan. 19-26, 1914. Instructors, S. E. Allgyer, A. C. Good.

Emma congregation, near Topeka, Ind., Jan. 12-18, 1914. J. M. Kreider, Instructor.

Pleasant Grove Church, near Martinsburg, Blair Co., Pa., Feb. 10-15, 1914. Instructors, J. A. Ressler, Ed. Miller.

## FAMILY ALMANAC for 1914

The Forty-fifth annual edition of this publication is now ready to be sent out on its mission of usefulness. Each year brings its changes but the Family Almanac has won such a place in the household necessities of our homes that we would greatly miss it if it should fail to make its appearance at the proper time. The New Year ushered in, the old almanac is taken down, the new one put in its place and we are ready for the activities of another year.

The 1914 edition contains all the features found in the former editions, such as the astronomical calculations, chronological cycles and changeable festivals, eclipses for the year, etc., by L. J. Heatwole, Dale Enterprise, Va.; the list of Church Institutions including our mission stations, benevolent institutions, educational and publishing institutions, and the ministerial list at the close. The following are a few of the original articles appearing in it: "Bishop Peter Eby," by I. W. Eby; "Sketch of the Life and Work of Bishop Peter Burkholder," by L. J. Heatwole; "Flowers at Funerals," by David Burkholder; "The Great Easter Story and Flood of 1913," by L. J. Heatwole; "Where are Our Boys and Girls," by A. Metzler; "Child Rescue Work as one Phase of City Mission Work," by J. D. Mininger; "Health Hints," by D. M. Landis, M. D. These subjects will be of interest to a wide range of readers and will add greatly to the value of this issue:

They will be handed out at the usual prices, as follows:  
Single Copies ----- \$ .06  
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## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhantari, C. P., India, M. C. Lapp, Supt.  
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 3rd St., S. E., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 962 W. Federal St., Youngstown, O., T. K. Hershey, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, J. F. Brunk, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

Devils believe and tremble (James 2: 19). Christians believe and hope.—F. L. W.

"A soft answer turneth away wrath, but grievous words stir up anger."

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI (Herald of Truth)  
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No. 42

## EDITORIAL

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

The psalmist knew that when these two things are pleasing in the sight of God the rest of the life is right in His sight. "As a man thinketh in his heart, so is he."

The Bible speaks of two ways: the way "that seemeth right" and "the Way, the Truth, and the Life." "The way "that seemeth right" is right only when the traveler has his face turned heavenward and through the Word knows all points of the spiritual compass.

As a rule the measure of our Godliness is taken in the amount of time we spend with God in prayer, meditation, and the reading of His Word. The more you have to do with a man the nearer you get to him. The nearer you get to him the more you become like him. So is it with our God. Spend much time with Him and you will become more and more like Him.

The Church of today is in need of many things. We need more Bibles, that more people may learn of the power of Christ to save; more money, that the Gospel may be carried into all parts of the globe; more consecrated, self-sacrificing preachers whose hearts are burdened to preach the Gospel in its purity and power to all people; but perhaps the greatest need of the present is more consecrated laymen to faithfully support the work of the ministry and to let the world know what it is to live the Christ-life in social and business affairs and to show that

consecration is not a matter of position but of condition.

This is a reading age. "Of the making of books there is no end." What we lack in books we make up in papers and tracts and circulars. And if all the books, papers, tracts, etc., now in existence were sound in every particular we could thank God that we have so much reading matter. But one thing we should never forget: With all our reading, we read too much and study too little. At the point that most people lay their books aside they are just beginning to get in position where they might read them with profit. It is a mistake to read a book but once and then lay it away—unless it is the kind that should not be read at all. Read a book until you have thoroughly absorbed it—and then keep on reading it until—well, it depends upon the kind of a book it is and what the theme is. The Bible is a book that you can read as long as you can see, and it is still a new book.

"While Men Slept."—Have you ever thought of how many of the momentous events of earth have taken place during this time? It was then that the enemy sowed his tares, a great lesson for Christian people of all ages. It was then that the murderous Jews carried on their mock trials of Jesus. It was then that most great conspiracies against the welfare of men were hatched out. It is then that the underworld carries out its soul-destroying work. It has always been true of the enemies of God that "men loved darkness rather than light, because their deeds were evil."

On the other hand, this time has been put to most excellent use by the people of God. It was then that our Savior spent much of His time

in prayer. It was then that the faithful shepherds saw the brilliant light from heaven as they heard the thrilling message telling them the birth of the infant King. It was then that men of God have had their brightest visions and recorded their best thoughts. It was then that faithful watchmen have wrestled prayerfully with grave problems which the masses of people knew little of. In the still hours of the night, when all Nature is wrapped in the mantle of silence and the multitudes are in the arms of morpheus, is the time when many people do their best thinking and record their brightest thoughts

## GENERAL CONFERENCE RESOLUTIONS

### VIII. Concluding Thoughts

We have noted briefly the resolutions passed by our recent meeting of General Conference. The most important part is yet to follow. The framing of resolutions, if done in the fear of the Lord and, in accordance with His Word, is an important thing. Making these resolutions practical in daily life is still more important.

It has well been said that the greatest work of our General Conference has not been the framing of any particular resolution, but the unifying effect it has had upon us as together we met and considered and acted upon the great problems before us. There is no greater unifying power than that of being together in the unity of the Spirit and in the name of Him who has said, "Lo, I am with you always," considering prayerfully the question affecting vitally the interests of the Church in all places. We have learned more fully than ever before that the problems confronting us in our respective field of labor are also problems in all



other sections of the Church, and that there has been a decided advantage in hearing what our brethren in distant fields have to say about them. As we learn to know each other better we learn to sympathize with one another more. Today the bond of unity is stronger than it was when first we met in General Conference, our church institutions have been greatly strengthened, our forces more solidly united for more effective service to come.

But while we recognize the unifying power already referred to as of great importance, let us not therefore pass by as of secondary importance the questions discussed from time to time and the resolutions passed. No doubt those attending that first General Conference at Jerusalem (Acts 15) felt that the greater feature of that meeting was the unifying power manifested, but it was the resolution passed, and the loyal support given it, that had the most decided effect at Antioch, and has been the most instructive to the Church in all generations since. The same thing holds good today. The practical work is done by considering fearlessly, prayerfully and in the name of the Lord, the live problems before us today, passing resolutions, and then standing loyally by them.

A few illustrations of the power of the touch of the General Conference may be of interest. Soon after its first organization fifteen years ago steps were taken to prepare a new hymn book for the Church. The remarkable career of "Church and S. S. Hymnal" is an evidence of what a Church by united action may do along this line. While not in immediate control of the Mennonite Board of Missions and Charities, the Mennonite General Conference was instrumental in collecting the mission forces, and the growth of the mission movement during the last fifteen years has been due largely to that fact.

We do not say these things to laud any particular church enterprise. The General Conference is but a means to an end. It may be made a blessing or a curse, according to what use will be made of it. But thus far it has proven a power for good, and though it is yet in its infancy it has served as an illustration of what may be done by the united brotherhood enlisted in a common cause.

We trust that the Church may be wise in learning the lessons presented in these illustrations. We want first of all the true foundation, the Rock,

Christ Jesus. We want to follow the guidance of the Holy Spirit, so that He may guide us into all truth. We want to stand united upon a common platform, dedicated to a common cause, moving forward as one solid body to win the greatest possible number of people to a common salvation.

Another lesson that we want to learn is not to lean too heavily upon General Conference. We do not mean to detract from a single thing that we have said concerning this body, but desire to add that there are many local questions that can best be settled by local bodies. Some questions are individual and ought to be settled by individuals themselves. Others are congregational, and ought to be settled by the congregation. Others, still wider in scope, should be taken care of by our district conferences. Let all these questions be kept and grappled with in their proper places. As a conference is weak where the congregations under its care are weak and sickly, so must the General Conference of necessity be weak unless the district conferences supporting it are strong in the Lord, loyal to His Word, vigorous in taking care of the questions and problems belonging to it. With every individual member loyal to God and the Church; every congregation an active, loyal organization, doing what it can to strengthen the cause in its own community; every district conference vigilant in the work of caring for its own congregation and improving opportunities presented in its own field; the General Conference assuming charge of questions pertaining to the general interest and welfare of the whole Church; each of these doing its best to help organizations above it, below it, and coordinate with it, we may expect a healthy, growing Church, mighty for God and a blessing to man.

In my humble judgment the next great denominational crusade should be one in behalf of our Church papers. Such a crusade is vitally related to the success of every part of our Church life. It would pay everyone of our benevolent boards to set apart men and money to help in such a propaganda. The people need the information and the appeal which our papers carry to them week by week, and the result of the wide circulation of our papers would be amazingly beneficial.—Bishop Joseph Berry.

Resolved, that I will consider each day the most important of the year.  
—Russel H. Conwell.

## Doctrinal

In doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE CHURCH FESTIVAL

Well, things are getting strangely mixed!  
The church and world, as one,  
Unite within the house of God,  
For festival and fun!  
The preacher said today, we must  
Revere God's house of prayer;  
And then he gave a notice of  
The annual church fair.

And urged the people all to come,  
The young as well as old,  
And specified some articles  
Which would be bought and sold,  
And in the evening they're to have  
An entertainment grand,  
Besides a festival, and lots  
Of fun, I understand.

The young folks are to have some stalk,  
And people will supply  
Useful and fancy articles,  
For those who come to buy.  
When I refused to give them aid,  
They urged thus with me,  
Why, all the churches do so now,  
And so why shouldn't we?

And when I told them plainly, 'twas  
Contrary to God's Word  
They left me, and "Old Foggy," then,  
Was what I plainly heard.  
The Church is getting short of funds,  
And wants to make a raise,  
To get a pulpit grand and fine,  
Adapted to these days.

And hire a fashionable choir—  
Their means 'tis quite beyond—  
But they've a stylish minister,  
And things must correspond.  
They raised his salary last year,  
For fear he wouldn't stay,  
Rather than get their money so,  
He'd better go away.

The people call me radical;  
God tells me I am right;  
Buying and selling in His house  
Is wicked in His sight.  
Our Savior said, "Take these things  
hence."

His teachings we should prize.  
"Make not," He said, "My Father's house  
A house of merchandise."

God gives His children ample means  
For all His work today,  
And yet they seek the world for aid,  
Expenses to defray.  
They've wandered far away from God,  
Their light has grown so dim,  
How can they point a sinful world,  
The way that leads to Him?

—Sel. by Salome M. Horst.

"Cleanse your hands, ye sinners; and  
purify your hearts, ye double-minded."

"In everything give thanks."



## A CRITIC MET ON HIS OWN GROUND.

By Rudy Senger.

For the Gospel Herald.

### A Study of Luke 10:25-37.

Before taking up the discussion of this interesting Scripture, the central line of thought will be set into relief by an abbreviated paraphrase. The details, most of them at least, have been omitted and certain points emphasized. The translation is put into everyday language and some peculiarities of the original brought to the surface. It is hoped that through this form the reader may the more readily grasp the subject without being influenced by familiar sounds and traditional interpretations. It is not the present purpose to substantiate or defend the familiar views on this passage, but rather to call our attention to the fact that we have buried this Scripture so deep with theological and homiletical elaborations that we are in danger of missing its main point. Here then is the story in brief, dressed in everyday clothes:

A certain lawyer, minded to put Jesus to the test, arose and began to try Him with questions.

**Lawyer:** Teacher, what shall I do to inherit eternal life?

**Jesus:** What is written in the law? What is your understanding of it?

**Lawyer:** You shall love your neighbor as yourself.

**Jesus:** Correct! Do this and you shall live.

The lawyer having so easily answered his own question felt rather foolish. So in order to preserve himself he persists with another question:

**Lawyer:** And who is my neighbor?

**Jesus:** (Greek, "taking him up"). A certain man going from Jerusalem down to Jericho fell into the hands of highwaymen who severely abused him, leaving him half-dead. Incidentally, a certain priest was going the same road and observing him he stole past on the other side. A Levite in the same evading manner also passed by. But a certain Samaritan happened upon the place, and having his sympathy aroused, he took care of him. (With another simple question, Jesus makes the lawyer state his own conclusion). Which of these three proved himself a real neighbor to the injured man?

**Lawyer:** He that showeth mercy on him.

**Jesus:** You go and do as he did.

But boiling this passage down until only the central idea is left, we might have something like this: "What shall I do? Love your neighbor. Do this. Who is my neighbor? One

who does like this Samaritan. Do likewise.

Already I hear some reader exclaim: "You have twisted this passage into salvation by works, and we know that it can only be attained through faith." But I reply that this is the very source of our exegetical troubles on this point. We have refused, or failed, to listen to Christ teaching a lesson on works by persisting to defend our doctrine of justification by faith. We are so jealous of our beliefs that even when Christ teaches some other lesson we presume to set Him straight by explaining His lesson into harmony with our notion of things. Of course we do not mean to be presumptuous, but we do forget ourselves, at least once in a while. May we then take a second look at this familiar incident in the life of our Lord.

In the first place, the heading of this article is already suggestive of what we might find. Jesus is not so much trying to defend His own conception of the way of life, as he has it in mind to make this lawyer conscious of his own shortcomings. It is very interesting to note that Jesus is more patient than we are many times in dealing with critics. We feel it incumbent upon us to convince them at once, and so accept the challenge to debate. We argue:

"loud and long,  
Each in his own opinion  
Exceeding stiff and strong."

but in the end only to have established the other in his views, and so fail to convict him of what we considered right.

The point which possibly makes us the most trouble in seeing this story as it is, is the last half of the lawyer's first question. We begin our study with the words, "to inherit eternal life." From these words we say that this is impossible except by faith. But these words are only an incidental part of the context and they do not represent the general trend of the discussion. Observe that the story follows the thought of doing from its beginning to the very end. This then should be the point of contact in our interpretation. Justification by faith has nothing to do with this incident. It is not the subject that is talked about. Because this story seems to suggest that works are the way of life, we allow our prejudice to find a discrepancy; and at once we proceed to explain it away. But in this way we lose the very key to the interpretation by burying it in this heap of explanatory trash. May we overlook the apparent discrepancy and follow the line of thought as it is clearly stated in the text.

This lawyer was not so much in need of faith, or I should possibly say, of a creed—a confession of faith. Of this he had plenty. He had more of it than some of us have who find fault with him. He knew more of his Bible than certain of his modern critics. His trouble was that he had all confession and no works. Works are indeed essential to salvation for a faith without works is dead. This man had a faith that did not work, and like many other lawyers and Pharisees, he was in serious need of having his attention called to the fact that his profession was an empty one. But so far we have assumed that he was sincere in his question, whereas the account ascribes to him dishonest motives.

More than once did Jesus turn such parties down by getting them into their own traps. He never assumed to convince them, but to let them see themselves in their own mirrors. Instead of contradicting this man, he admitted him to be right, and so he was for the most part, and made him answer his own questions. In the words of another, he did this "with more than Socratic skill." It drove the man more completely to the truth than would have been possible had Jesus contradicted him. Debating our creeds is one of the surest ways of failing to convict our competitors. This lawyer meant to give Christ a cross-examination, where Jesus turned the case upon the judge so as to convict him of his own shortcomings. From this point of view the incident needs no propping up, it holds consistent all the way through. But we shall look at a number of other points which need our attention with respect to the interpretation of this lesson.

Possibly all of us have heard, may be more than once, how the various details of this parable are made to represent various phases of religious doctrine. The priest and Levite are said to represent the law, and the Samaritan the Gospel, and the oil grace, and so on. It remains only to be said that such elaborations are wholly mechanical and unwarranted. They not only do not explain, but explain wrongly the very Scripture to which they are applied. This is some of the trash already mentioned under which is buried the key to the interpretation. This then brings us to the next important point in the setting of the parable.

What then is the place of the priest and the Levite on the one hand and the Samaritan on the other in their relation to this parable? Now, if Jesus had told this lawyer that he was not



living his religion he could have set up a very successful defense. He could have pointed Jesus to very many of his good qualities, no doubt. But when he and his fellow-churchmen so utterly failed in helping the needy, while the despised Samaritan proved so generous and thorough-going in helping this unfortunate stranger challenged him to shame and levelled his religious pride into silence. Contradicting arguments would only have fired up his self-righteous zeal, whereas this comparison with his inferiors embarrassed his own conscience. Have you and I not often heard Brother Smith defend his own indifference by claiming to be doing as well as Brother Jones? But what would happen if we were to tell him that neighbor Saloon-keeper feeds and shelters more hungry and homeless men than he does? Naturally he would feel ashamed of himself and his church for not doing more.

Christ's method of dealing with self-righteous professors is to set them in comparison with their irresponsible inferiors, thus challenging them into shame. "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" "But when ye pray, use not vain repetitions, as the heathen do." "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek)." "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee." "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented." "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. . . . and he was a Samaritan. Jesus answering, said: Where are the nine?" See Matt. 5:45-47; 6:7-31-32; 11:24; 12:41 and Luke 17:15. Such comparisons are always more effective in the undermining of indifference and self-righteousness, than controversy and debate.

Goshen, Ind.

#### BE A FREEMAN

The following words of Lowell need to be rehearsed time and again by young and old:

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

#### Fort Wayne, Ind.

Dear Readers:—We are made to praise our Heavenly Father for His rich love and mercy shown to the work at this place.

As one looks back over the last year's work and sees the tender loving hand of the Father leading the way, we are made to bow in reverence before Him, giving Him all the praise for His goodness to us.

We sometimes think of the trials that we were called to pass through this past year, when it seemed that all of hell was turned loose to defeat God's work at this place. Yet in the midst of all we could still hear that still small voice and see the hand of the Lord leading the way. The word of God was made precious when we could read the words of David: "Though an host should encamp against me, my heart shall not fear. Though wars should rise against me, in this will I be confident." And especially when we thought that defeat seemed certain God in His loving kindness took the situation in hand and turned matters to one of the greatest victories for Himself that this place has ever experienced and enjoyed. We are made to see the work of God continue to progress and develop in its various phases. Never before have we been made to wrestle with the problems we now have, such as how to accommodate the people with seating room that come to the services. We praise God for the privilege of seeing from 150 to 185 persons gathered every Sunday morning in a little room—25x38 feet with a seating capacity of 130—eager, listening to the Gospel story of salvation.

There are a great many men out of work in the cities. This adds more responsibility to the work. How shall we answer the daily calls for help and especially those homes where there are many little children? The father is often out of work, and this means no bread for the children, no clothing or coal to keep warm, no money to pay rent to keep from being turned out in the street. I am sure many of our people can hardly realize what this means.

Brother A. C. Good of Sterling,

Ill., is here at present preaching the Gospel story to these people. We ask an interest in your prayers for the continuance of God's blessing upon the work and that these meetings may result in the salvation of some of the lost ones.

Yours for His service,  
Workers.

#### Millersville Children's Home.

Four children were placed into private homes since our last report to the Gospel Herald. We are entering the new year with a family of twenty-one children. Christmas day was a day of rejoicing for the workers and children. Some of the children had their first "real" Christmas and we are sure some definite impressions were made. The afternoon was spent in worshipping God. The children's exercises, consisting of recitations and songs, were followed by a sermon on the word "Jesus," by Brother John W. Weaver of Union Grove Pa. This was indeed spiritual food. The food for the natural body, consisting of provisions, candy, nuts, fruit, etc., was sent by friends and it is needless to say that everything was enjoyed by all.

While we enjoyed these blessings we thought of the many who may have been hungry and didn't have enough to eat, and perhaps never heard the name of Jesus mentioned unless it was in vulgar expressions. Our prayer is that many who are thus situated may in due time hear of the goodness of God and learn to love Jesus. The annual cash contributions are being taken in the congregations of Central and Eastern Pennsylvania, for the support of the Home, and we ask all who contribute to remember us in prayer as we labor in behalf of the needy during the year. We again thank all who have helped to make this Christmas day a day long to be remembered and invite all to come to see our family and if God so directs, open the door for some needy child. He will bless you in this as well as all other service done in His name.

Yours for needy children,  
Levi Sauder.

#### Mennonite Gospel Mission, Chicago

Dear Herald Readers: A Christmas greeting to all. It gives us much pleasure to report that a profitable and pleasant Christmas season has been our portion. Because our method of Christmas observance is different from that of some of the other missions and some may be wondering just what we do for our people, I want to tell briefly of our work.



## THE MISSIONARY OF TOMORROW FROM THE SUNDAY SCHOOL OF TODAY.

By Ada Zook.

For the Gospel Herald.

"It is the whole business of the church, and it is the business of the whole church to carry the whole Gospel to the whole world, as speedily as possible." In order to do this it is necessary that we become interested in mission work and willing to carry the Gospel. The Sunday school is the best place to cultivate the mission spirit.

The Sunday school is the Bible studying and teaching service of the church. Its purpose is to present the Word of God, by the hand of competent teachers, to every man, woman and child, for the purpose of leading them to Christ, developing their Christian characters and training them for service.

Mission work is the one all-important work of every church, every Sunday school, every Christian. Without intelligent missionary interest there can be little spiritual power. Every Sunday school should be, in fact, a missionary organization, and set itself to definite, far-reaching missionary tasks.

Christ said to His disciples: "Lift up your eyes and look on the fields, for they are white, already to harvest." It is possible that it must be said of us, as those of old, "They have eyes, but they see not, ears, but they hear not?" Is the Sunday school doing her duty in teaching the importance of heeding the great commandment of our Lord and Master, "Go ye into all the world and preach the Gospel to every creature?" "For whosoever will save his life shall lose it, but whosoever shall lose his life, for my sake and the Gospel, the same shall save it." The question is, how to present the mission question, so that men and women are moved with the deep-seated conviction, that the church is commissioned to evangelize the world, to make known to the world the salvation and riches in Christ.

As we know that the missionary of tomorrow must come from the Sunday school of today, it is very necessary that the Sunday school take definite steps in preparing workers for the Master's great harvest field. The Master wants workers. There is now, as always, a scarcity of laborers, who are both "faithful and able" in the work of winning souls for God. If these workers are not furnished by the Sunday school, where are they to come from?

While children are small and their minds impressionable is the time to train them in Bible study, in religious conversation, in those sterling Christian virtues, which make of the child of God "a workman that needeth not to be ashamed."

Mission work demands men and women of sterling character, well qualified, and such as are not afraid to spend and be spent. The world is dying for the want of men with a divine purpose, who can plow their way through a world of sin and scatter to the right and left false doctrines, fake systems, and false teachers, and to present Jesus as Redeemer. Let the Sunday school arise to the privileges which she has, and have a greater part in educating the young people along mission lines.

We realize the vast importance of mission work and also that if it will be carried on in the future, it will depend upon the boys and girls of today. But how are they to know of this important work if they are never taught about it? People do not do more now, because they were not taught when children. Let us awaken them to the fact that the only future hope of the church lies in the children, and that the Sunday school is partly responsible if she does not do her duty toward teaching them. Children will not become interested in something about which they know nothing. Neither can we expect to interest some one in something we are not interested in. So if we as Sunday school workers are not interested in mission work we cannot expect those we teach to be interested. But how shall we encourage mission work in children? We believe the Sunday school is our one hope.

The aim of the Sunday school should be to raise up a body of workers, trained and equipped, with the Word of God, a body of workers that can succeed in a larger, more satisfactory way than it was possible for the present generation.

No church, school, nor Christian, can honor the Master by endeavoring to carry out this last command without receiving a great blessing. The power and effectiveness of a local school in its own work are usually in proportion to its interest in the world-wide kingdom.

May the Sunday school continue to awake, arise and shine, and may she begin as never before to place responsibility on individuals that have talent, and who are willing to obey the call, and have learned that apart from Christ they can do nothing but in or through Christ, they can do all things.

La Junta Colo.

We do not give a Christmas dinner. We do not consider that either the most profitable or most economical for our place. Instead of the dinner we give a small gift to every member of our Sunday school. This year this gift consisted of either a small booklet or calendar. Our Sunday school enrollment being about 550 we required a large number of these gifts which enabled us to buy at very reasonable prices. Everything we gave was entirely religious in nature—all references to the foolish, detracting side of the Christmas occasion—was eliminated. We also bought some candy, peanuts, and popcorn, and presented a bag of these to every one present in our Christmas service.

The phase of our work that we considered the most profitable was the Christmas program given by the Sunday school. With the large enrollment we needed to do considerable sifting before the list was small enough. The exercises given this year was a Christmas missionary program in which the non-Christian nations call for an explanation of Christmas and the facts associated with it, and the Christian people give the explanations. A number of groups of boys and girls sang appropriate songs. About 120 took part in the program (all members of the Sunday school). Approximately 525 people took part in the service. Then we held another service in which the Christmas story was given in story and song form. This program was given by workers and older people and was also well attended. A Christmas sermon was preached on the morning of the 21st and on Christmas Eve our Bible class had an interesting study of prophecies of the Messiah and their fulfillment.

The money required for the purchase of the Christmas gifts was furnished by a number of different Sunday schools from whom we solicited the sum of \$5.00 each for that purpose. Nearly all of the congregations solicited responded and to them we owe our expression of appreciation for making it possible for us to make the scholars happy.

Offering envelopes were distributed among the Sunday school pupils on the Sunday before Christmas and the offerings brought in during the week. The offering amounted to about \$25.

We wish to praise God for the many blessings we have enjoyed and expect pleasant memories to linger long with many of our people. May the support in prayer on the part of all the brotherhood be ours continually. Yours in Christian love,

A. M. Eash.



## Family Circle

...in the days of my  
...in the days of my  
...and my mother, which is the  
...with promise.—Eph. 6:2.  
...despise thy youth, but be thou as  
...in word, in conversation, in  
...in purity.—1 Tim. 4:12

### VOICES FROM THE DEAD

Sel. by H. O. Hooley.

My youthful mates, both small and great,  
Stand here, and you shall see,  
An awful sight, which is a type,  
Of what you soon shall be.

I did appear once fresh and fair  
Among the youthful crowd;  
But now behold me dead and cold  
Wrapped in a winding sheet.

My cheeks once red like roses spread  
My sparkling eyes so gay;  
But now you see how 'tis with me,  
A lifeless lump of clay.

When you are dressed in all your best,  
In fashions so complete,  
You soon must be, as you see me,  
Wrapped in a winding sheet.

Ah, youth, beware, and do prepare,  
To meet the monster death;  
For he may come while you are young,  
And steal away your breath.

When you into your frolics go,  
Remember what I say,  
In a short time, though in your prime,  
You may be called away.

Now I am gone, I can't return,  
And me no more you'll see;  
But it is true, that all of you,  
Must shortly follow me.

When you unto my grave do go,  
The gloomy place to see;  
I say to you who stand and view,  
Prepare to follow me.

### PROBLEMS.

By Lina Z. Ressler.

For the Gospel Herald.

#### Early Teaching.

I heard a Sunday school going on the other morning—one of those interesting play Sunday schools that tell so much of what little minds are getting in the real Sunday school. The little school I was a silent listener to made me a bit apprehensive, for I rather questioned the subject matter under discussion. It was about the slaying of the babes of Bethlehem. I do not know where the little ones had gotten their information, for it has been necessary, we thought, to keep from the attention of the one little Miss the exciting details of some of the Bible stories.

At this time, however, the details

seemed to be well brought out—according to the standard of the wisdom of seven and three years respectively. This raised an old disputed question in my mind.

How much Scripture teaching should these little ones have? How early should this Scripture teaching begin? There are those who feel that all religious teaching is out of place for very young children. Some very conscientious people even go so far as to feel that any teaching about Jesus should be kept away from the little ones until they are able to distinguish between reverence and simple light talking about sacred things.

I have never been able to satisfy myself as to when such distinction might be made. It seems, too, that simple, faithful teaching about Jesus and His love ought to be begun so early that the spirit rather than the letter of the teaching might be instilled in the little hearts and minds.

During the Saviour's ministry on earth little children are mentioned at various times. They must have constituted part of the throngs which followed Him, and they certainly were a beautiful illustration of one of His strongest lessons on the kingdom of heaven. The child, in one instance at least, must have been small, for He took it up.

There is little danger of lightness or irreverence in the hearts of children if the Bible stories are properly told. It is so natural for little ones to look up to and honor those who are revered by others in whom they have confidence. If mamma's love for Jesus and service to Him are natural and real, the little one will take in something of that spirit with almost no conscious effort on the part of the mother.

So many wrong influences and untrue teachings are afloat these days, that it behooves us to fill the minds as early as possible and as much as possible with that which is noble and good and true. Happy the mother who feels this and can tell the message truly and simply. There is no danger of beginning too young, for Satan, we may be sure, will have no such scruples in regard to his work. Perhaps the strongest fortification against the evil influences and false teachings of later years are the simple stories of Jesus and His love as we learn them in early childhood. God will recognize and guide and bless our efforts to lead the little ones right if we look to Him.

Scottdale, Pa.

The prodigal of old was not the only man who had to lose his dollars to find his sense.—Christian Cynosure.

### MODERN HEROES

We hear a great deal of the heroes of ancient times—of David who slew Goliath, of Samson who defied and single-handed fought with the Philistines, of Horatius who saved a Roman army, of Arnold von Winkelried who broke the Austrian phalanx, and of many others no less famous. Only once in a great while, however, do we hear of the heroes of today, and there are thousands of them. All about us are men and women, and boys and girls, who are daily performing deeds of heroism, none the less heroic because they are practically unknown and not heralded far and wide in the newspapers and histories of our nation.

The little lame boy who, in spite of constant pain and physical weakness, makes money enough selling papers to support his sick mother, though he himself goes ragged and often hungry, is a hero. The little blind flower girl that we sometimes see on the streets selling flowers, and who in this way provides her aged grandfather with bread, is a heroine. And all the boys and girls who refuse to do little meannesses or to tell falsehoods to save themselves from blame or punishment, although they see their friends doing so, are doing something heroic.

Those who give their lives for their country or who distinguish themselves by some noble act of heroism are not the only heroes. The little boy across the street may be as much of a hero as was Sir William Wallace. The little girl next door may be as much a heroine as was Molly Pitcher.

We cannot all expect to distinguish ourselves by great deeds of bravery, but there is not one of us but can become a hero or heroine by doing the thing that is true and noble and sincere instead of showing ourselves cowards by shirking our duties or doing that which is untrue and unmanly or unwomanly.

Be heroic, and do not worry or feel unhappy because men do not know it. There is a higher Power than man who has seen and who will not forget to reward in his own good time.

### DOING FIRST THINGS FIRST

Every person who is really interested in work finds ten times as much to do as he ever gets done. If he is wise and practical he does the things that most need to be done. He hoes where it is most weedy, or where it is most productive, or where the cultivation is most seasonable. In choosing the place of work he proceeds upon the plan of doing first things first. This is the rule all should follow in this busy, busy world of ours.—Sel.



## Sunday School

For the Gospel Herald.

Lesson for Jan. 25, 1914—Luke 8: 1-3; 9: 57-62; 10: 38-42.

### SERVING JESUS.

**Golden Text.**—Inasmuch as ye have done it unto me one of the least of these my brethren, ye have done it unto me.—Matt. 25: 41.

**Introductory.**—We have before us one subject and three incidents illustrating it. The three incidents have no necessary connection with one another, only as they throw light upon the subject before us. The spirit of true Christian service is so vividly set forth in these incidents that they should be meditated upon until the lesson of service has been fully learned.

1. **"Ministered unto Him of their substance."**—This was done by the grateful women for whom Jesus had done so much. Having been healed of "evil spirits and infirmities," their gratitude was manifest in faithful, loyal, self-sacrificing service. This is often a sure test of real loyalty. The religion that costs nothing is worth nothing. "He that soweth sparingly shall reap also sparingly." But let us not therefore make the giving of our means the sole test of our religion. I Cor. 13: 3. Too much materialism is as bad as spiritualizing away the material sacrifices connected with our service. God wants first **ourselves**, and when self is on the altar all that belongs to self, including "substance," is there too.

2. **Conditional Surrender.**—It can not be accepted. This old corpse of ours must keep still, or the undertaker can not do much with it. God wants of us unconditional surrender, wants the old man to be crucified, that a new man may be resurrected in his place. We have before us three incidents making this plain.

The first is the case of a man who has been termed "the hasty volunteer." He represents those who declare for Christ without counting the cost. Many make a formal profession of Christianity without much consideration and afterwards, when brought face to face with what the service of Christ really means, either go back entirely or live a compromise life that means nothing. Christ did not mean to discourage that man, but wanted him to understand what sacrifices the Christian service brings with it. "The Son of man hath not where to lay his head." Are we ready to follow Him?

The second case was the man who wanted to follow Christ but wasn't

quite ready yet. He wanted to go and bury his father first. It is not wrong to bury our dead, even if they are unconverted, but even this must not keep us from following Christ immediately. Many accidents have occurred at funerals. How did that man know that he should ever return? There is not a moment to delay. Jesus wants our hearts right now. Many, like the man under consideration, have made great plans what they will do after they have a comfortable home and are out of debt; or after they have made thorough preparation for life's service. It is not wrong to own a home unencumbered, and it is certainly right to prepare for life's duties; but if either of these keeps us from an immediate wholehearted, obedient, self-sacrificing service, we have on hand a dead father who should be handed to the dead to bury. Jesus wants our service, and wants it **immediately**.

The third case is that of the young man that wanted first to go home and bid them farewell before he entered the service. It is not wrong to be attached to home folks, but to prefer them to an immediate and unconditional surrender to Christ is what has made shipwreck of the faith of many who had formed noble resolutions as to what they would do—after awhile. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven." God wants our service now, wants it unconditionally, and wants nothing to stand between us and loyal devotion to Him.

3. **The one Thing Needful.**—Our next scene is in the home. There we find two loving sisters, both faithful and loyal to Christ. Martha's idea of service is to do much for the bodily comfort of Jesus. Mary's idea is to sit at His feet, learn of Him, and worship Him. We do not understand that Christ condemned the first, but we do understand that He condemned the idea that it is of more importance than the second. They who are "cumbered about much serving" are liable to forget the more important part of real service. "One thing is needful," more needful than hospitality, more needful than material service of any kind. However many excellent traits there are about your character and excellent qualities about your service, remember that your first duty is that of humble devotion to God and a faithful effort to learn all you can about His holy will. This first, and your "much serving" will only add to your usefulness. This neglected, and your "much serving" is liable to be the service of the flesh. "Seek ye first. . . . His righteousness, and all these things shall be added unto you."—K.

## Our Young People

CHRISTIAN VIRTUES: KNCWLEDGE.

### II Peter 1:5-7.

Topic for February 1.

**Motto.**—It is God's desire that all men should come to a full conviction of the truth. Compare I Tim. 2:3-4 and contrast 2 Tim. 3:6-9.

Our Lesson for Study.

For the best interpretation of our text, we shall use the revised version. According to verses 3 and 4, we have been granted such great promises, we have been made partakers of the divine nature, and have escaped worldly corruption. Therefore, argues Peter, it is important that we give this matter all diligence, that we be in earnest about it. "Yea, and for this very cause adding on your part all diligence, in your faith supply (or furnish, minister; or as in 20th Cent. N. T. "supplement") virtue;" It is not "add to" as in the old version, not like building a wall by adding brick to brick, but rather have faith and virtue to supplement each other. Our inner life is not a pigeon hole affair where things may be kept distinct or may be counted. But these qualities must be fused and they must work together now,—not have faith awhile and sometime later add virtue to it. But put them together, make them into one. "And in your virtue (supply) knowledge, and in your knowledge self-control." Faith without works, without substance, or as here without virtue would be a dead faith. Yet even faith and virtue are not enough, they need to be supplemented with knowledge. Virtue without knowledge, like the zeal that is contrary to knowledge, may prove erratic. And further, our knowledge must be supplemented with self-control, a mastery over the passions. "And in your self-control (supply) patience, and in your patience godliness, and in your godliness brotherly kindness, and in your brotherly kindness love."

It is a matter of vast importance that our characters be rounded up, not one-sided or lop-sided; but it means a well-balanced inner life. Verse 8 is of interest here. "For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of the Lord Jesus Christ."

Hindrances to sound knowledge. Mental laziness, frivolity or lightmindedness, prejudice, conceit, bigotry, mistaking argumentative assertions for truth, and such like mental disorders.

### Suggestive Assignments.

For Children:

1. Text-word, Know.
2. A child's business is to learn.

For Young People:

1. Why a Christian should be well-informed.
2. Things involved in what a Christian should know.
3. Knowledge and preparation for service.
4. The best time to get knowledge.
5. Knowing and yet failing. 2 Tim. 3:7.

For Older People:

1. In the school of experience. Psal. 37:25; Job 19:25, and 2 Tim. 1:12.
2. How experience effects knowledge.



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## OUR MOTTO

The whole Gospel as our rule for  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, JAN. 15, 1914

## Field Notes

Bro. A. B. Snyder of Hespeler, Ont. came to Markham, Ont. Jan. 5, inst., to assist in Bible conference work from the 6th to 9th.

A note from Hesston reports that Bro. Daniel Kauffman of this office is doing good work in the Special Bible term at the academy. Quite a number of new students were enrolled at the opening of the winter term.

Bro. D. A. Diener of Canton, Kans. is at his home after a visit of several months among the brotherhood and congregations in Pennsylvania and Ohio.

After all, the great question is not whether the heathen will be saved without the Gospel, but whether we will be saved if we refuse to give the heathen the Gospel.

At the present time there are five applicants for baptism in the East Holbrook congregation near La Junta, Colo. The Lord be praised. May others follow.

Deacon ordained.—Bro. Isaiah Hoover of the Altona, Ont. congregation was ordained to the office of deacon on Sunday, Dec. 14, 1913 by bishop Jonas Snider.

Bro. Geo. Hood of near Almira, Ont. who has been a patient sufferer for a number of years was much cheered on Dec. 30, when a number of brethren and sisters gathered in the home for spiritual edification.

A Bible Study Class is to be conducted by the home workers of the church near Allensville, Pa., from Feb. 2 to 20, 1914. This is a step in the right direction. May God bless the work. See notice on last page.

Private letters from some of our workers in India, received this week, tell glowingly of blessings of God on the work and of many openings for more work in dicrent directions. Where are the workers for the needy harvest fields?

A correspondent from Garden City, Mo., in a letter renewing his subscription, says that there was very good and sound teaching in the Bible conference at Sycamore Grove church under the leadership of Brethren Abner and Sanford Yoder.

The Bible conference in Fulton county, Ohio, with Brethren J. S. Shoemaker and D. J. Johns as instructors, closed with 22 confessions and a much encouraged and strengthened brotherhood. May God receive all the glory.

On Sunday, Jan. 4, Bro. M. C. Lehman, of India preached at the Argentine Mission, Kansas City, Kansas, and Bro. A. H. Leaman of Chicago, preached at the Seventh St. Mission in the afternoon. In the evening of the same day, Bro. Daniel Kauffman of Scottsdale, Pa., conducted baptismal services at the Seventh St. Mission.

Too late to announce in last week's paper, came a very interesting program of a ministers' meeting at Orrville, Ohio, to be held January 12 and 13, 1914. A large number of well-known names are on the program and we anticipate a very interesting report from the meeting.

The brethren, J. M. Brunk and G. B. Landis of Hesston, Kans., were with the brotherhood at Plainview, Tex., in Bible conference from Christmas to New Year, communion services being held on the latter day. Six precious souls were received into the fold by water baptism.

Announcement.—The semi-annual meeting of the Sewing Circles of Lancaster Co., Pa., will be held at the Vine St. Mission, Lancaster, Monday, Jan. 26th 1914 at one o'clock P. M. Every one interested is invited to be present.

Secretary.

Bro. S. F. Coffman, Vineland, Ont., conducted a three weeks' Bible Study Class at the Wideman church, Markham, Ont., during the month of December, 1913. The class met 5 days in the week and four lessons were given daily on the following subjects—Gospels, Old Testament, S. S. Normal, and Book Study. The number who took the work was from 15 to 20 and much benefit is reported.

Good News from Harper.—Bro. Allen Erb of West Liberty, Kans., has been laboring with the congregation worshipping at the Pleasant Valley church near Harper, Kansas, for several weeks. The Lord has been with the work in saving power. A recent letter from that place tells of 23 public confessions and the meetings still continuing. Many are the prayers that the convicting power of the Spirit may prevail on many more to come out on the side of the Lord.

If the date opposite your name is not promptly changed after you have sent in your renewal, do not be alarmed.

Ordinarily it takes from 2 to 3 weeks to have the credit appear on the label. During the latter part of December and January when thousands of renewals are received it still requires more time until all credits appear on the label of the paper.

However, if, 4 or 5 weeks after you have sent in your renewal, your label does not show credit, drop us a card, stating when you sent us money, how much, and what for, and



we will make everything satisfactory.

Bills may be enclosed in ordinary envelopes at our risk. It is best to place same in an old envelope or between several sheets of paper.

We thank all who have sent in their renewals, and with many, a few new subscriptions have been sent along. We will appreciate a word from all who are in arrears, and if you cannot send the money at this time, a line addressed to us saying you want the paper continued will be appreciated.

## Correspondence

### Goshen, Ind.

(College)

The winter term and the special Bible term at Goshen College opened on December 29. As compared with the fall term of this year and the winter term of last year, the count being made at the beginning of the second week in each case, the numbers in the different departments are as follows:

	Fall term	This winter term	Winter term last year
College	62	67	60
Academy	65	60	65
Normal	8	15	8
Bible	15	17*	8
Commercial	10	14	27
Music	15	14	13

\*Excluding short term students.

Sixteen were enrolled for the special Bible term. As the work in the Normal department is of college grade, there are 82 doing work of that grade this winter as compared to 68 a year ago. The Bible department has more than doubled its enrollment over last year. The normal department lacks one of being doubled. The commercial department was much larger last winter than this. We are glad for the increase in College and normal departments but especially for that of the Bible department. Some who have registered for the special Bible term are already making plans to remain for the rest of the winter term after the short term is over. Pray for the work here. Cor.

### Fairview, Mich.

Dear Herald Readers: Greeting to all in Jesus' name. We are truly thankful to our Heavenly Father for the many blessings we are permitted to enjoy.

Bro. D. D. Miller arrived here Dec. 24 to conduct a three days Bible conference, which commenced Dec. 25. These meetings were very interesting

and encouraging us, all that many of us have to regret is that they didn't last several days longer.

After the conference work was over we had preaching each evening the following week, closing Jan. 3. The writer does not know the exact number of confessions made during these meetings but there were many who were under deep conviction but were not willing to yield to the Spirit's pleading.

Baptismal services will be held Jan. 10.

Bro. Miller left Sunday morning to be with the brotherhood at Sunnyside, expecting to return to his home in Indiana, Tuesday. May God abundantly bless our brother, as he goes from place to place laboring to bring souls from darkness to light, and may we always remember God's servants in our prayers.

Vertie Yoder.

### Lima, Ohio

(502 N. Jefferson St.)

Gospel Herald, Greetings: We are at the present time holding a series of meetings. Bro. Noah Blosser is with us. Began last night. Results so far, 1 confession.

### West Liberty, Ohio

(Bethel)

The enemy is busy sowing tares. The Russellites are beginning to hold services in this and surrounding towns. Their first meeting was held in the Town Hall Sunday evening; but our people took time by the forelock and had Bro. J. E. Hartzler to give his lecture on "Russell and Russellism," in the Town Hall Sunday afternoon and at Bethel Monday evening. He had large interested audiences at both places, and spoke with power.

The Sunday school at Bethel was re-organized Jan. 4 with the following result: Superintendents, O. I. Yoder and Uriel Yoder; Choristers, Maudé Byler and Freda Hetzel; Treasurer, J. Y. King.

### Hesston, Kans.

Dear Herald Readers: Greetings of the New Year. This is quite a fitting season for the opening of our Special Bible Term. All of the old students have returned "home" and quite a number of new ones have been added to the list. We are glad for all who come as it makes our family larger.

Bro. Daniel Kauffman, editor of the Gospel Herald, is our Special Bible Instructor this year, he having taken the place of Bro. J. A. Ressler, who had been listed as Instructor. We are glad for his assistance and

hope to have a very profitable time under his instruction.

The Term Address was delivered by Bro. Kauffman, Tuesday morning, in a very impressive manner. The theme of his address was "The Bible and Education," with a text from II Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Bible teaching is applicable to every vocation or walk in life of the Christian. It is altogether essential to place it first in all things lest we make the blessing which it is to us, a curse.

Yours in His Name,  
F. Rose Shank.

### Minot, N. D.

Dear Herald Readers:—Greeting in His ever blessed name.

A few lines from this part of the field may be of interest to some at least. We are enjoying some of the grandest winter weather to be had any where unless, perhaps, minus the sleighing, of which we had none this winter.

Only a few mornings that the mercury hung about zero. At present it gets up to 40 degrees and above during the day while it is to 30 degrees or in the twenties in the morning, with very little wind or clouds—it makes it nearly ideal. If there were nothing else this would be worth many thanks to the Great Giver. But the blessings from Him are many. "God has done great things for us whereof we are glad." Of late we have been feasting on heavenly things at our regular services, and the weather being so nice, attendance has been good.

Brother and Sister Joseph Yoder and two daughters, Edna and Edith, are on a vacation to Pennsylvania, and Ohio for several months and Robert Meyers, who has his home on his claim on the Berthold reservation, some fifty miles west of here, is helping to attend to the "stuff" while they are gone; also helping along in the work of the Lord, for which we are always glad. Today we paid a visit to Mrs. Salome Yoder (or "grandma" as she is mostly called here) and find her still fairly well considering all, yet somewhat on the decline, not being able to walk without assistance. Time seems long to her. She is yet here for some good cause.

A little note of warning may not be amiss now. An effort is being made by some land agents and railway companies, by cheap rates, to locate people on northwestern land which we do not discourage in the

(Continued on page 668)



## Miscellaneous

### WILL THE HEATHEN ALL BE LOST?

By Hannah Wambold.

For the Gospel Herald.

Can we take it for granted from Rom. 1:18, that all humanity must know God. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. . . . Because that which may be known of God is manifest in them. . . . so they are without excuse." Is it really possible that the heathen are now without excuse, for not worshipping the true God? If so, how great the need of the missionary efforts? We may think that they must know that those lifeless images of their own handiwork cannot help them. Paul as he passes through Athens and sees an altar with the inscription "to the unknown God," says "they ignorantly worship." How about the heathen in our day? "The times of this ignorance God winked at." Will He not wink at ignorance any more when they have no chance to do otherwise? God now "commandeth all men (ignorant or not) everywhere to repent." In Athens they might not have been so ignorant; for there were Jews, synagogues, and devout persons. Cornelius was a Gentile. He must have been somewhat ignorant of the religion of the Jews, yet he was a devout man, feared God with all his house, gave alms and prayer to God alway. He was ready and willing to obey the Lord without delay. Would he not put some of us more enlightened persons to shame? Rom. 2:10, "Glory, honor, and peace, to every man that worketh good. . . . Jew and Gentile." Those that have sinned without the law shall perish without the law. As many as have sinned in the law shall be judged by the law. Christ spilt His blood for the whole human race. The Lord sent Ezekiel to the house of Israel (Ezek. 3), yet the Lord tells him they will not hearken unto him. Truly the children of Israel were without excuse then. The Lord is confident if He had sent Him, (we might say to the heathen) they would have hearkened to him. "Jesus began to upbraid the cities wherein most of his mighty works were done, because they repented not," and tells them of Tyre, Sidon, and Sodom that it will be more tolerable at the day of judgment for them than for those cities. Christ's judgment was that these cities that

perished had they such opportunities as the Jews had, would have repented long ago in sackcloth and ashes.

How about the heathen in our day and our so-called Christian land? Will we judge the heathen, will we condemn them, will they go to Christless graves, will they perish? God speed the day when the Gospel will be brought to them. "How shall they call on Him of whom they have not heard? And how shall they preach except they be sent?" Disciples of Jesus, has not our Lord and Master sent you to preach repentance and remission of sins in His own name among all nations? Now, beloved, let us consider the words of the Lord to Ezekiel (Ezek. 3:18-20 and 33:6-8). Who are the watchmen? They generally call the preachers watchmen. But are we not all commanded to watch? The wicked might die in his wickedness if not warned but the blood will be required from the watchman's hand. Dearly beloved, be up and doing. Let us free our hands that the Lord may not require the heathens' blood at our hands. If we gave them not warning and they perish in their ignorance, who will have to bear the blame? We may have records of non-Jews who had more faith than the Jews. See the centurion. Christ's words are that He had not found such faith in Israel and tells them that many would come from the east and west and sit in the kingdom, and that the children of the kingdom would be cast out. See the woman who was willing to be classed among dogs. She thought it a blessing if she could but receive a crumb. Look at the despised Samaritans (Jno. 4; Luke 10). If we read about those rejected ones (not rejected of God) yet faithful, it should spur us on to greater efforts and greater sacrifices.

Waterloo, Ont.

### NEW YEAR.

By R. J. Heatwole.

For the Gospel Herald.

"For this is my blood of the New Testament" (Matt. 26:28).

It is always new to every one who has become a new creature in Christ Jesus (II Cor. 5:17) even though they be three score years and ten (Psa. 90:10). By a daily study of the New Testament we ever find something new. The Lord's mercies are new every morning (Lam. 3:23). Today we have the beginning of another year. The old year with its mercies is gone and many loving friends are gone the way of all the earth. A few of us are still here and

according to His promise may look for new heavens and a new earth, wherein dwelleth righteousness (I Pet. 3:13). And think of where Christ shall reign a thousand years with those who have been witnesses of Jesus (Rev. 20:4), after having set His hand again the second time to recover the remnant of His people (Isa. 11:11) and has gathered a remnant of his flock out of all countries (Jer. 23:3).

Then in Rev. 21:1-5 we may read of the new heaven and the new earth without a sea, and He that sat upon the throne said, "Behold I make all things new."

"Soon will come the setting sun,  
When our work will all be done;  
And the weary heart at last be still,  
But the Lord with gentle cry  
Will awake us by and by  
And we'll meet again on Zion's hill."

The old year has flown,  
Those moments are gone,  
The millennial year  
New to many we hear,  
Will soon be in view,  
And eternity, too.

"Behold, I come quickly, and my reward is with me to give every man according as his work shall be" (Rev. 22:12).

Having put off the old man, and put on the new man (Col. 3:10-11) whether we be parents, guardians, pastors, or as a people, how nice it would be now as we enter this new year if we were determined with all our various influences to do more in the way of directing rather than opposing. Pattern after the new way talking to the multitude who were in ignorance as our children are who are yet in their youth. He directed them to the sower, when sowing instead of opposing them sowing at certain places. He simply invited their attention to the results when the seed fell upon stony, thorny, or good ground. Thus we may direct in some winning, pleasing manner the minds of the children, or those under our control to the best way of doing their various duties, with new and kind solicitings they may willingly accept and cheerfully undertake according to the new lesson given, and compelling them to obedience may be less frequent. And, as the poet says, "There is beauty all around, when there's love at home."

Every word, deed and conversation seasoned with grace, is in harmony with the teaching of that New Testament, wherein we find that we were redeemed by the precious blood of Christ (I Peter 1:18-19).

"Come, let us anew,  
Our journey pursue."

Windom, Kans.



## THREE STORIES.

By J. A. Ressler.

For the Gospel Herald.

About seventeen years ago I listened to an evangelist giving an account of his dream. He was by the sea shore at the foot of a cliff. He was struck with horror at the sight of men and women falling down over the cliff on the rocky shore to their death. In his dream he went around to the top of the cliff and saw multitudes of people coming along the plain toward the cliff, and as they came to the edge, over they went. He wondered why this should be so. As he got nearer, he saw that they were all blind and there was no one to warn them of the danger they were in. He began at once to warn them in a loud voice—and awoke to realize that it was a call to rescue the perishing of the world. It was a good story, a beautiful illustration, and I liked to repeat the story with the name of the evangelist who told it.

Some time later I read the same story about a dream, a cliff, a plain full of blind people going to their death, and the dreamer awakening to go forth as a mighty preacher of repentance. The only difference was that the dreamer was—John Wesley! The evangelist sank a little in my estimation.

Some time later I read a book in India. The book was written in India by an Indian missionary. And the same story came out in the book, the cliff, the blind people going down over it to their death. And the writer gave it as her own dream! And I wondered much that three people should have three dreams so very much alike. I even doubted whether they did not copy a little.

That is the end of one of the stories. Here is the second.

Last winter our children heard a story at school about a little engine that had a heavy load to pull up the hill. As it got up into the hard work of the steepest slope it ran slower and slower, and the puffs of the engine said, slower and slower, "I think I can—I think I can—I think I can," until the top of the hill was reached. Then the little engine went cheerfully down the grade saying gladly, "I thought I could—I thought I could, just as fast as it could puff. It was a nice story and taught a fine lesson on perseverance.

Imagine my surprise last summer to hear that same little engine told about as going up one of the hills on the other side of the world! I account for it by thinking that en-

gines talk very much the same the world over.

And here is the last story.

Our exchanges, a number of them, had a story about a man who had his shoes polished by a bootblack. He had called a little fellow to do the work, but a larger boy pushed him aside and did the polishing for him, explaining that the little chap was sick and the other boys did his work for him. The man gave the boy who did the work a quarter, telling him to give the sick boy ten cents and keep the change. The noble-hearted fellow gave it all to the sick boy, saying it was his job, and it would be stealing to keep his money. Fine, nice story. Been told over and over pretty often.

Again imagine my surprise when a man in an address told about the very same thing happening a few weeks before. All the details were in it: Sick boot-black, big boy pushed him away; explanation of the big boy, word for word, as I had read it; quarter offered to the big boy; refused in the very words it had been in the printed story. If it had happened some years before I'd have thought the man telling the story was the man who had written about it; but it was only a few weeks before the time the man told it. And I concluded that the incidents were very, very much alike—or else the man telling the story had a quite elastic conscience.

Moral: If your experience is very much like that of some one else you may have read about, be very careful in telling about it, or people may suspect you of having copied your experience from the other. Preachers should be especially careful not to tell as their own experience what they have read about in some book.

Scottdale, Pa.

## OUR TESTIMONY AGAINST WAR

In "Quaker Strongholds," Caroline Stephen draws a sharp dividing line between "the deplorable caricature of that testimony against all war which has been at once the boast and the reproach of Quakerism," and "its essence and true significance." Some of her readers have been puzzled at such an utterance from a Friend who was held in great esteem, and who has made most valuable additions to the literature of our Society. But Caroline Stephen goes on to say that "the question on which we Friends differ from all other Christians is not the question whether peace be desirable—whether it be not in fact the goal of all political effort—but what are the means by which

it is to be attained or maintained." In other words, it is of the utmost importance to consider whether our testimony against war relies upon external means, or demands that each of our members shall become a habitation of God by the spirit—God working in us "both to will and to work for His good pleasure." A Quaker stronghold is a manifestation of union with Christ; whatever is done from the standpoint of a world-policy belongs to another category altogether.

This distinction between the two kinds of security can be traced all through Divine revelation. The building of the city and tower on the plains of Shinar was a concerted endeavor to seek safety apart from God; and, many centuries later on, we read of Isaiah pleading with his fellow countrymen against strengthening the nation by means of alliances with people who knew not Jehovah. He said: "Associate, ye peoples, and ye shall be broken in pieces; take counsel, and it shall be brought to nought—with us is God." Commenting upon the words of Isaiah, G. Adam Smith says: "God with us (Immanu-El) is the one great fact of life." "No cleverness of theirs can create a satisfactory condition of affairs. . . . Short of faith, as Isaiah exemplified it, there is no possibility for the spirit of man to be freed from uneasiness." And when Isaiah said in another connection—"In returning and rest shall ye be saved, in quietness and confidence shall be your strength," he did not ask his restless countrymen to yield sullenly to an infinite force. . . . but to bring their conduct into harmony with a reasonable and gracious plan, which might be read in the historical events of the time, and was indicated in the loftiest religious sentiments."

So also, in all efforts to introduce better methods into human intercourse, the Christian "way of life" aims to alter outside conditions through changing the hearts of men. As G. Adam Smith says, in another place, "A nation's politics are not arbitrary; they are not dependent on the will of kings, or the management of parties—they are the outcome of the nation's character. What the people are, that will their politics be. If you wish to reform the politics, you must first regenerate the people . . . for the greater number of errors committed by their rulers, the blame must be laid on the people's own want of character."

This defect being inherent in most efforts toward social improvement, some spiritually minded leaders have taught the necessity for seeking a unifying truth which will rescue



from fragmentariness all efforts for the uplift of humanity. Phillips Brooks has pointed out that "superficialness and fragmentariness go together." So that the demand must be "for more profoundness—an appeal from the surface to the heart of things." "If," he continues, "we could believe in one great utterance of God, one incarnate word—the manifested pity of God, and the illustrated possibility of man, all at once—then, with such a central point, there could be no fragmentariness anywhere. All must fall into its relation to it—to Him. Blessings of every sort are reflections of one great blessing. Powers of every sort are glimpses of that possible manhood which was manifest in Him. Love of every kind is God's love. The centre once set, the circle builds itself."

And, in so far as Friends' principles express the truths upon which they are founded, they become part of a spiritual unity giving to their testimonies their true meaning. One such basal truth has a two-sided aspect—viz., not only that God, who is Light and Love, hath shined into our hearts, and hath sent His Son to be the Light of the world; but also that this light is bestowed upon us that our lives might illumine others. And any testimony which is really the light of our lives should, like that of our great Exemplar, though in lesser degree, cause other men, as Phillips Brooks says, "to feel within them the holiest capacities, quickening them through and through, bidding them be themselves." Consequently every testimony so borne tends to bring other lives into the true line of man's humanity. "The more a man becomes irradiated with Divinity, the more, not less truly, he is a man . . . . The wonder is that any child of God should live outside of it. . . . For Christ made all generations to see in Him how the Son of Man is the Son of God in the very foundation and intention of His life."

Viewed from this standpoint, the testimony of Friends against all war should be the witness for Christ by men who have become temples of God's Spirit—a declaration of their faith that "Christ must become the Master of the soul and of the world." Let us, therefore, again put to ourselves the questions with which we started—Is our testimony of a kind that is helped by an alliance with materialism in any of its guises? Or is it wholly begotten by "that of God" amongst us? Are we acting upon the belief that spirit is stronger than matter; and, in this way, showing "the faith and patience of the

saints?" Is our Spirit, in this particular, a "Candle of the Lord?"

To quote Caroline Stephen again—"When I came to understand that the Quaker testimony against all war did not take the form of any ethical rule, which could be immediately and universally applied, but was simply the acting out (in one's own person and at one's own risk) of obedience to that which one's heart had been taught to recognize as Divine authority—even where its commands transcended and came into collision with those of the nation—I felt at once that the position was not only perfectly tenable, but that it was the only one worthy of faithful disciples . . . . I do not see how the national standard of duty can be raised—how, in other words, the nation can ever become thoroughly Christianized—except through individual faithfulness (at all costs and at all risks) to a higher view of duty than that held by the nation at large. . . . To yield one's self unreservedly to Divine guidance; resolutely, and at whatever cost, to refuse to participate in that which one's own conscience has been taught to condemn—this is the ancient and inestimable Quaker truth. It is surely the best, the most effectual, and the most Christian way of witnessing against evil and of arousing the consciences of others." —J. F. M., in *The Australian Friend*.

## CORRESPONDENCE

(Continued from Page 665.)

least. There are many thousands of acres of land to be had yet at a normal price to the eastern renter, and hope many may avail themselves of such offers soon. But do not in any way be half swallowed by a land agent before you investigate or know nearly where you are going, as has been the case with some of our well meaning Mennonites in the past, and only see the mistake when too late. Do not take these promises too far in the future. Only what you can see, for what do they care whether you have church privileges or friends near after they have made the deal and made their point—\$\$\$.

We encourage seeking a place to call home here below. We know how a person feels about that; but in seeking an earthly home. Oh! do not forget the heavenly home, the former is timely, the latter eternal. Which are we seeking the most? Will gladly answer letters if any one feels to write for information.

In His ever blessed name,

L. S. Glick.

## Shipshewana, Ind.

(Shore Congregation)

Dear Brethren and Sisters:—Greeting in Jesus' name. The Bible Conference closed here last Saturday night, Jan. 3, with good interest and attendance. Meetings still in progress. Will continue all this week or longer. Two confessions to date, others almost persuaded. Pray for the work. After meetings close here meetings will begin the Lord willing at the Emma Church, also a five-day Bible Conference.

Yours with Brotherly love,  
J. M. Kreider.

## Elizabethtown, Pa.

Dear Herald Readers, Greeting: Following is the program for our S. S. Workers' Meeting to be held on Jan. 29, 1914:

Lesson for Feb. 1	A. B. Lutz, Mt. Joy.
Lesson for Feb. 8	John Rutt, Elizabethtown.
Lesson for Feb. 15	Jacob Grove, Bosslers.
Lesson for Feb. 22	Simon Heistand, Salunga, Pa.

I trust that all of God's children, may this coming year be more devoted to the study of God's word as Paul teaches us in II Tim. 2:15, that His people may be a mighty factor in bringing souls to the Lord Jesus Christ and that the neglected children may be brought in and taught the pure word of life and Christ bless them and they become a blessing in the world, so that His church may grow mighty and prevail.

Yours in His Service,  
Jacob C. Miller,  
Secretary.

## Guernsey, Sask.

(Sharon Congregation.)

Dear Herald Readers:—We are this winter enjoying the mildest and finest weather we have had since we are in the country. The mercury has only several times thus far gone below zero.

Our Christmas services were very well attended. Brother Rosenberger again reminded us of the birth of Christ as recorded (St. Luke 2), after which the wedding of Brother Weston Bowman and Sister Lizzie Snider took place. Brother Rosenberger officiated. Brother and Sister Bowman have the good wishes of the church. They are taking a short trip after which they will reside at John Mosiman's near Guernsey, where he has accepted a position.

Our congregation is rather small this winter owing to the many who have gone to Ontario to visit friends during the winter. Brother and Sis-



ter I. S. Kolb have left for good to make their future home at Berlin, Ont.

Dec. 27, 1913.

#### Portersville, Cal.

Dear Herald Readers:—Greeting in Jesus' name. On Sunday, Dec. 28, we organized our Sunday school. B. L. Horst was elected superintendent; J. R. Miller, assistant; M. S. Gingerich, secretary; J. R. Miller, treasurer; Alice Beshears and Grace Gingerich, librarians. We had some new scholars coming in lately and the interest seems to be increasing. We had preaching Sunday evening and services on Christmas night. Brother Emanuel Stahley preached. Brother Stahley admonished us to watch and be ready when Jesus comes. We surely feel to thank God for these services and Brother Stahley's help in the work here. There is much work here and the workers few. Pray for the little band of workers at this place, that they may not grow weary in the work.

Yours in Christian love,  
Mary Gingerich.

Dec. 31, 1913.

#### Hagerstown, Md.

Dear Herald Readers, Greeting in Jesus' name:—We again take the pleasure to write a few lines to many readers as we enjoy reading the many letters from God's people in many districts. We have been blessed with good health in general and also many other blessings from on high.

Bro. Geo. R. Brunk was with us at Maugansville Church on the evening of Dec. 27, and on Sunday morning at Reiff's church and Sunday evening Dec. 28 at Paradise church. Services were well attended and interest intense. We can all say we have received much spiritual food. May the Lord bless him in his further labor. On Jan. 3, Bro. J. A. Heatwole will begin his labor with us at Maugansville for a few weeks if it be the Lord's will. May God bless his labor with us. Pray for us.

Adam B. Eshleman.

Jan. 2, 1914.

#### Marion, Pa.

Greeting in the Master's name:—On December 20th Bro. J. A. Heatwole of La Junta, Colo., began a series of meetings at this place closing January 2. Bro. Heatwole preached practical and soul-stirring sermons and we rejoiced to see two precious lambs step out on the side of the Lord, but we were saddened to see so

many (for whom we were praying) reject Him.

Brethren and sisters do not cease praying for the only way they can be won is by the way of the throne.

May the Lord bless Bro. Heatwole's labors wherever he goes. Remember the work at this place.

J. E. M.

Jan. 3, 1914.

#### Fentress, Va.

Dear Readers of the Gospel Herald: Greeting in Jesus' name. On Sunday 28, ult. we re-organized our Sunday schools as follows:—Bro. Clayton Burgey Supt.; Bro. T. J. Wenger Asst. Supt.; Bro. A. W. Shaddinger Treas.; Bro. Arthur Shaddinger Sec.; Chor's, S. D. Kurtz and J. M. Eby. After Sunday school we had our regular services. Bro. A. D. Wenger officiated. We had with us Bro. Isaac Myers of Milnor, Pa. Bros. Alfred and Aldine Brenneman of Warwick Co., Va. are in our community now. Sisters Gertrude and Fannie Eby of this place returned to their home after a short visit to Denbigh, Va. The people in general here at present are enjoying good health.

Yours in His service,  
I. W. Eby.

Jan. 3, 1914.

#### Dale Enterprise, Virginia

A New Year's greeting to all Herald Readers: On Sunday, December 28 a very interesting program was rendered at the Weaver Church.

The program consisted of a review of the year's Sunday school lessons. The lessons were arranged under eleven heads with nine speakers and two essays. This was followed by another speaker, who spoke of the lessons as a whole. The speakers were selected from all the Sunday schools in this district and were all present and showed by their remarks that they were prepared for their work.

A large congregation of people of all ages were present, and a good interest prevailed through the meeting.

Superintendents have been selected for the eight Sunday schools in the district. The following named Brethren were chosen: Gospel Hill, D. A. Blosser, I. D. Hartman and Martin Conley; Peak, William M. Heatwole and Adam McDorman; Bethany, Henry Blosser and Rudolph Blosser; Pike, D. H. Burkholder and Perry Burkholder; Bank, Jos. H. Good and F. B. Showalter; Mt. Clinton, J. P. Wenger and Leonard Jones; Dry River, Abraham Simmer; Weavers, C. H. Brunk and C. N. Burkholder.

Brother Christian Good, who spent sometime after the general conference

with his sons and the church near Sterling, Ill., a short time in Allen Co., Ohio, and about a week with the congregations near Job, West Va., breaking the bread of life to them, and also reinstated one sister into the church, reached his home, December 12.

The Brethren A. B. Burkholder and Henry Blosser spent a week laboring with the congregation at South Fork, West Va. There were no visible results of their labors but we hope the seed has not been sown in vain. They returned Dec. 27. Bishop David Garber of Alexandria, Va., came into our midst on the 31 of December. He preached at Weavers church on New Year's evening and also on the following evening. He expected to begin a series of meetings at the Dry River church this evening but on account of the inclemency of the weather the meeting was postponed till tomorrow. May the Lord grant grace that the work may be the means of gathering many souls into His Kingdom is our prayer.

S. M. Burkholder.

January 3, 1914.

#### Boswell, Pa.

A friendly greeting to all.

Brother J. S. Shoemaker of Freeport, Ill., and Abram Metzler of Martinsburg, Pa., conducted a Bible conference at the Thomas' church from Dec. 9 to 14, followed by a series of meetings by Brother Shoemaker for one week. The meetings were interesting and soul-inspiring. Every evening he gave us a short talk on his travels in foreign lands. Two open confessions are one of the visible results. On Sunday, Jan. 4. These two young souls were received into the church by water baptism by Bishop James Saylor.

Joseph Saylor.

Jan. 5, 1914.

#### Chambersburg, Pa.

Dear Herald Readers: Greeting of love to you all in Jesus' name:—On Jan. 2, 1914, Bro. J. A. Heatwole paid a visit to our church and preached a very impressive sermon using for his text Jas. 4, part of the 14 verse: "For what is your Life?" This is a question which should make us think, as we turn over another new year's leaf. We should try by the help and grace of God each to make more of our life to His service. Pray for us at this place.

Yours in His glad service,  
Bessie F. Lehman.

Jan. 5, 1914.



POINTS IN ABSTRACT ON THE  
EASTERN SCHOOL PROPOSITION.

By L. J. Heatwole.

For the Gospel Herald.

Following the announcement appearing in Gospel Herald of Jan. 1st, it might be well to inform the brotherhood at large of the present stage of the movement looking to the establishing of a school for Mennonites in the east.

With the framing of a safe and conservative constitution upon which it is proposed to establish and maintain such a school for the church, and the laying of same, together with the committee's report on the recommendation of a site near Alexandria, Va., before the Virginia conference; said conference at its session in October took favorable action as indicated by the following query and its answer.

"Would it be agreeable to this conference for brethren who feel interested, and desire to contribute of their means, patronage and influence to the organization and maintenance of a church school at the proposed location near Alexandria, Va.; said school to be conducted in accordance with the constitution and by-laws submitted for the consideration of this and other conferences?"

After a lengthy discussion the above was decided in the affirmative without a dissenting voice.

In submitting report of first committee on recommendation of the Alexandria site, the following extracts are taken:

We as the committee appointed to investigate the desirability of accepting an offer of Bro. C. G. Garber of Alexandria, Va., in the form of a house and grounds, as a donation for school purposes, hereby submit the following:

"We find the building to be a large, spacious and substantially built brick structure, three stories high, and containing nineteen rooms above basement. As to the value of the house it is in our opinion one that could not be duplicated for less than forty or fifty thousand dollars, but not having been built for school purposes, its practical value at this time should be far below these figures, when converted into school building.

"Bro. Garber offers to donate to the Church this building, along with two-and-a-half acres of ground, on condition that the building be used for school purposes, and that some brother or brethren relieve him of 300 acres of adjoining land at the rate of \$75 per acre—which is rating the land at a figure that is less than actual cost."

"We consider this a generous offer that has been made at some sacrifice, and should the Church decide to accept it, we would advise that at least 100 acres of this land be held by the Church for agricultural and industrial purposes."

"With these suggestions carried out it would require an initial outlay of \$7,500 for the land and about \$2,000 additional for lighting and heating plants, fire escape, incidental repairs and general equipment for the school."

"After the building is put in condition for school purposes, it will have an assembly room for chapel exercises, etc., four recitation rooms, spacious hallways and commodious stairways; besides offices, y, kitchen, dining room, three bath rooms and toilet attachments; as well as ample separate rooms for family; and dormitory space for about twenty lodgers and boarders."

We recommend that the brotherhood at

large give the matter of the school and location their prayerful consideration, and that before the school is located here at Alexandria or elsewhere, that a clearly developed sentiment in its favor be apparent, and that the men be located and found for operating and managing the school, who are capable, consecrated, loyal to God and the Church—willing to throw their lives into the enterprise and stay with it as long as they can be of service to the institution."

From the minutes of the last meeting of the acting board held Nov. 12, 1913, the following extracts are taken:

**Resolved,** That we adopt the recommendations of the committee sent to view the Alexandria site.

**Resolved,** That this Board still believes that the proposed school will prove a blessing to our eastern congregations, but in view of the proposed location, we recommend a reorganization of the General Board (which comprises all the various committees).

**Resolved,** That a committee of five members be chosen to promote this movement, and at such time as this committee considers the condition justifiable, it shall call a mass meeting at such time and place as it sees fit for the purpose of reorganizing the board, for the perfecting of the constitution and launching the school.

The Board recommends further that all possible haste be made in this matter that may be consistent with safety, that the hearts of friends of the school may not become sick from hope deferred, and that the committee make regular reports of progress through the church paper.

Enterprise, Va., Jan. 8th, 1914.

## EVENTS.

Recorded in the Gospel Herald During  
the Year 1913.

For the Gospel Herald.

**Deaths.**—Number of deaths recorded with age given 412, and age not given 10. Total 422. Aggregate of the 412, 20971 years, 10 months and 7 days. Average age 51 years and 4 months and 267-412 part of a day or near 1-2 day. Under 10 years old, 56; 10 and under 30, 51; 30 and under 60, 90; 60 and under 90, 206; 90 years and past, 9; Sister Barbara Shirk was 100 years, 4 months and 13 days old.

**Marriages.**—175.

**Confessions of Christ** in the Mennonite churches and missions, 1,111; additions to the Mennonite churches and missions, 919. But we feel quite sure that many more have been added to the fold, as we notice frequently that some of the correspondents do not give the number of accessions.

**About the ministry.**—Bishops ordained, 4; ministers ordained, 9; deacons ordained, 6; bishops died, 3; ministers died, 4; deacons died, 3; old order Amish bishop died, 1; minister died, 1.

The number of deaths recorded in 1912 were 471, and in 1913, 422; the number of confessions in 1912, were 1022, and in 1913, 1,111; the additions in 1912 were 881, and in 1913, 919.

We are truly glad to notice that the efforts put forth in 1913, for the saving of lost souls were much greater than in any of the five preceding years. Let us pray for still greater results and more workers.

G. W. North.

## Daily Record of Events

By Oliver H. Zook.

December, 1913.

1. Meetings began at Kokomo, Ind. Bro. Amos B. Stotzfus, of Gap, Pa., called to the ministry.

2. Bible conference began at Camp Hill, Pa., also at Wilmington Junction, Pa.

3. Bible conference at Shiremantown, Pa. Meetings began at Palmyra, Mo.

4. Bible conference closed at State Hill church, Cumberland Co., Pa. Meetings began at German Mills, Ont., and at Strasburg, Ont.

5. Bible conference began at Newville, Pa., and at Elton, Pa.

6. Church rededicated after needed repairs made at Wakarusa, Ind. Meeting began at Mt. Joy, Pa. Sister Mary, wife of Pre. E. J. Berkey of Warrenton, Va., passed to her eternal reward. Meetings began at Worcester, Pa.; preparatory services at Ephrata, Pa.

7. Communion at Ephrata, Pa. Bible conference closed at Newville, Pa., and Wilmington Junction, Pa. Eleven precious souls received into the church at Manson, Iowa. Meetings began at Marshallville, Ohio, and closed at Boslers church, Lancaster Co., Pa. Sunday school reorganized at Wakarusa, Ind.

8. Bible conference began at Kokomo, Ind., Emdale, Mich.

9. Bible conference began at Wayland, Iowa, Johnstown, Pa. and Cullom, Ill. Meetings began at Goshen, Ind. Bible conference began at German Mills, Ont.

10. Bible conference closed at German Mills, Ont. Bible conference in progress at Johnstown, Pa., and Cullom, Ill.

11. Bible conference began at Allensville, Pa.

12. Meetings and Bible conference closed at Rawson, Ohio, with two confessions. Bible conference closed at Cullom, Ill.

13. Bible conference closed at Kokomo, Ind. Meetings began at Washington, Ill. Preparatory services at Wakarusa, Ind.

14. Communion at Blake, Ont. Meeting closed at Marshallville, Ohio. Communion at Wakarusa, Ind., and Manson, Pa.

15. Meetings closed at Osborn, Ohio, with one confession, four precious souls received into the church by water baptism at Webb Summit, Ohio. Bible conference closed at Allensville, Pa. Meetings closed with four confessions at Strasburg, Ont., and at Worcester, Pa., with ten confessions. Bible conference closed at Johnstown, Pa.

16. Bible conference closed at Elmdale, Mich. Meetings in session at Washington, Ill.

17. Bible conference began at Breslau, Ont. Meetings in progress at Goshen, Ind.

18. Bible conference began at Sterling, Ill., and Aurora, Ohio.

19. Bible conference began at Breslau, Ont. Meetings began at Kraybill and Mt. Joy churches, Lancaster, Co., Pa.

20. Bible conference in session at Aurora, Ohio, and Sterling, Ill., and continued meetings at Goshen, Ind.

21. Bible conference closed at Sterling, Pa. Meetings close at Mt. Joy, Pa., with 8 confessions. Meetings began at Marion, Pa. Bible conference closed at Aurora, Ohio.

22. Eight precious souls received at Yerkes, Pa. Bible conference began at Elida, Ohio. Meetings closed at Washington, Ill., with 8 confessions. Meetings began at the Daytonville church, near Parnell, Iowa. Seven received into the



fold at Flanagan, Ill. Meetings closed at the Pennsylvania church in Kansas with 7 confessions. Sunday school closed for the winter at Skippack, Pa. Meetings closed at Goshen, Ind., with 11 confessions. Special Christmas services for the children held at Fairview, Mich.

22. Meetings closed at Ephrata, Pa., with thirteen confessions. Pauline, youngest child of Geo. J. and Esther Lapp, missionaries in India, passed into the arms of Jesus. Bible conference opened at Smithville, Ohio.

23. Quarterly mission meeting held at Hubbard, Ore. Bible conference in session at Elida, Ohio.

24. Monthly Sunday school Workers' meeting held at Elizabethtown, Pa. Meeting in progress at Marion, Pa.

25. Christmas! Meetings held in many churches. Bible conference in session at Belleville, Pa. Sunday school meeting at Elizabethtown, Pa. Bishop Joseph Schlegel, of Milford, Neb., passed to his reward. Bible conference began at the South Union church, near West Liberty, Ohio.

26. Bible conference in session at West Liberty, Elida and Smithville, Ohio.

27. The above conferences all close.

28. Meetings began at Groffdale, Pa.

29. Special Bible term opened at Goshen, Ind.

30. Bible conference began at the Bethel church, near West Liberty, Ohio.

31. At Hesston, Kansas, eight were received into the church by baptism, one from another denomination, two reclaimed, and three from sister denominations.

## REPORT

Of Christmas Services held at Clinton A. M. Church, near Goshen, Ind.

For the Gospel Herald.

Meeting opened by song service and the reading of the 72d Psalm. The order of the program was as follows: "A Christmas Call," by Silas Yoder, showing that the long expected Messiah's birth was proclaimed to the world by the Angelic Choir. The call of God to the world for reconciliation being a sacred tie binding together humanity in one common level of love and unison.

"A Little Child Shall Lead Them," by Emma Smucker and C. E. Sunthimer, showing the anxious desire of children to be in God's service, Samuel and Moses being used as illustrations. We must be like them to enter the kingdom. Touching instances were given where poor and crippled children moved audiences to large contributions.

The children's offering amounted to \$26.50 after which sister Lydia Lehman talked to the children showing them the human part of Christ and telling them of the use their money is made of.

A number of Christmas songs and recitations were given. One class song making a special impression, "This life is sweeter since Jesus came in," sung by a class of young sisters who have lately entered the service.

A response was given by the bishop, after which the meeting closed with song and benediction.

The Secretary.

Missionary work in India has increased 860 per cent during the last thirty years. There are now at work there 136 missionary societies with 5,000 missionaries.

## FINANCIAL REPORT Of Welsh Mountain Industrial Mission For Fourth Quarter, Dec. 3, 1913. For the Gospel Herald.

### Receipts—Contributions.

Amos Leaman	-----	\$ 1.00
Mount Joy mission meeting	-----	16.40
Henry Hershey	-----	4.73
Harry Brackbill	-----	.50
Daniel Kennel	-----	1.00
Abraham Gehman	-----	1.00
Jacob Brubaker	-----	.60

Total	-----	25.23
Received for merchandise	-----	1565.34

Total for quarter	-----	1590.57
Previous receipts	-----	7066.02

Total to Dec. 31, 1913	-----	8656.59
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### Expenditures.

Pair for merchandise	-----	\$1422.10
Labor	-----	179.00
General expense	-----	62.45
Machinery and fixtures	-----	35.00
Cash on hand	-----	41.16

Total for quarter	-----	\$1739.71
Previous expenditures	-----	6916.88

Total to Dec. 31, 1913	-----	\$8656.59
Gratefully acknowledged,		
S. H. Musselman.		

### Superintendent's Report.

Rohrerstown Sewing Circle	-----	\$ 3.30
Millersville Sewing Circle	-----	22.00

Total	-----	\$25.30
Asst. Supt. Anna Martin.		

## Married

**Yeackley-Stutzman.**—Dec. 4, 1913. Bro. John Yeackley to Sister Sarah Stutzman. Bro. Joseph Schlegel officiating. May God bless them on their life's pilgrimage.

**Stauffer-Rediger.**—Dec. 28, 1913. Bro. Ben. Stauffer of Alta, Canada, to Sister Lizzie Rediger of Milford. Bro. Kennel officiating. May their new relation prove an honor and a glory to their Creator.

**Troyer-Clelland.**—On Dec. 24, 1913, at the home of the officiating bishop, E. A. Mast, Bro. John E. Troyer and Sister Mary Clelland were united in the holy bonds of matrimony. May God's blessings ever rest upon them.

**Stutzman-Danner.**—Dec. 31, 1913. Bro. Jacob Stutzman to Sister Mary Danner. Bro. Peter Kennel performing the ceremony which made them one. May happiness through Jesus Christ be their lot in this their new relation.

**Kremer-Schweitzer.**—Dec. 25, 1913. Bro. Lee Kremer to Sister Gertrude Schweitzer, Bro. Peter Kennel of Strang, Neb., officiating. May Jesus Christ pilot them across their matrimonial sea and be their constant beacon along life's rough shore.

**Hofstetter-Amstutz.**—On Jan. 3, 1914. Bro. Reuben Hofstetter and Sister Elma Amstutz, were united in holy bonds of matrimony at the Sonnenberg church, Bishop C. N. Amstutz officiating. May their life be happy and blessed with God's richest blessing.

**Keener-Oberholtzer.**—On New Year's day, 1914, Bro. Clayton F. Keener and Sister Anna Laura Oberholtzer, both of near Manheim, Lancaster Co., Pa., were united in holy matrimony, at the home of the officiating minister, Peter R. Nissley, Mount Joy, Pa. May the Lord's blessing ever be upon them.

**Stichter-Homes.**—On Dec. 28, 1913, at the home of the bride's parents, Bro. and Sister Levi Homes, of St. Joseph Co., Ind., Mahlon H. Stichter to Sarah M. Homes, both of the Holdeman congregation, Henry Weldy officiating. That a long and happy married life may be theirs is the wish of their many friends.

## Obituary

**Bergey.**—Titus L., son of Vincent and Maggie Bergey, of Franconia township, died of infantile paralysis, aged 1 y., 8 m., 8 d. The funeral was held at the Franconia meeting house, Montgomery Co. Pa.

"Dies kind ging der heimath zu  
In die ewige himmelsruh,  
Wo sein Heiland Jesus Christ,  
Ewig nun sein alles ist."

**Lutz.**—Bro. Henry Lutz was born Oct. 5, 1840; died at Donegal Springs, near Mount Joy, Pa., Dec. 13, 1913, aged 73 y., 2 m., 8 d.

His wife died some years ago, but is survived by two sons, one of whom is Deacon Abram B. Lutz, of the Kreybill congregation, and two daughters. One married daughter having also preceded him. Services were held at the Kreybill meeting house by B. Lehman Kreybill, Peter R. Nissley and F. G. Bossart of the Presbyterian church. Texts, John 14:2 and Ps. 84:7. His remains were laid to rest in the adjoining cemetery.

**Landis.**—David N. Landis of Mechanicsburg, Lancaster Co., Pa., was born Dec. 26, 1842; died Dec. 24, 1913, aged 70 y., 11 m., 29 d.

He was in the hospital two weeks, where he had undergone an operation for gall stones. He was twice married. His first wife was Hettie Rohrer, by whom one daughter survives. His second wife was Catherine Landis, by whom two sons survive, also nine grandchildren, three brothers and two sisters. We hope and trust that he has gone to be with his Saviour and the loved ones gone before. He was a kind father and will be greatly missed. Was a faithful member of the Mennonite church for many years and his seat was seldom vacant.

Services were conducted by Bro. David L. Landis, at the house and by John I. Landis, and Sanford B. Landis at the Stumptown church. Interment at the adjoining cemetery. Text 55 Psalm 4-5-6 verses.

Some sweet day when life is o'er,  
We shall meet above;  
We shall greet those gone before,  
In that home of love.

A Friend.

**Flemming.**—Wm. E. Flemming was born in Washington county, Md., March 16, 1931; died in Allen county, Ohio, Dec. 28, 1913, aged 82 y., 9 m., 12 d. He was married to Elizabeth Dunaman in 1854. To this union were born 5 daughters and

(Continued on next page.)



## Items and Comments

A rancher has applied for the rental of 320 acres on the Pike national forest, Colorado, to be used in connection with other private land, for raising elk as a commercial venture.—Sel.

As a result of the removal of tariff duties, corn is being shipped into the United States from Argentina, 300,000 bushels having been unloaded at one time. This is proving a factor in forcing down the price of corn.

It is officially estimated that the great powers of the world spent \$797,948,900 in building warships during the year 1913. This is but one fraction of exptnse in the world's great scientific plan of murder on a large scale.

The government has just sold 43,000 cords of cedar wood for shingles from the Washington national forest. The shingles manufactured from this wood, laid six inches to the weather, would cover 2 1-2 square miles of roof.—Forest Notes.

The forest service has been asked to investigate guijo, a Philippine wood, for possible use in decking boats and ships. Longleaf pine, sugar maple, and beech are the domestic woods most used for decks. Teak wood from Burmah is also largely used for this purpose.

In Wisconsin an interesting question is developed because of the new law on eugenics. By the terms of the law doctor's fee for examination of applicants for marriage is fixed at \$3. Now the doctors of the State have refused to give the required examination for the price stipulated, and people must either remain single or cross over into another state to get married. It may be important that added requirements be asked of those entering the marriage vow, but it is still more important to at least make it more difficult to secure divorces.

An interesting experiment is to be tried at the Kansas Agricultural College Experiment station at Hays, Kan. It was demonstrated that \$800 worth of tomatoes could be raised on one acre. Counting on an average production of \$500 per acre, it is proposed that each boy cultivate an acre of tomatoes, and that two girls prepare the product of three acres for market. Thus the product of three acres would furnish \$300 each to five boys and girls to take them through college. The plan having been laid, all that is needed is to put it into practice.

## ANNOUNCEMENT

A committee of three brethren appointed by the Lancaster County Sunday School Mission presented a petition to the Lancaster Conference to organize and incorporate a board to care for any funds that may be donated or bequeathed for charitable and missionary purposes. The petition was granted.

We therefore call a meeting to be held for that purpose on the 26th day of January 1914, at 1 p. m., at the Mennonite Church on East Chestnut St., Lancaster, Pa. All interested in the organization of such a board are cordially invited to attend.

Abraham B. Herr,  
New Danville, Pa.

(Continued from preceding page).

I son. Two daughters preceded him to the spirit world. He leaves a beloved companion, 1 brother, 4 children, 16 grandchildren, 13 great-grandchildren, and many sympathizing relatives and friends to mourn his departure. He came with his family from Rockingham county, Va., to Fairfield county, Ohio, in 1865 and to Allen county in 1875. He confessed his Saviour and was baptized and received into the Mennonite church in 1894 and remained firm and steadfast to the end. He suffered bodily affliction for many years, and at times his affliction was quite severe, so that he expressed a longing to be relieved; yet he was frequently heard to say that he was willing to suffer till God sees fit to call him home. He passed away peacefully, leaving a bright hope of a glorious immortality. The last words he was heard to utter, just before he passed away were, "Praise the Lord." Burial on Dec. 31, 1913, at the Salem cemetery, Allen county, Ohio. Services conducted by Bro. N. O. Blosser and the home ministers. Text: "The Master is come and calleth for thee."

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

A. M. Church, Nappanee, Ind., Jan. 19-26, 1914. Instructors, S. E. Allgyer, A. C. Good.

Emma congregation, near Topeka, Ind., Jan. 12-18, 1914. J. M. Kreider, instructor.

Pleasant Grove Church, near Martinsburg, Blair Co., Pa., Feb. 10-15, 1914. Instructors, J. A. Ressler, Ed. Miller.

A. M. Church, near Allensville, Pa., Feb. 2-20, 1914. Instructors, E. H. Kanagy, J. H. Byler, J. B. Zook, O. H. Zook, U. D. Hartzler.

The Christian Monitor for 1914 may still be had during January for the special price of 50 cents, to new subscribers. It is gratifying to note that so many are taking advantage of this offer. The special features for this year are such that every home should have the paper. January issue was the "Home Mission Number," a 48-page number; March will be the South American number; July will be the "India Mission Number; and special features are being planned for two more issues, probably the May and November numbers. These two features are directly in charge of the editor of the Bible Study department, Bro. Coffman. These special features with the many other helpful articles that will be published promises to make the 1914 Christian Monitor the best volume yet published. Following are the departments of the regular issues: Select Reading, Editorial, Christian Life, Missions, Bible Study, Educational, Young People's Bible Meeting, Sunday School, Farm and Home, Current Events, and Miscellaneous. It is to your advantage to subscribe now to insure your getting a copy of the January issue of which we have only a limited number on hand. The 1914 issues to new subscribers for 50 cents. Address

CHRISTIAN MONITOR,  
Scottdale, Pa.

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## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.  
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.  
Canton.—(\*1905) 1935 3rd St., S. E., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 962 W. Federal St., Youngstown, O., T. K. Hershey, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, J. F. Brunk, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

"The Mormons claim that 2,000 missionaries from their churches are now laboring in various parts of the world. This means that they have one missionary to every ten sent out by the combined Protestant churches of the world."

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI (Herald of Truth  
Est'd 1864)

SCOTSDALE, PA., THURSDAY, JANUARY 22, 1914

(Gospel Witness  
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## EDITORIAL

"As we have therefore opportunity, let us do good."

Notice the Book Review on another page.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The door of opportunity is always open to those who look for it. Therefore "Whatsoever thy hand findeth to do, do it with thy might."

Mexico—bruised, bleeding, strife-torn, ruined in more ways than one—presents us a crimson picture of the folly of turning aside from the path of the Prince of Peace.

Two missionary lessons—one a lesson on spreading abroad the "glad tidings of salvation," the other a lesson on helpful service—considered by our Sunday schools during the last two Sundays, ought to have the effect of giving us a broader sympathy for all men, and a deeper reverence for the God who commissioned the Church to go "into all the world, and preach the Gospel to every creature."

Some people have the mistaken idea that they can not work until the Church puts them to work. True, the Church has the right to locate and direct the work of its members, but our right and obligation to work for the Lord dates from the time we accepted the sacrifice which bought us. Being bought with the precious blood of Jesus, our obligation to work for the Lord dates from conversion.

On another page we print a timely article from the pen of Bro. I. S.

Mast on the question of changing locations and the part which many land sharks are playing in getting people settled down in undesirable locations. In our Correspondence columns last week a similar warning was given. It will be noted that Bro. Mast gives due recognition to the land agent who is honest, and that he minces no words in telling about the other kind. Bro. Mast writes from the standpoint of a shepherd and bishop of the flock, and his timely advice should be given full weight. While interested in the material welfare of our people, his first consideration is their spiritual welfare, an attitude to which all right thinking people can sound a hearty amen. All home-seekers should make Matt. 6:33 and I Cor. 10:31 the beginning and the end of their motives and locate accordingly.

Difficulties.—So long as this remains a word in the English language and so long as man remains weak and finite, there will be use for the word. Because of our weakness we run up against problems hard to solve and obstacles hard to overcome. But so long as they remain simply "difficulties" we do not despair, for by the strength of God we may overcome them and rejoice in the assurance that "all things work together for good to them that love God."

In all walks of life we run up against the "difficulties." They confront us in the form of financial problems, social problems, political problems, church problems, and all other kinds of problems. But so long as they remain "difficulties" they are capable of being turned into triumphs. It is when we run up against impossibilities that we are outwitted. Even in this case we may take consolation in the fact that "with God all things are possible." Faint not because of difficulties in the way.

Whenever the word "difficulty" is mentioned, we naturally think of the kind with which we are personally confronted. It is not surprising, therefore, that they who are absorbed in the work of the Church should instantly think of difficulties in church affairs immediately when the word is mentioned. Neither need we be surprised to find them there, for there we find evidences of human weakness as well as elsewhere. If we were all absolutely strong, like God, there would be no difficulty—everything would be easy.

Many of the difficulties with which we are confronted could be settled easily if we would always take God's way for things. In trying to rectify the shortcomings of others we think so little of our own that we often fail because we go about things in the wrong way. On this subject God, knowing the frailty of man, gives us ample instructions as to how to proceed. Do we hear that some one has something against us? go to him (Matt. 5:23, 24). Has some one transgressed against us? go to him (Matt. 18:15-17). Do we see some one who is drifting away from the path of truth and righteousness? "Ye which are spiritual restore such an one in the spirit of meekness" (Gal. 6:1). Are you perplexed as to the way to go about these things? "Ask of God" (Jas. 1:5). Even then, remembering the shortcomings and frailty of man, ourselves and others, we may not always succeed; but it is certain that if we would make a prayerful study of the instructions which God gives us along these lines, and meekly put into practice that which we know, taking God's way instead of the way which hasty temper often dictates, we would often succeed where otherwise we fail.



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### TRUE KNOWLEDGE

Col. 2:1-3

By J. R. Shank.

For the Gospel Herald.

Christian people have often been confused and weakened because they were unable to bring harmony out of the apparent conflicts existing between the Scriptures and scientific discovery. On the one hand there is an array of educators who have worked out and accepted certain conclusions as the facts taught by science. Scripture in plain words teaching the opposite of their conclusions. And what attitude shall the Christian take? He cannot be untrue to truth. Must he lay down the Bible as an ordinary book and accept or reject certain parts according as they harmonize with the investigations and conclusions of scientific men? Or is there a surer way of dealing with this problem? I believe there is a surer way.

The psalmist says, "I have more understanding than all my teachers: for thy testimonies are my meditation" (Psa. 119:99). His foundation of knowledge was based upon the testimony of God's Word. He learned more in a minute by an unquestioned acceptance of that testimony than his teachers could in a hundred years without it.

There are some facts which science never will discover while the ages roll on, yet life and its operation are so essential to their existence that men accept them without question. The fact of the germination of a seed, when placed in the earth in its season, causing it to spring forth into plant life and finally to fruitage, is unquestioned by all. Upon this fact depends the food of the millions of the earth. Can it be explained. Shall we cease to plant until science has unraveled its secrets? "How foolish that would be!" is the verdict of universal consent. How did we arrive at the utility of cultivating plant life for food? By experience. By testimony of others. And we are satisfied to continue our labors on this line without the knowledge of its mystery. Now turn the question around upon our life. How came it here? What is its use? What is its

destiny? What is the proper way to order it? You might reason and study on such questions till you are old; and while you might have many theories partly right and partly wrong, you never could know to a certainty nor establish a course of procedure that would bring you into the way of true success without this direct revelation by the Book of God. On this Book we will, therefore, act. What is the result? Answer, "I have more understanding than the ancients because I keep thy precepts" (Psa. 119:100). The psalmist discovered, that by acting upon the proposition that God's precepts are right, his knowledge was greater than the most experienced students of the age. He actually proved that the Bible is true by experience, although the many mysteries hidden in it may not have been even dreamed of by him.

Now what is the simple lesson taught by these things? We may be desirous of an education. It is a good thing to have, is the testimony of many. What shall be our attitude in acquiring a knowledge of things? We want to be honest and open to a conviction of truth. We don't want to be unwilling to accept things we never heard of before, or we might as well stop our study. The conclusion is simply this: We must have a key. That key is God's Word. Everything our eyes may see and our senses experience will import an experience but we may form no philosophical conclusions about them that in any way contradict what the Author of these things has told us. If we do seem to see contradiction, it is not due to an error of God's Word, but an error of our philosophy; a defect in our understanding. Can we know that the key is all right? We certainly can if we take the psalmist's plan.—Obey it and your experience will confirm it in every detail of your life. If its precepts, then, give you a cure for sin and bring satisfaction to your heart, it is enough. You can not fathom the mystery of how, or why, but you can know what it does, therefore you will make it your constant counsel (Cf. Psa. 119:101-104).

There is another phase of the subject we want to notice. We do not have to have a complete knowledge of science, in order to be wise in a knowledge of true spiritual life. "An highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the way faring men, though fools shall not err therein" (Isa. 35:8). This scripture is not putting a premium on ignorance of science or letters, but showing rather that they are not essential to a knowledge of true holiness of life. So useless was the learn-

ing of the times to Paul (and he had a goodly understanding of it) that he ignored it in his preaching even among those who might have appreciated it. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:4). There are indeed deep things to be known in the things of God that are sufficient to exercise the profoundest intelligence, but these things do not come first in salvation, neither are they along the line of the world's philosophy, "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory" (I Cor. 2:7).

This deeper knowledge does not come to men in the ordinary way that the world chooses. It is not out of place to go to Bible school and receive much information in the knowledge of the Bible and its doctrines. But even such a course will not open the way to the deep things of God. There must be along with all Bible study an exercise and a growth in the spiritual life (Jno. 7:17). The profoundest intellect must begin as a babe in spirituality. Overmuch study without practical Christian service tends only to develop the intellect without opening the field of spiritual knowledge. There are many things God would teach us when we are able to bear them (cf. Jno. 16:12). Jesus taught the disciples that some things they wanted to know were not for them to know, but that there was rather a work to do before the time of knowing was here—"It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth" (Acts 1:7, 8).

Is it not possible that the contention of the churches about what prophecy reveals would be largely taken away if her whole energy were more thoroughly enlisted in witnessing for Jesus throughout the earth? Is it not possible too that those who are devoted heart and soul in such an enterprise are more ready for the deep things God would teach us all (Dan. 12:10)? Have you ever noticed a disposition on the part of those who have a goodly stock of book-learning to discount the minister of the Gospel who has only a limited knowledge of their books? I have known such men however to have a deeper knowledge



of God, and of greater ability to lead souls from darkness to light than even ministers of greater intellectual attainments. Why was it? Not because it was evil to know more science, but because science is not essential to a knowledge of God.

Gathering up the fragments of our message we have this: The Bible is the only safe standard of true knowledge. The investigations of science must submit their conclusions to the light of the Bible. A knowledge of science does not lead us into a knowledge of the important truth of true living. The deep things of God are not alone to those of great ability, but to those who are filled with the Spirit and obey the message.

Carver, Mo.

### "THE RELIGION THAT SATISFIES"

(Psa. 16:11)

By Sadie Troyer.

For the Gospel Herald.

There are many religions existing today. Among a few of the most popular and dangerous we might name are, Christian Science, Mormonism, Russellism, etc., and then we find in some of our more popular and modern churches professing Christianity who are in a mixup with things not founded on the principles of God's Holy Word. These are all strong delusions and an epidemic greatly to be avoided.

The most unpopular religion of today is the Christian religion, which Christ instituted almost 2000 years ago, it is plain, simple, beautiful and satisfying. It is free, offered to the low as well as the high, the poor as well as the rich, and lasts through the ceaseless ages of eternity. This religion cost Jesus, our Elder Brother, a very great price. Who will even dare to estimate the cost of our Christian religion? Doubtless Jesus paid enough to arrest the haros of heaven in mid song. We do know it cost enough to darken the noonday sun, to shake the earth with a thrill of horror, to rend the rocks and startle the dead, and we do know it cost the very life blood of Jesus our Savior—imparting to us the true religion that alone can satisfy the sin-cursed soul through redemption.

Jesus said, "I came that ye might have life, and that ye might have it more abundantly."

It is by Christ through the convicting, regenerating and sanctifying powers of the Holy Ghost that we enter the satisfying portion experience, which is entirely foreign to all modern religions. After Jesus left earth God came to dwell with us in the person

of the Holy Ghost, transforming His disciples from timid, man-fearing, self-seeking, hesitating followers to bold, sacrificing, heroic, messengers of the Gospel. They then became like unto deep-driven artesian wells, spontaneous, constant, Spirit-flowing, fulfilling in them the Master's words: "The water which I shall give him shall be in him a well of living water springing up into everlasting life." Such an abundant life as this does God hold out to all His children as their birthright, their lawful inheritance, the only source of our satisfying portion.

When Zacharias was filled with the Holy Ghost, at the birth of his son, and prophesied, he declared that God had visited His people in order to fulfill the promise He had made them—which promise was: That He would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life."

The change of the heart's desires is accomplished only by the incoming and indwelling of the Holy Spirit possessing and inspiring and bringing us into line with God's Word. "Christ in you the hope of glory." To keep from doing the sin self wants to do is not the best experience we may have of God in the Christian religion. Self-mastery by a sanctified will-power is indeed far better than loss of self-control. Instead of a continual crushing down of rebellious self God satisfies us with that which is made possible only when self has died through surrender and crucifixion, and the Holy Ghost has come in His fullness to take the place of self. Have we, dear friends, been set free from the very appeal of sin by the fullness of Christ's own indwelling life, as our habitual experience. Our religion ought to make us steadily more attractive and easier to live with. It ought to be a practical one, beauty, love, patience, steadfastness, joy, and power of Christ ought to shine forth through us in convincing fullness, in irresistible appeal to others to let Christ make of them what He is making of us.

Before I accepted Jesus into my life as my personal Savior I used to wonder why it was that professed Christians, seemingly, did not enjoy their religion better, and why the ministers must continually admonish them concerning things that belong to the world, the flesh and the devil, such as: tobacco, saloons, pool-rooms, lodges, play-parties, worldly amusements, fashions, evil associates, etc. But I found the secret. They never have premitted the real cleansing power of the Holy Ghost to do

His work, therefore never have received the satisfying portion of the Christian religion.

The Christian religion satisfies because it is a life of peace. This is true of no modern religion. The frenzy of pleasure advocated in all popular religions of the day are hollow-hearted, unrestful, and very unsafe. The foundation is built upon the sand. They would set Christianity to music, frivolity, pleasure-loving, reading religious novels, mixing up fiction with divine truths, developing a sort of "easy way" religion, which is self-indulgent and not self-denial. Such cannot create peace, and a life devoid of peace discredits God's Word, for He said: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you: Let not your heart be troubled, neither let it be afraid."

Peace is the opposite of unrest, and the child of God in possession of the satisfying portion of the Holy Spirit enjoys this royal birthright of Christ. The Christian, however, is not robbed of pleasure, or a "good time" (as some may think) for he finds much pleasure and satisfaction in helping others on the way to God, and joining with God's people in the study of the Bible (which has become a new book) and singing praises to God, and attending Sunday school, mid week prayer meeting, Sunday evening young people's meeting, etc. I believe the language of our text—"In thy presence is fullness of joy, at thy right hand are pleasures forever more"—is the blessed experience of every true child of God. His pleasures do not fade when time ceases to be, but increase throughout all ages of eternity.

Note the contrast in the joy David tells about and the joy spoken of by Job. "The triumph of the wicked is short, and the joy of the hypocrite but for a moment, he shall fly away as a dream, and shall not be found, Yea he shall be chased away as a vision of the night."

The Christian religion will do for your home and mine that which no other can do. If God through the Holy Ghost dwells in your home the very atmosphere is love, for "God is love." The little girl who declared she would give anything if she could be as good a Christian as mamma, and the young man who said that father's beautiful Christian life lived conviction on his soul until he could resist no longer, surely come from homes where religion proves to be satisfactory. True religion brings happiness, love, and unity into the home circle. Parents often neglect the essentials to a good home by failing to erect a family altar of prayer,



## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### HE FAILETH NOT

"He who hath led will lead  
All through the wilderness;  
He who hath fed will feed;  
He who hath blessed will bless;  
He who hath heard thy cry  
Will never close His ear;  
He who hath heard thy faintest sigh  
Will quiet all thy fear.  
He loveth always, faileth never;  
So rest in **Him Today**, forever.

"He who hath made thee whole  
Will heal thee day by day;  
He who hath spoken to thy soul  
Hath many things to say.  
He who hath gently taught  
Yet more will make thee know.  
He who so wondrously hath wrought  
Yet greater things will show.  
He loveth always, faileth never;  
So rest in **Him Today**, forever.

"He who hath made thee nigh  
Will draw thee nearer still;  
He who hath given the first supply,  
Will satisfy and fill.  
He who hath given thee grace,  
Yet more and more will send;  
He who hath set thee in the race  
Will speed thee to the end.  
He loveth always, faileth never;  
So rest in **Him Today**, forever.

"He who hath won thy heart  
Will keep it true and free;  
He who hath shown thee what thou art  
Will show himself to thee;  
He who hath bid thee live,  
And made thy life His own  
Life more abundantly will give  
And keep it His alone.  
He loveth always, faileth never;  
So rest in **Him Today**, forever.

"Then trust Him for today,  
As thine unfailing friend,  
And let Him lead thee all the way  
Who loveth to the end.

of the daring cliff-climber, trusting a frail rope, he swings himself out with dauntless heart over the dizzy abyss, while beneath him the cruel rocks and roaring treacherous sea, eagerly wait to stay him if he falls. But when thou dost this day swing thyself out in simple trust in Him, will no cruel fate await thee, but the strong hands that catch thee were pierced for thee, the heart that throbs with joy at thine obedience once broke for thee. Yea the Christ who beseeches thee is the Christ of love, desiring to fill thee with the fullness of the satisfying portion of the Christian religion. Will you come?

Cable, Ohio.

And let the morrow rest  
In His beloved hand;  
His good is better than our best,  
As we Shall understand,  
If trusting Him, who faileth never  
We rest in Him today, forever."

Frances Ridley Havergal.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Home Mission, Chicago, Ill.

(639 W 18th St.)

Dear Herald Readers:—I want to relate in brief, a remarkable answer to prayer that ought to increase our faith more and more in God.

A few evenings ago, as we were about to have our evening devotions at our altar of prayer, I remarked that we needed a certain amount of money to meet some of our obligations. After some discussion as to the immediate need we made it a subject of prayer. God seemed to be very near to us, and we felt He heard our petitions. Two days later there came a letter from some distant state having the desired amount. There was no name, postoffice, route, or anything to detect the sender, and the post mark was blurred so we had some difficulty to find out the state from which it came. Looking at the date of the post mark, we found it was mailed early in the morning, following the evening we had special prayer. To me this is a remarkable answer to prayer.

In our day we are so busy planning for our work that we often times have crowded out of our life the most essential principle of operation. We make our busy life a reason for not praying. Jesus made it a reason for praying. It is said of Him, "He withdrew himself in the desert and prayed."

A. H. Leaman.

Youngstown, Ohio

(962 W. Federal St.)

Dear Readers of the Herald, Greeting:—"Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure."

The workers are all busy again after a short siege of colds. Two of the nursery babies had pneumonia, but are better again. Both of them were cared for in the institution, by our nurse, Sister Buzzard.

We are again settling down for our regular routine of work, after the Christmas holidays, which necessarily meant some extra work.

The mothers' meeting has been re-organized and a few meetings held. The mothers preferred meeting every week instead of every other week as heretofore. Their motto is "Others," and their Scripture text is I Pet. 5:7,

and negligence in Bible study and then if the children wander out away from the Church, they with broken hearts wonder why it is. Does your religion speak for Christ before the young man, or woman, you may have employed in your home? Have they ever found you on bended knees, talking to the God you profess to know, or had the daily opportunity of bowing with you? Do they daily hear read some of the good things from His Word? Have you ever spoken to them about God and their never-dying souls? Last, but not least, does your religion prove satisfactory to God, in your own home?

"Every man is known by the fruit he bears." I dare say if our homes would live out the standard of true religion and see that we are fruit-bearing branches of the Church, the Church revival would be well begun.

The Christian religion is the only religion that will comfort and satisfy in death. "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Ah! friends, you and I must face death alone. If we have not the abiding Comforter it will mean a hopeless plunge in the darkness. You may have riches and many comforting friends in life, but in death with a "Christless soul" they will only add to your torments. It seems to me nothing brings heaven nearer earth than the death chamber of the child of God, a saint passing from earth to glory, from mortality to immortality. Doubtless just now, many of you can recall the sweet recollections of parting scenes in your own homes, when dear father, or darling mother, precious sister or brother gave you the evidence of a Comforter that satisfies in death. We will quote the dying testimony of the well known Frances R. Havergal, as given by her sister. After singing:

"Jesus I will trust Thee  
Trust Thee with my soul:  
Guilty, lost and helpless,  
Thou hast made me whole  
There is none in heaven,  
Or on earth like Thee:  
Thou hast died for sinners  
Thou hast died for me."

she nestled down in her pillow, her hands on her breast, and looked steadfastly up as if she saw the Lord, and surely nothing less heavenly could have reflected such a glorious radiance upon her face. With this halo of glory upon her countenance, she tried to sing, but after one sweet high note, her voice failed and the strain was finished in glory. Our precious sister was gone, satisfied, and glorified within the palaces of her King! Can you afford to miss it?

McConkey gives us the illustration



"Casting all your care upon him, for he careth for you," and their song, "What a Friend we have in Jesus." The mothers take a great interest in this meeting and surely the Lord will bless the efforts put forth in the behalf of making the best homes, the best mothers, and the best children possible.

The numbers taking part in the girls' work as well as the boys' work is increasing as well as is the interest.

We desire to take this means of thanking the dear brethren and sisters throughout Ohio and Pennsylvania who have so liberally helped us with the New Year dinner given to the children at this place on Dec. 31, 1913. The country friends sent in forty roasted chickens and the broth. They also sent potatoes, apples, fruit, and cakes. The kindergarten room and the main room were thrown into one room, by folding back the doors, which form the partition. Three long tables and a shorter one were put up with a seating capacity of about 300.

The children gathered about 11:30 and shortly after 12 were seated at the tables which were spread with apples, pickles, cookies, and candies. Each plate was filled with chicken, potatoes, gravy and buttered bread, with a side dish of cold cabbage slaw. Apple pie and ice cream (which was donated by the confectioners) were also served. Everything was ready when the children were seated at the table after which Bro. A. J. Steiner asked the blessing. The children did justice to the food provided and the friends from the city who had come to help and witness were greatly pleased. Truly it was a sight to please anyone to see the children enjoy themselves so much and to know that they have one good, square, hearty meal anyway. Over 300 were served and many expressions of satisfaction were heard as they passed out of the building.

The Sunday school, nursery, kindergarten and manual training children were admitted to the treat. May the Lord richly bless the little ones, and those who, through their kindness in help or donation have made this treat possible. May He also bless us, that we may prove true to the vocation of teaching these from time to time, that as they grow up, they may become useful men and women and worthy citizens of the nation and of the kingdom of Jesus Christ.

Your unworthy co-laborers,  
The Workers.

Jan. 12, 1914.

La Junta, Colo.

Gospel Herald Readers:—Your correspondent has been unable to report

our Christmas at the Sanitarium. Through the love and sympathy extended to the patients and workers of the Sanitarium by the people of La Junta and vicinity we were enabled to have a very pleasant Christmas both for the physical man and the spiritual. After dinner the patients and workers and quite a number of neighbors assembled in the reception room where services appropriate to the day were held.

At present the Sanitarium is not so badly crowded as it had been. A number of our patients who were well or convalescing have returned to their homes. Several who were past help when they came have also gone home, others have come to take their place and still others are coming. The saddest part of our work is that we have to turn so many away that we are not able to take on account of being short of charity funds. Up to the present time since May 1 our expenses have averaged \$511.96 per month for charity work alone.

Faternally,

J. M. Hershey.

Jan. 12, 1914.

### A BIT OF GOSSIP III

By Lina Z. Ressler.

For the Gospel Herald.

I have been wondering whether we take as much time as we should to definitely remember and pray for each one of our missionaries. Of course we each have our own peculiar trials and work. Sometimes we have so many things to pray for for ourselves that we really hardly feel that we can spare time or effort or heart for any one else. But, do you know? we owe it to our missionaries just the same, and we must hold them up by our prayers if we are to have a share in the great work of spreading the Gospel. Besides, it is, after all, not so much a matter of time with us as it is a matter of definite, hearty interest in the missionaries and their work.

I was thinking especially this evening of Sister Mary Burkhard. I heard a letter read that she had written, and I think we would do well to remember her oftener. Don't you think she has stood by that work out there faithfully? I wonder how many of us could go through what she has gone through. Could we bear up under bereavement, separation from children, and the loneliness that only the missionary in a foreign land can feel? Could we remain bright and patient and cheerful through it all?

Sister Mary speaks of her Bible classes. She enjoys them, because

she is training Christian workers to carry on and spread out the work that is dearer to her than her own life. It pays, too, for some of those Christians will go out and carry on the work of spreading the glad news of salvation as those who go to that land from other lands can never do.

Sister Mary says she would like to go out with her Bible women in house to house visitation more. She does not have time for this, but the brown sisters go just the same. They are well and have not so many other duties. So, lovingly, quietly, patiently they go in and out among the people carrying the sweet message. Brown-faced, barefooted, simply clad, they go from day to day. Every morning they come to "Mamma" to talk over a new Bible message that they may be prepared to take it on again. When difficulties and disputings occur, they come back to her for advice and help.

And so the work goes on. Shall we live and work as though we meant to do our part?

I was talking to a dear little mother this afternoon. I saw her face glow as she looked over her flock of little ones, and said how glad she was that the whooping siege seemed to be at an end. How she enjoys the daily care of that little flock. Do we ever stop to think that Sister Mary has two precious ones as dear to her as ours are to us, ten thousand miles away from her? Don't you think she would like to gather them into her arms sometimes? Do we ever pray that God may take care of them? And of her? And keep them all close to Himself?

And then there is little Anna Lois. She is in India. There are many heathen surroundings and peculiar dangers. Do we remember her? So we might go on indefinitely. There are so many things to be interested in and to pray and work for in our Father's great work. We have our part, you and I. Shall we do it?

Scottsdale, Pa.

### A BEAUTIFUL MORNING PRAYER

Dear Heavenly Father, fill me with beautiful thoughts today. Let them spring up within me and begin to blossom for all eternity. Let them issue from my lips in gentle, pure words that all will uplift the drooping souls and comfort the sorrowing hearts I may chance to meet. Let the thoughts born within me this day be kindred to thy thoughts, then my inner life will be pure, and my outward life beautiful and useful. Grant me such thoughts this day for Jesus' sake. Amen.—Sel.

"Love doth not behave itself unseemly." Has your personal demeanor been refined since love found a place in your life?



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### HOW TO GROW OLD

Far from the storms that are lashing the ocean,  
Nearer each day to the pleasant home-light,

Far from the waves that are big with commotion,  
Under full sail, and the harbor in sight:

Growing old cheerfully,  
Cheerful and bright.

Far from the winds that are adverse and chilling,  
Past all the islands that lured thee to rest,

Past all the currents that lured thee, unwilling,  
Far from thy course to the land of the blest:

Growing old peacefully,  
Peaceful and blest.

Never a feeling of envy or sorrow  
When the bright faces of children are seen;

Never a year from the young wouldst thou borrow—  
Thou dost remember what lieth between:

Growing old willingly,  
Thankful, serene.

Hearts at the sound of thy coming are lightened,  
Ready and willing thy hand to relieve;

Many a face at thy kind word has brightened—  
"It is more blessed to give than receive!"

Growing old happily,  
Ceasing to grieve.

Eyes that grow dim to the earth and its glory,  
Have a sweet recompense youth cannot know;

Ears that grow dull to the world and its story,  
Drink in the songs that from Paradise flow:

Growing old graciously,  
Christian-like grow.

—Anonymous.

### WARNING TO ALL WOMEN

It appears girls and women need constantly be on the alert if they would escape the traps set for them in the cities, if not in rural towns, by agents of the white slave traffic. Two recent incidents show how women are made victims in spite of themselves. Possibly they account for the numerous disappearances of girls in cities, who never are heard of again.

Recently a mother and daughter went from Jersey City to New York City on a shopping tour. To economize time they separated, each to do some errands down town, agreeing to

meet in an hour and a half in Macy's parlor. The daughter finished her errands first, and having time to spare, was looking into the window of a store near by. As the crowd gathered around her, she felt a sharp pin prick in her arm, but paid no attention to it except to rub the spot. She then went to Macy's as agreed, to wait for her mother, but as soon as she had taken her seat, fell to the floor in a swoon. The matron was called, and the doctor of the establishment summoned. After looking at the girl he said, "Oh, it's only a case of drunk. We will take her to a window, and the air will help to revive her."

At this juncture, a well dressed man came hurrying up as though looking for some one, and seeing the unconscious girl lying there, said to the matron, "This is my wife; she has these drinking spells occasionally. I have a carriage at the door and will take her home."

Providentially, the mother, who had been searching for her daughter, pushed her way through the group, and, seeing the man about to take her away, she sprang forward, saying, "This is my daughter. What are you doing?" In the excitement of the moment the man fled, and could not be found.

The other instance is of a young woman living in Newark, N. J., who went to New York City recently, and after attending to her business, stepped into a moving picture place in the shopping center. After a few moments, the girl felt a sharp pin prick in the side of her neck. She looked around and saw a man and a woman of ordinary appearance sitting behind her, but they seemed intent upon the pictures being exhibited. She felt dizzy, so made her way out of the place and seeing a policeman near by, went to him and asked him to take care of her. She was taken to the station house by the officer, and the sergeant in charge, as soon as she was brought before him recognized the symptoms, saying, "It is another of those knock-out cases."

In both instances these girls had been punctured with a hypodermic needle containing some strong opiate, and had not Providence mercifully interposed, both, without doubt, would have been counted among the numerous cases of young women who mysteriously disappear, and are forced into slavery as inmates of houses of prostitution.

Since the foregoing was written half a dozen similar cases have been reported in the news dispatches, one that of a young bride whose escape from the slavers was almost providential. The poisoned needle gang is

believed to have taken for its prey Jessie McCann, daughter of a wealthy wholesale gracer. She disappeared as mysteriously as the ill-fated Dorothy Arnold. Every policeman in New York has been instructed to look for the young woman.—Sel. by A. S. King, West Liberty, O.

### WHAT MADE EMILY "SWEET"

"No wonder everybody loves Emily," said the new girl at school, "she has such a sweet disposition. She doesn't get cross, she's the most unselfish girl I ever saw, and she's always on the lookout for some way to help others. It must be a gift that the fairies gave her in her cradle, like the little girl in the story."

"Oh, no, no; you're entirely mistaken about that," said one of the other girls. "Emily's sweetness isn't a gift, it's a victory. Two years ago she was one of the hardest girls to get along with in the whole school. She was conceited and selfish; she wanted her own way, and didn't care if she walked over others in trying to get it. It was when she accepted Christ as her Master that the change began. We used to hear her singing softly,

"I'll go where you want me to go,  
dear Lord,

I'll be what you want me to be."

"The change did not all come at once. There were times when the old Emily flared out for an instant, and seemed to be the victor. Then we would see her lips move as she said to herself, 'I'll be what you want me to be, dear Lord,' and then the new Emily would smile at us, and beg our pardon. That is the Emily that we all love, and the Emily that attracted you the minute you came to our school, not her own, but the Emily that tries to do every day the will of her heavenly Father."—Sel.

### NEEDLESS ECONOMY

The great majority of us have to practice economy. A girl cannot always have a new bonnet when she wants it, or spare a dollar to help pay the rent of some family in want. Neither can a boy always have a dollar to spend for some social pleasure, or to invest in some profitable business. Economy is necessary for many persons.

But there is no excuse for our being economical with our appreciation. We can say all the kindly, courteous things the occasion and the company requires without being any poorer. Let us pay our dividends from the funds we have.—Sel.

In twenty-one years the Uganda Church (Africa) grew from 200 to 70,000 members.



## Sunday School

For the Gospel Herald.

Lesson for Feb. 1, 1914—Luke 11:1-13  
THE UNFRIENDLY NEIGHBOR

**Golden Text.**—Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

**Introductory.**—The burden of our lesson before us is the certainty of God's answer to prayer. It is not only a lesson on prayer, but also a lesson of faith. The reason why people do not pray more is because they see so little in it. With too many of them it is but a mere routine of motions which they have been taught to go through. A living faith in God and His Word brings forth expressions of fervent praise and constrains the child of God to send fervent-petitions to the throne of grace. That God answers prayer, and the reasonableness in Him so doing, is emphasized in several illustrations brought out in the lesson before us.

**The Model Prayer.**—"Lord, teach us to pray," was the request that came from His disciples. It is a request that we also may ask with profit. In answer to the request our Savior told them how to pray. As this prayer is so nearly identical with the one recorded in Matt. 6: 9-13, though more than a year of time intervened between the two, we may well study the prayer as heaven's model. It is the prayer of simplicity, implicit faith, unselfishness, breathing out the spirit of true devotion to God, recognizing man's absolute dependence upon God for all things. That should be our frame of mind, especially when engaged in prayer. Study the model; and in the spirit in which it was given, pray it frequently.

**God Answers Prayer.**—You will notice that this model prayer consists of direct petitions to God to give us things that we need. But will God answer our petitions direct? He certainly will. Is not prayer simply an edification process, during which time we are lifted higher and nearer to God? Fervent prayer certainly edifies, and this feature should not be overlooked; but our main object in prayer is not edification, but that we want God to give us the things that we need. God is a living God, and He answers the prayers of His people in a living way, just as natural parents answer the petitions of their children in a living way.

The reasonableness of this is brought out in an illustration of how a friend approaches a neighbor and asks for bread. Though this neigh-

bor proves himself very selfish, irritable because he is thus bothered, yet because of his friend's importunity he gets up to get the bread, thus answering the petition. And shall not God, the great Friend above all other friends, being not only all-powerful but loving and sympathetic to perfection, respond to our petitions at least as readily as does this unfriendly neighbor? Yet some people tell us that prayer is only for Godly edification, and that God does not answer prayer directly. No one who loves to honor God ever thinks of taking that position. God answers prayer; not always in the form that we expect or desire, but in accordance with His unerring wisdom He gives us the things which He **knows** will be for our good. Trust Him; and in the spirit shown in the model prayer, "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

**Another Illustration.**—Having given the illustration of the unfriendly neighbor, Christ comes nearer home. He tells of a parent's love. Even unconverted parents, perhaps without the love of God in them at all, love their children and heed their request. Why then should it be thought unreasonable that God, who is infinite in power and perfect in love, should withhold the blessings of heaven from His children who approach Him in childlike simplicity and ask Him for things that they need? We love to think of a loving heavenly Father, as wise as He is loving, having His ears turned to the cries of His people, ready to respond to their entreaties, giving them the things which He knows they need and will be for their good. Yea, verily, God answers prayer.

**The Conclusion.**—"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—K.

Jesus Christ was born in a stable; He was obliged to fly into Egypt; thirty years of His life were spent in a workshop; He suffered hunger, thirst, and weariness; He was poor, despised, and miserable; He taught the doctrines of heaven, and no one would listen. The great and wise persecuted and took him, subjected Him to frightful torments, treated Him as a slave, and put Him to death between two malefactors, having preferred to give liberty to a robber, rather than to suffer Him to escape. Such was the life which our Lord chose: while we are horrified at any kind of humiliation, and can not bear the slightest appearance of contempt.—Fenelon.

## Our Young People

CHRISTIAN VIRTUES: LOVE

I Corinthians 13

Topic for February 8

**Motto**—Love is the most divine attribute, the noblest virtue, and the purest motive. Cf. I Cor. 13:13.

Our Lesson for Study.

Read I Corinthians chapters 12, 13, and 14 as one section—as one discussion. What practical relation does love bear to the general subject matter of these three chapters?

Observe that while there are **diversities of gifts**, yet there is only one God, one Lord, one Spirit which means a **unity of purpose** (ch. 12:1-11). Next observe that while there are many members, yet they constitute a single body, and this means **unity of action** (Vs. 12-31). Enumerate the various gifts or ministries mentioned in chapter twelve. What does Paul advise (v. 31a)? What is the "**more excellent way**" in verse 31b?

Why does Paul recommend prophecy in preference to the gift of tongues (ch. 14:1-19)? What special end does he seem to have in mind for giving this long discussion (cf. vs. 33 and 40)?

What then seems to be the important relation of chapter thirteen to this discussion (cf. ch. 12:31 and ch. 14:1)? Read chapter 13 by using "love" instead of "charity," or use the Revised Version if you have one. Mark off the main divisions of the chapter.

**I. The Futility of the Best Gifts when not Employed with a Motive of Love. Verses 1, 2 and 3.**

1. Magnificent talent, but emptiness, v. 1.
2. Immense power, but of no practical use, v. 2.
3. Complete sacrifice, but no reward, v. 3.

Explain these failures.

**II. How Love Behaves, verses 4-7.**

Work this division out for yourself, one point at a time. What does it mean? Illustrate it from practical life if you can. Having thus weighed each point, have you the courage of your convictions to adopt this principle in your character against every possible occasion?

**III. Love has Eternal Worth. Verses 8-13.**

Explain "Love never faileth" by a careful study of verses 8-13. Observe the expression "they shall fail .... cease .... vanish away." "And now abideth .... love."

### SUGGESTIVE ASSIGNMENTS

**For Children—**

1. Text-word: Love.
2. How Love works.

**For Young People—**

1. Select topics from the lesson study.
2. Love and the Gospel message.
3. John three sixteen.
4. Love and good works (The Christian Monitor, January issue has good suggestions on this point).
5. Love and behavior.
6. A practical passage on love: Luke 6:27-38.

**For Older People—**

1. Love as I have seen it acted out in life.
2. "As a father pitieth his children."



# Gospel Herald

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MENNONITE PUBLISHING HOUSE,  
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THURSDAY, JAN. 22, 1914

## Field Notes

Bro. Daniel Kauffman, of this office, reports nice weather and good times from Hesston, Kans.

Bro. D. S. Weaver of Hesston, Kans., attended a meeting of the La Junta Sanitarium board last week.

Baptismal services were announced for the Spring Valley congregation, near Canton, Kans., for Sunday, Jan. 18, 1914.

Harper, Kans., reports 28 converts. Bro. Allen Erb went from there to the Springs congregation, near Manchester, Okla.

An interesting Sunday school meeting was held at the Pennsylvania Church, Harvey Co., Kans., on Sunday, Jan. 11.

Twenty souls have made the good confession at Groffdale, Lancaster Co., Pa., where Bro. J. H. Mosemann is still conducting meetings.

Meetings are in progress at the Emma Church near Topeka, Ind., with Bro. J. M. Kreider of Palmyra, Mo., as evangelist. Bro. D. D. Miller is to join him soon in Bible conference work.

Owing to unusual pressure on our space a number of interesting reports will be held over until later issues. Brother and Sister Secretaries! Make them short and all bristling with interest and Holy Spirit earnestness.

"Bro. John W. Weaver just closed a series of meetings at Stony Brook, York Co., Pa., with 20 confessions.

East Holbrook congregation near La Junta, Colo., has organized a Bible study class with an enrollment of forty and Bro. John Thut as instructor. The class meets every Wednesday evening and is, at present, studying the book of John.

Bro. David Garber has been holding meetings at Dry River, in the mountains of Rockingham Co., Va. Good interest was manifest. Some of the people attending the meetings walked a distance of five miles. At the last report there were three confessions. May the Lord add many more.

We recall the suggestion made by the city missionaries in the January Christian Monitor that next Sunday the ministers throughout the Church preach on the theme of Home Missions. A free-will offering in behalf of this work will not be out of place. Let us use this opportunity to advance this particular phase of the Lord's work.

Change of Address.—Bro. J. M. Brunk and family, from Hesston, Kans., to Newton, Kans., route 7. Also Bro. J. H. Brunk and family, from Newton, Kans., to Elida, Ohio. Bro. Jesse moves to his former home in Ohio while Bro. John takes his place on the farm, retaining his connections, however, with the Pennsylvania congregation in which he has served as a minister during the past few years.

Bro. E. S. Hallman spent a few days at Scottdale recently in the interests of The Martin-Hallman Clothing Co. and at that time the name of the firm was changed to The Graybill-Cutrell Co. This business was established by the brethren A. D. Martin and E. S. Hallman, and conducted by them until failing health compelled Bro. Martin to give up the work, at which time Bro. C. A. Graybill was given charge of the business. He with Bro. Geo. W. Cutrell will continue the work with the other interests retained.

## Correspondence

Mount Joy, Pa.

Dear Herald Readers, Greetings to all in Jesus, who is worthy all our praise:—"Bless the Lord, O my soul, and all that is within me, bless his holy name." On the evening of Dec.

18 continued meetings began at Kraybill's Church, conducted by Bro. N. H. Mack of New Holland. After laboring there for a week the meetings were transferred to Mount Joy where they continued until Jan. 4. During these meetings one soul took her stand for Jesus, and one was reinstated. The brother labored very earnestly and we feel confident that "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

The last meeting his text was taken from Jude 13: "That ye should earnestly contend for the faith which was once delivered unto the saints." We thank God that we were privileged to enjoy these meetings and we feel sure the brotherhood was revived. May God bless the brother as he goes about in His service.

Rhoda R. Eby.

Markham, Ont.

Dear Herald Readers, Greeting in the Name of our Master:—We have had great reason in the past few days to praise God from this part of His vineyard. Though disappointed for a time, owing to the sickness of Bro. Allgyer and the postponement of Bible conference to have been held here last November, we have been favored this week with a real spiritual feast. Bro. L. J. Burkholder kindly consented to assist Bro. A. B. Snyder in the ministry of the Word. The workings of the Holy Spirit were manifest. Five precious souls chose to face Zionward. We trust others may yet make the essential decision. Pray for us that we may be strong in God. Yours in His service,  
Joseph Freitz.

North Lawrence, Ohio

(Pleasant View congregation.)

On Christmas day we were glad for the presence of Bro. and Sister Geo. M. Hostetler of the Canton, O., Mission, whose assistance in the services was very much appreciated. The election of officers for the Sunday school for 1914 resulted as follows: Supts., Harry Buckwalter, Martin Eschleman; Chor., Martin Hollinger; Secy., Clara Martin. We have planned to spend the week beginning Jan. 19 in instruction in singing with Bro. Geo. M. Hostetler as leader. Remember the work at this place in prayer.  
Cor.

Alto, Mich.

Greeting to all Herald Readers:—Bro. John Blosser of Ohio came into our midst Dec. 6, to hold a series of meetings and Bible conference at the Bowne Church. Had good meetings.



All seemed to enjoy the meetings. Some that are standing outside of the fold of Christ were under conviction but were not quite willing to yield to the promptings of the Spirit, but our hope and prayer to God is that the good seed sown may yet some day spring up and bring forth fruit. On Dec. 24, Bro. Blosser left for White Cloud, Mich. During the meetings we had a number of visitors. Bro. Amos Nussbaum of Indiana stopped a few days. He was on his way home from White Cloud, Mich. Bro. Nussbaum preached for us Dec. 14, in the forenoon. Among the other visitors was Bro. Harris of Manistee, Mich., Sister Sarah Martin and Sister Anna Bauman of Stanton, Mich., Bro. Snyder and Bro. Sloniger of Vestaburg, Mich., Bro. and Sister Mannas Miller and Sister Nora Eash of White Cloud, Mich., Bro. Jerry Hershberger of Johnstown, Pa. We were thankful for these kind visits. Come again.

On Dec. 30 we held our annual business meeting at which time the Sunday school was reorganized for another year. The following officers were elected for the coming year: Supts., John Stahl, Elmer Shaffer; Sec.-Treas., Murl Hostetler, Edna Mishler; Librs., Raymond Blough, Lula Thomas; Chors., H. J. Hostetler, Pearl Hoffman. May the Lord add His blessing that the year 1914 may be a prosperous year for the church and Sunday school is my prayer.

Jan. 2, 1914. S. J. Speicher.

#### Manheim, Pa.

Dear Herald Readers:—We praise God for the many blessings He has showered upon us. He has done much for us which we are glad of. On Dec. 21 Bro. I. B. Good of Terre Hill opened a series of meetings and closed Jan. 3. The text for the first evening was found in I Cor. 3:9. With the efforts put forth and many prayers of the Church, the results were 7 confessions. Our prayer is that they may remain true and faithful to the end. The brother brought out many truths. I hope we may all live closer to God, and that we may not go through this world cold and unconcerned. We rejoice for the results of the meetings. But we know that there are many yet out of the fold. May God have mercy on them that they may repent before it is too late. Our Sunday school stopped on Dec. 20 for a couple months. Our Sunday school is not very large at any time but it could be larger. My prayer is when it starts again that there may be many more that will help along. There are many fathers and mothers with children that might come. If the Church and Sunday school would work more together much more could be done to please

the Lord. We cannot do too much for Him.

In His name,  
Monroe H. Hostetter.

Jan. 3, 1914.

#### Wolf Trap, Va.

Dear Readers: We are wishing us all a prosperous New Year in our spiritual lives, and may each one of us strive to honor His Name more highly than we have before.

Bro. H. M. Zook of Mich. has bought a home here. Bro. Zook and his family came the latter part of December. We surely do appreciate their coming. It strengthens the little flock. We welcome others.

Our Sunday school was re-organized the last Sunday of the old year, with the brethren L. B. Good and Walter Grove superintendents, Henry Good, chorister.

One of our cousins, Timothy Brunk of Elida, O., visited here last week.

Our winter has been very mild—hardly seems like winter.

In His Name,  
Lydia Harman.

Jan. 5, 1914.

#### Kokomo, Ind.

Dear Herald Readers: Greetings in Jesus' name. On Sunday, Dec. 28, 1913, brother Homer North of Nappanee, Ind. was with us and gave us a short and interesting talk after Sunday school. We surely were glad to have brother North with us again as this place used to be his home.

On New Year's day we had our business meeting at the church to transact such business as came before the meeting. Brother Samuel J. Kauffman was elected Trustee successor to brother A. D. Hensler.

Our charitable collections for 1913 were \$193.07. Mission collections, \$130.67. Confessions during the year, 35; additions to the church 32; by water baptism, 23, by letter 7, by confession of faith 2. On Sunday, Jan. 4, 1914, 6 precious young souls were taken to church membership by water baptism. Our church membership at present is 285. In my last letter of correspondence I said that we had 7 confessions during our meetings and Bible conference. I should have said there were 8.

G. W. North.

Jan. 5, 1914.

#### Hubbard, Oregon

(Hopewell congregation)

Dear readers Greeting:—Saturday evening ended a week's Bible conference. We feel that all who attended were much benefitted and blessed by being there. Three souls have confessed Christ and more are counting the cost. The evening meetings will

continue a week longer. Pray that many more may be gathered into the fold. May the Lord bless His servant who is laboring so faithfully.

Jan. 5, 1914.

#### Hubbard, Oreg.

(Zion A. M. congregation.)

Greetings:—One more mile stone is numbered among the past in church and Sunday school work at this place. On Dec. 28 the Sunday school at above place was reorganized with the following officers: Supts., S. G. Hostetler, C. I. Kropf; Chors., Silas A. Yoder, Rachel Kropf. On Sunday, Jan. 4 three were received into church fellowship by letter. May the Church arise and fill her new duties of this another year, in her real purpose and true mission in the world.

Yours in the Master's service,  
Jan. 5, 1914. Albert D. Erb.

#### Hatfield, Pa.

(Towamencin congregation.)

Dear Herald Readers:—We had the closing exercises of our Sunday school Sunday, Jan. 4, a good audience being present. We had enrolled 137 scholars. After the teachers presented the scholars with presents, a book, the Life of Joshua, Bro. Jos. Ruth of Line Lexington addressed the Sunday school expressing his love for the children. He said some ministers of the Gospel object to having children in the service of the Lord, claiming they would annoy the minister. Bro. Ruth said a church without children reminds him of a tree without branches. He gave an experience when he had to preach to a childless congregation. He said the task was a hard one. He proved by quoting different passages of scripture that God also loves the children, that He wants them in His service also. He further told the great necessity of Sunday school in our day. With courage and boldness he exposed some of the great evils of today, admonishing us as parents of the grave responsibility resting upon us as examples.

Bro. William Moyer of the Blooming Glen Sunday school followed with a short address bringing out some of the children's duties towards the parents. After being brought up that they could help themselves, they would not even honor them as much as calling them father and mother, but instead old man and old woman. After hearing a couple more short addresses from our ministering brethren, Isaac Kulp and Christian Allebach, the exercises closed, most of us feeling, I believe, to express ourselves

(Continued on page 684)



## Miscellaneous

### CHRIST OUR ALL

By Anna Winskie

I am not ashamed of Jesus,  
I'll own Him to the last  
And live with Him forever;  
When my sufferings here are past.

He allows His child to suffer,  
But not more than we can bear  
And when trials come upon you;  
Remember, He is there.

His right hand doth embrace you,  
His left arm bears you up  
And when tempted, O remember;  
'Twas for you He drank death's cup.

Altoona, Pa.

### A FEW THINGS ABOUT LAND SHARKS

By I. S. Mast.

For the Gospel Herald.

When we consider the subject of land agents we want it to be understood that we believe that not all land agents are deceptive or dishonest. They can be honest in their business, as well as those following any other occupation. But to our sorrow we have found that many of them are in the business only for dollars. A certain real estate man of the Northwest was reminded of his extortionate charges. He replied that he was not in the business for his health.

Our ten years' experience in the Northwest has brought us much joy in the great work of God for winning souls and helping mortal man on the narrow way to glory. But with our joys our hearts have been saddened many times as we beheld the deceptive work of land sharks in locating Mennonite families in places where they have not the privileges of fellowship with fellow believers. Many a time it has been like this: Husband and wife have been members, but are now living away from the church of their choice, bringing up their children under environments which are not commendable. What results can we expect from a family under such circumstances in the great work of God and the future welfare of the child? I believe I am safe in saying that in the great majority of cases the children under such circumstances are lost to the Church. Dear brother and sister, you that are isolated from the Church, have you any boys and girls to give to the world or to help build up other denominations? For myself, I have none to spare for that purpose. Dear reader, are you already located under such circumstances? or are you consider-

ing a change of location? If you are out alone with a family, away from the church of your choice, and you are trying to bring up your children under the influence of the Bible and the Mennonite Church, let me make this appeal to you:

Make this a matter of prayerful consideration. If you must lose dollars in order to get to where there is a church of your choice, better lose dollars than to let the world have your children.

Are you among those who are considering a change of locations? May I ask your motives in desiring to make the change? If the motive is to get a home where you can be of greater use to the Church, I say amen to the motive. There are many small congregations in the West that need your help. But should your motive be dollars, let me give you a note of warning. Some have been sincere in starting out alone, but they were influenced by land agents who also were out after the dollar. These agents persuaded them to believe that if they would settle in a place where there was no church of their choice that soon others of "like precious faith" would settle in and they could have church privileges to their liking. We all know that things must have a beginning. So if your plea is Church the land agent says, "You make a start, and we will get others to follow, and you will soon have a congregation. More than this, they sometimes promise to help build a meeting house. Let me give you an instance of this kind of work.

Two families that formerly lived in Indiana are now living to themselves in North Dakota. The parents of these two families were members in an Amish Mennonite congregation. Each has a large family of children, some grown and also members of the Church. The parents were influenced by real estate men to dispose of their possessions in Indiana and invest in North Dakota land 250 miles from two Mennonite congregations. They at first hesitated. But the land agents assured them that they would soon have others to follow; that they had interest in a number of sections in the same vicinity, and if they succeeded in locating other Mennonite families there they would also build them a meeting house. But the sad feature of it all was that these members were deceived. The land sharks did not care for their religion; it was their dollars that they were after. The land and neighborhood was all good, but they did not locate other Mennonite families there. It was found that they did not have any interest in other lands of the same neighborhood, and using these two families as a tool to get others of

their former congregation interested they simply located them 180 miles father north. These two families have been deceived, torn away from the church of their choice, with their children away from Sunday school and proper associations. Does it mean anything?

Such conditions—the loss to the Church—can not be estimated. Heaven alone can tell what the loss will be.

Dear brother and sister, if you are considering a change of location, we have a number of congregations in the North and West where climatic conditions and farming methods vary, that you have every opportunity to find a location suited to your conditions and needs and desires. I am sure that if you write to some of the brethren they will give you honest information. You will likely have to pay more carfare than if you put yourself under the care (?) of some land shark, and the description which our brethren will likely give of their respective communities will not be such a flashing advertisement as you may be accustomed to reading. After all, you will be many times better off spiritually, and usually better off financially, if you will allow yourself to be directed by the advice of our brethren and locate where there is a congregation of your choice. You will be blessed by high heaven, and will be a blessing in helping these small congregations.

I have written this in behalf of brethren who are living in communities where land is high and homes hard to get, and who are looking about for other locations where land is cheaper. To them I would say, Beware of deceptions! Too many land agents are not interested in your souls, but they are looking for your dollars.

For further information write to the following brethren: N. B. Stauffer, Alderside, Alta., Can.; A. C. Kolb, Herbert, Sask.; N. E. Roth, Round Hill, Alta., Can.; D. D. Kauffman, Cresston, Mont.; Charles Sieber, Twin Falls, Idaho; Christian Leichty, Davenport, N. Dak.; D. B. Kauffman, Kenmare, N. Dak.; and to the writer; also to C. J. Garber, Alpha, Minn.

I. S. Mast,  
Minot, N. Dak.

Christian knowledge may be viewed under two aspects. First we need to know that we may act rightly, and then as a result of such action we get experience through which we are rewarded with more knowledge. "The more you practice what you know, the more shall you know what to practice." W. Jenkin. "Every branch of knowledge which a good man possesses, he may apply to some good purpose." C. Buchanan.



## JESUS AND A CRITIC

By Geo. R. Brunk.

For the Gospel Herald.

### Points on Luke 10:25-37

The young lawyer here spoken of was not a sincere seeker after truth. See verse 25.

The very object of parables was that the truth might be hid from such men as this and revealed to the humble. Matt. 13:10-13.

We may therefore feel assured that the surface truth, "help your neighbors" is not the real burden of the parable.

If we say that Jesus promised life upon condition of proper love to neighbor we do great violence to the passage.

He promised it upon condition of perfect love to God and man; for this proves freedom from sin and therefore in such case would either prove the man unfallen like Christ or redeemed and sanctified through Christ.

No unconverted man can love God or man as he ought, and therefore the plan of salvation by human merit is forever barred to all mankind except Christ. He was saved by His merits and needed no atonement.

How natural it was for Jesus seeing this man trusting for salvation to a law that was condemning him and in sacrifice that could not cleanse him, to draw him a word picture in which are taught the fundamentals of the great salvation.

It was just as impossible for this young lawyer to keep that law of love as it would be for the "half dead" pilgrim on the Jericho road to arise in his own strength and travel the steep and rocky road back to Jerusalem.

He was dying and needed to be "doctored" before he could do.

It is a sad thing when religious teachers get a veil over their faces in reading Old Testament doctrines and persist in applying them to New Testament conditions, and especially when they strengthen the poor blind unconverted souls in their hopeless struggle to be saved by doing by human merit (II Cor. 3:14, 15).

The parable was as much as to say to say to the young lawyer. "I see your trouble; you are a poor proud lost soul trusting in a law that justifies only the perfect and you are expecting the sacrifices to atone for your defects but they are only reminders of sin and cannot take them away. You talk of doing good things to be saved and you are as helpless as the man I show you here, and there is only One that can help you and heal you. I have saving power and would gladly heal you and place you in the hotel of my church and give

you in charge of the Holy Ghost till my second coming and I would pay all the price myself and you would not be asked to earn your way at all if you would but take your proper place and submit to the only remedy for sin; if you persist in looking to the law and sacrifices and continue your efforts to be saved by merit you can never rise from where you now wallow, unconscious of your sad and ruined condition."

Quite likely the blinded young man missed all these grand truths except the one that lay upon the surface, "help your neighbor," for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him (trash) neither can he know them, because they are spiritually discerned (I Cor. 2:14).

If Paul had not said so would the people that persist in grinding out interpretations by human rule acknowledge that Hagar and Sarai and their sons stand for the two covenants as given in Gal. 4:21-31? Hardly.

Were it not for the 32nd verse would they believe that Eph. 5:22-31 teaches the relation of Christians to Christ instead of the outward relation of husband and wife?

Bound up in types and parables is the hidden truth that makes wise unto salvation and the good steward of God's house may from day to day by illumination of the Holy Spirit bring forth things new and old that all may have their portion of meat in due season.

What a pity that some will throw away the precious kernels of saving truth as "trash" and peddle about the empty hulls of moral recommendations.

If it is objected that this interpretation reaches farther than the lawyer's question I would answer; that Jesus did not limit Himself to the points raised by His enemies—He gave them what they needed and not always or only what they asked.

When the Sadducees asked Him about marriage in heaven he said only a few words about the question on their lips but gave an unanswerable argument for the immortality of the soul to correct the great error of doctrine which they held, although they had asked Him nothing about it.

However, the young lawyer did ask Jesus here how to be saved and Jesus answers Him fully.

1. **The perfect can be saved by works.**

2. **Sinners can not be saved by works, or by law, or by sacrifice, but only through the grace of Christ and the Holy Ghost.**

"He that hath my word let him speak it faithfully, what is the chaff to the wheat saith the Lord."

This interpretation is all the more

precious to me from the fact that Bro. J. S. Coffman used it at the time that my soul was turned from darkness unto light and from the power of Satan unto God.

If he had taught from it a salvation by doing it could not have had the happy results which sprung from it wherever he preached.

We will do well to be shy of systems of interpretation advocated that glorify and exalt the man and minimize the work of God in the soul. The world is already cursed with this glorification of intellect and morals into a foundation for salvation.

Denbigh, Va.

## INTERESTING THE UNINTERESTED

By J. A. Ressler.

For the Gospel Herald.

The matter of the personal salvation of ourselves and those about us is a subject of such vast importance that it should ever claim first attention. One naturally wonders that there should be any who are not interested in religious matters. Yet so great is the power of the enemy of souls over the human race that he has succeeded in lulling the vast majority of people to sleep on the subject of the welfare of the soul and has made them think that if there is anything to be concerned about in religion at all it is not at the present and that the subject may safely be dismissed from thought until some future time.

In order to awaken the indifferent, means must be used to bring them to realize the actual value of the soul and the fearful risk there is in delaying the matter of salvation. The indifference on the part of those who are not Christians is not to be wondered at so much as the lethargy of those who profess to be followers of Christ. Let those who are nominally Christian once realize the true situation, and the matter of awakening the lost to a sense of their condition will soon be made much easier.

As Christians, do we realize that the value of a soul is said in the Bible to be greater than anything we could give, even to the whole world?

Do we realize that the Bible declares the doom of the lost to be eternal torment?

Do we realize that the way of escape from eternal doom is the way of the cross of Christ?

Do we realize that the lost world is dying without a knowledge of the way of salvation? Do we try to give them that knowledge?

Realizing these things how can we be indifferent?

Scottdale, Pa.



## CORRESPONDENCE

(Continued from page 681)

with Peter, it was good for us to be here.

Bro. Ruth said it would hurt his feelings to some extent that we close our Sunday school for a short season. While opinions differ on this point, let us bear with one another in love, knowing that this is the most powerful weapon, let us by the help of God prove by our daily lives that we are lovers of Church and Sunday school work.

We rejoice to say that we have applicants to join our Church, hoping that many more may come and start a new life in the new year; to this we ask the prayers of Gospel Herald readers. Cor.

Jan. 5, 1914.

## Warrenton, Va.

Beloved Friends:—Greeting in Jesus. We take this means of thanking our many friends who have so kindly remembered us during our great bereavement. We have received a good many nice, warm letters of loving sympathy, also donations, and we believe we can feel that many have been the prayers in our behalf. For all these blessings we are thankful to our Father and friends and pray a blessing upon you all. We are so thankful for the hope and evidences we have that our dear companion is at rest, and we feel as if there was nothing to live for but see the dear children have a good home and devote all the time possible in real service for the Master. As my "mate" has entered into her rest I must devote time for both in the Lord's vineyard. Pray for me that I may be true to my beloved orphan children and to the cause of Christ, then when my last day is closed, I too may meet her, and being reunited we may swell His praise, in fulness of joy forevermore.

If any one feels impressed to write us we appreciate any word you may have, and hope you will be free to let us hear from you.

Humbly, your brother in deep sorrow,

E. J. Berkey.

Jan. 7, 1914.

## Protection, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—We have many reasons to thank our Creator for His great love to the human family. He blessed us with fine weather, which is much appreciated and needed to keep our stock alive on wheat pasture, as feed is scarce. God always knows what we need financially as well as spiritually. He promised never to leave us alone. We thank Him that we can have church services and Sun-

day school every Sunday, and also Bible reading on Sunday night. We read in the correspondence of the Herald that many ministers are going from place to place, to preach, which certainly is good for the building up of the cause of Christ and to get better acquainted one with another. We heartily invite those going around to visit this place occasionally, as we are a little to one side we hardly ever get any of these visiting ministers at this place. Let us do good while we have opportunity. A few days ago we were reminded again what life is. On Sunday night, two died in the little town of Protection, and one on Monday at 4 P. M. Two were Baptists. The other I have not learned whether he confessed Christ or not. One was sick only one hour. Are you ready when the call comes?

Jan. 7, 1914. John Schrock.

## New Holland, Pa.

Dear Editor:—A revival is in progress in the small village of Vogansville, Lancaster Co., Pa., and 29 souls have confessed Christ. The hotel man is complaining that his business is decreasing, having only one customer any more. Religion and strong drink cannot walk together.

Yours for the temperance cause,  
W. H. Benner.

Jan. 8, 1914.

## Bardo, Alta.

Dear Herald Readers, Greeting:—We feel to express our thanks for the many blessings God bestows upon us, both temporally and spiritually. We were especially made to rejoice when Bro. Isaac Miller and wife of High River, Alta., came into our midst on Dec. 27 to conduct a Bible conference. The following topics were ably discussed: True Conversion, Divinity of Christ, Grace of God, Nonconformity to the World, Sanctification, Missions; also a sermon every evening. The saints were encouraged to press on faithfully, and four precious souls were made willing to confess Christ as their Savior. May we as Christians let our light shine that they may be encouraged to press onward.

On Jan. 4 our Sunday school was reorganized. Supts., Jake Brenneman, Milo Stutzman; Secys., D. L. Yoder, Wm. Stutzman; Chor., Fannie Stauffer. May they prove faithful to their calling. The average attendance for the year was about 90. We were privileged to meet every Sunday during the past year for which we feel grateful to our heavenly Father. We are having nice winter weather, with no snow. We crave an interest in your prayers.

In His name,  
Jan. 8, 1914. Lucinda Yoder.

## Plainview, Texas

A friendly greeting in Jesus to all Herald readers: "The Lord hath done great things for us whereof we are glad." On Dec. 21 Bro. George Landis of Hesston, Kans., preached a very acceptable sermon for us.

On Dec. 24 Bro. J. M. Brunk of the same place came into our midst to conduct a Bible Conference and a series of meetings. On Christmas morning our Bible Conference began and continued for six days. Bro. Landis also remained with us until the 29 and assisted Bro. Brunk in the work. On Sunday, Dec. 28, an all day S. S. meeting was held which was very interesting and instructive.

The brethren taught us the Word in its purity and power, and as a direct result the brotherhood was edified and encouraged, and six young souls confessed Christ as their Savior.

On New Year's morning we had baptismal services immediately followed by communion.

This was one of the most impressive and enjoyable services the writer ever attended. Our prayer is that these young souls may become strong men and women in Christ. Though young in years, may they live worthy Christian lives so that their "Youth cannot be despised." Bro. Brunk left for his home on the noon train.

Bro. and Sister O. A. Snyder, who left us last spring have again returned to make their home with us.

We expect two more families from Hesston, Kans. to move here in the near future.

We had plenty of rain last fall so the prospects are encouraging for a bountiful crop this year. As the Secretaries of our Bible Conference lost their notes we cannot give a full report of the work.

The following subjects were discussed: I Cor. 13; The New Creature; Heart Purity; Satan's Devices; Christian Perfection; Pure Religion; Fashion Follies; Spiritual Blindness; Romans 12:1; Signs of the Times; Church Government; Modern Idolatry; "Cast thy Bread upon the Waters;" Respect for God's House.

Bro. Brunk also gave a talk on the subject of influence. We praise God for the interest taken and the encouragement received during these meetings.

Yours in His Name,  
Andrew Brenneman.

Jan. 8, 1914.

## Waynesboro, Va.

Dear Herald Readers, Greetings of love to all in Jesus' Name:—The congregation at Springdale enjoyed a very pleasant and profitable time from Dec. 21 to 30. Bro. David Garber of Alexandria, Va., was with us teaching and preaching the Word



with power. The visible results were four confessions, three were received on Christmas day by water baptism, one came later from another denomination. May these young souls resign their wills to the will of their Master whom they have promised to obey. The meetings were not so well attended owing to dark nights and wet weather as they otherwise might have been. All those who attended were benefited and built up, if they submit to the Word as taught by the brother.

Bro. A. P. Heatwole left for Tennessee the 30th to engage in the Master's work for about two weeks. We are having plenty of snow but not such cold weather.

Bro. Amos H. Weaver and wife are visiting at present in our community. We are glad to have them among us. He was formerly one of our number, and we feel to call him one of our boys. His wife was also from our district, so we hope they feel at home among us. Wishing all a happy and prosperous New Year, with God's richest blessings.

Jan. 8, 1914. Maggie M. Driver.

#### Farmersville, Pa.

Readers of the Gospel Herald, Beloved in the Lord:—A Happy New Year's greeting to you all in the name of the mighty God whose children we are by "adoption and grace." Those who had the blessed opportunity of attending the Sunday school meeting at Elizabethtown, Pa., last Christmas had partaken of a rich spiritual feast. My prayer is that the babe Jesus Christ may be born in the heart of each of the Herald readers, and that we have more religious services on coming Christmas days. May God grant it, also that during the year 1914 the motto of our life henceforth be "Glory to God in the highest and on earth peace, good will" will flow out from us to men.

You will rejoice with us to know that we are in progress of a series of meetings at Groffsdale with Bro. J. H. Mosemann of Lancaster in charge. Some have already stepped in the ark of safety, and others are counting the cost, pray with us that the Spirit give them no rest until many more break loose from Satan's chain and be happy. God bless and strengthen the new beginners and others who may have good courage to claim and receive the blessing. At least may the Spirit continue to strive within us all so that more brethren and sisters from our beloved Church may realize the need of more help in the harvest field and be filled with the Spirit that was in Christ Jesus; scatter and labor where the toilers are few. Lord be Thou my guide, and choose my lot as seem-

eth best to Thee. We wish you all a happy year and a prosperous journey to the blest beyond. As ever,  
Lizzie M. Wenger.

Jan. 9, 1914.

#### Concord, Tenn.

Dear Herald Readers:—A few lines from this place may interest our friends. On Dec. 21 Bro. C. Z. Yoder and wife arrived here and began a series of meetings the following Sunday, continuing until New Year Day when our bishop, Anthony Heatwole, came and assisted Bro. Yoder in the work. Considering the weather the meetings were well attended and we feel that much good was accomplished. Half hour was given each evening to the children after which Bible teaching, followed by a sermon.

A members' meeting was called on the 7th inst., and Bro. Wm. Jennings was ordained to the ministry. May the Lord bless and help him in His service.

On Saturday at 2 P. M. we had preparatory and baptismal services, six precious young souls united with the church. The following Lord's day at 10 A. M. communion services were conducted and at 6 P. M. our farewell meeting. It made us feel sad to say good-bye. We wish to thank the brethren for their visit and hope they may come again.

Bro. and Sister Yoder left us this morning, going to Texas, intending to stop over a few days with friends in Cleveland, Tenn.; Birmingham, Ala., and Slidell, La. Pray for the work and workers here.

Yours in love,

Jan. 12, 1914. Kate N. Lee.

#### Maugansville, Md.

Gospel Herald, Dear Brethren:—Meetings here are progressing with interest. Some have made the good choice and others are hesitating. We are arranging to close the meetings Sunday night, the 18th. On the 19th we expect to leave for eastern Pennsylvania. Bro. Henry Bear has consented to go along and also expect Bro. W. W. Hege of Marion, Pa., to go with us. We will be at Munmasburg Monday morning; at Hanover in the evening, and on Tuesday with Bishop Peter Nissley at Mt. Joy. Our programme through Lancaster county is as follows: Wednesday, 21, at the Lancaster Quarterly Mission Meeting; Thursday, 22, at Petersburg; Friday, 23, in Bish. Noah Landis' district; Saturday, 24, in Bish. Benj. Weaver's district; Sunday, 25, in Bish. Abram B. Herr's district; Monday, 26, in Bish. C. M. Brackbill's district. From there we hope to go to Spring City and visit the churches

in Montgomery and Bucks counties, and be in Philadelphia over Sunday, Feb. 1.

Fraternally yours,  
Jacob A. Heatwole.

Jan. 15, 1914.

#### Dalton, Ohio

Yesterday, the 11th, Bro. T. K. Hershey and Sister Lizzie Lehman, of the Youngstown, Ohio, Mission, were with us at the Martin Church in regular service where Bro. Hershey preached an appropriate sermon from the Word on missions. Such sermons, based on the Word, reach the hearts because evidently it came from the heart. May it produce much fruit to God's glory. "The harvest truly is great, but the labourers are few. Pray ye—" Text, Nah. 3:1.

Jan. 10, 1914. D. H. Horst.

#### Pigeon, Mich.

Gospel Herald Readers, Greeting in the Master's Name:—Just a few lines to your paper from this place. On Sunday, Dec. 28, 1913, there were 5 souls received by water baptism, 3 reclaimed, 2 received back in Berne congregation near Pigeon, Bro. Peter Ropp officiating. May God bless them.

Cor.

Jan. 14, 1914.

#### REORT

Of the Semi-Annual Sunday School Meeting of Otero Co., Colo., Held at the East Holbrook Church.

For the Gospel Herald.

The attendance and attention were very good.

J. W. Shank and Ed. N. Nunemker served as moderators.

Following are a few of the many good points given during the discussion of the different subjects.

**Chalk Talk, "A Book of the Bible." Book of John. Theme Assurance.**

God is Light. God is righteous. God is Love. If there is one thing to be deplored in this world it is the slackness of teaching the horribleness of sin. John Thut.

**2. The Missionary of Tomorrow. The Missionary of Tomorrow must come from the Sunday School of Today.** Ada Zook.

(Printed in full last week.—Ed.)

**3. Bible and Mission Study for Young People.**

The time for Bible and mission study is in the time of youth.

Study systematically. Considerable time should be given to book study.

Study the problems of the missionary so that they may understand. J. W. Shank.

**4. Life Lessons from the Experiences of the Israelites.**

The Israelites' experiences compare with the sinner of today who wants to be left alone in his sins and want no deliverance.

We should profit by the result of their sin of murmuring. Ed. N. Nunemaker.

**5. "What a Primary Teacher should Accomplish."**

Should succeed in teaching the children to honor, trust and obey God.



Lizzie Leatherman, Nancy Kauffman.

#### 6. "Christ Honored through the Sunday School."

Little children love and praise God as a result of teaching received in the Sunday school.

Our greatest men for Christ are the result of the efforts of the Sunday school. Henry Smith.

Yours respectfully,

Norman C. Culp, Sec.

#### REPORT

Of 5th Annual Sunday school Meeting held at Leetonia, Ohio, Dec. 25, 1913

For the Gospel Herald.

Officers elected: Modrs., P. R. Lantz, A. J. Steiner; Secy's., C. R. Mellinger, Asa Hartzler; Chor., Mabel Rhiel.

**Christ.** (1) Birth and Childhood. Lois Stauffer. (2) Baptism and Temptation. Lester Detrow. (3) His Ministry. Wilard Blosser. Purpose of—For man to become better acquainted with God. Elements in—(1) His associates; (2) His teaching. His sympathy and desire to receive it, insight, clear-cut reasoning, broad interests, great love and strong personality. (4) Our Interceder. T. K. Hershey. We should pray to Him to reach God. He is our perfect High-Priest, Advocate and Interceder, who pleads our cause and prays for us.

**Can Sunday school do better work with Graded Lessons?** P. R. Lantz.

Our lack of system with wrong teaching and poor interpretation causes unbelief. "Train up a child in the way he should go." To do this take Bible lessons and by a series of them drive home a thought. Too many thoughts are confusing to a child. Promotion adds zest. Stimulate heart, intellect, and will by graded teaching which is "training up."

**Christian's Conduct and Conversation.** Mabel Rhiel, S. D. Culp.

1. Christ the greatest example of conduct and conversation. Love that conquers all, unselfishness, joyfulness, praise to God, with watching to do the little acts of kindness, these few things help to make such a beautiful life.

2. Conduct and conversation must harmonize. Going to moving picture shows and worldly conversation in God's house both are out of harmony with a Christian's walk.

**The Supreme Goal—Winning Souls to Christ.** Otis Johns.

Every talent given to us that qualifies us for the various duties, and offices in the Church, as evangelist, teacher, etc., all have for their supreme goal the winning of souls for Christ.

**Children's Hour.** Lizzie Yoder.

**What Problems Pertaining to Sunday School Confront You?** Superintendents and Teachers.

Misbehaving boy, adolescent boy, the uninterested, how to give pupils more work to do, need of teacher training classes, how to interest mothers, and adopting graded lessons, these and other problems were discussed and valuable suggestions given.

**Christmas in the Orient.** M. C. Lehman.

Life of a typical person in great riches and another in extreme poverty in India were vividly pictured. Groping in the dark they express their religious instinct. A vast difference was shown in family where Christian knowledge and life ruled and the Hindu home.

Resolution Committee, T. K. Hershey, E. M. Detwiler, Isaiah Rickert, presented the resolution to accept Portage

Co., Ohio, and Lawrence Co., Pa., into our Sunday school District. They were unanimously accepted.

The committee to find place to open a new Sunday school made report on the Eureka School District. This committee, David Lehman, I. B. Whitmer, M. M. Mellinger were re-elected to further investigate and push the work.

The program Committee for next year appointed by the Moderator was J. M. Rhiel, I. B. Whitmer, Noah Metzler.

Respectfully Submitted,

C. B. Mellinger,  
Asa Mellinger,  
Secretaries.

#### REPORT

Of the Bible Meeting Held at the Diller Mennonite Church, Dec. 5-7, 1913.

For the Gospel Herald.

Instructors, Daniel Kauffman, J. B. Senger, W. F. Charlton; moderator, Amos Myer; chorister, H. L. Burkholder.

**The Primitive Church.**—Daniel Kauffman.

Christ is the Rock. He ordained 12 men to be with Him and to go and preach. I don't like to see a preacher running from one church to another where the work is the easiest. Let him stay where the fight is the hardest.

**Fulfilled Prophecies.**—W. F. Charlton. God can define history in advance. Jesus said, "Search the Scriptures." Those who come not in the spirit of God are false prophets.

**Character Study.**—David. Daniel Kauffman.

Man looks at the outward appearance. God looks into the heart. David wanted to do God's will. I want you to take the stand that David took against the enemy, willing to be used as God wants to use you.

David was not permitted to build the temple because he was a man of war. He finally fell into sin because he did not keep his mind clean. They who put their trust in the Lord will never be disappointed. The temple of God is a temple of peace.

**Unfulfilled Prophecies.**—W. F. Charlton.

Jews scattered to all nations of the earth, God's promise will come true and all Israel shall confess Him. When we pray in truth God will hear us and answer our prayers. The apostate Jews are letting Christ out.

**The Heir and His Inheritance.**—Daniel Kauffman.

An heir is one who inherits something—a child that inherits something from father or mother. If we want to be an heir we must be one through our Lord Jesus Christ. Children are in the kingdom in their innocence.

**Law and Grace.**—Daniel Kauffman.

The law is holy and the commandment holy and just and good. Grace is no shield for the sinner. Under law, do and live; under grace, live and do.

**The Tabernacle.**—J. B. Senger.

Tabernacle is Jesus Christ. They had more than they needed to build the tabernacle because they gave willingly. These lamps were in the tabernacle burning incense every morning and evening. This means in our own life, prayer morning and evening. We are all the Lord's but the Lord will not possess us all. If we have the true Christian love we will keep ourselves closely joined together and Satan will have no room to enter into our hearts.

**Unfulfilled Prophecies.**—W. F. Charlton.

Revelation and kingdom of Christ. Just as He went so shall He come again. He is coming with all His saints. He is coming as King of kings in His judgment. We as the Church were bought with a price.

**Sin and Christ's Atonement.**—Daniel Kauffman.

Text, Rom. 6:23. The thought of foolishness is sin, unrighteousness is sin, he that offends in one point is guilty of all; he that knoweth to do good and doeth it not to him it is sin. Is there no escape? Yes; by the Lord Jesus Christ!

Secretaries.

#### REPORT

Of the Mennonite Old People's Home, Lancaster, Pa., November and December, 1913.

For the Gospel Herald.

**Donations.**—Provisions, clothing, etc., were contributed by the following: C. N. Hostetler, Maggie Burg, Maria Aument, Rohrerstown Sewing Circle, Children of Elizabeth Warfel, John Heller, Mrs. Henry R. Landis, Mrs. Milton Brubaker, Mrs. Elias Latshaw, Abraham L. Lehman.

**Cash.**—Peter Hess, \$1.00; Mrs. David Herr, \$1.00; Lizzie Eshbach, \$1.00; Conrad Hess, \$2.00; Benj. W. Auker, \$1.00; Samuel Landis, \$2.00; Jacob O. Moyer, \$5.00; Isaac McAllister, \$3.00; Daniel S. Forry, \$1.00; Samuel L. Horst, .50; A. L. Eshleman, \$1.00.

**Services.** Nov. 4.—Regular services and communion were conducted today by Bro. Westerberger and Jacob M. Kreider. Bro. Kreider read Luke 22 and Bro. Westerberger preached from this passage. All but one that had confessed their Saviour partook of the emblems of His broken body and shed blood.

Nov. 12.—Today we held the funeral service over the remains of Maria L. Forry, who departed this life on the 9th. Bros. Theodore Forry and D. N. Lehman preached from Matt. 24:44 in English and Rev. 14:12-13 in German.

Nov. 16.—Regular services were conducted today by Theodore Forry. Lesson Psal. 34. Text, John, 11:25-26.

Nov. 19.—Today we held the funeral service over the remains of Elizabeth Warfel, who departed this life on Nov. 16, conducted by Christian L. Hostetler. Text, Isa. 38:1.

Nov. 27.—Today we were visited by Bro. Irwin R. Landis of Schwenksville, Pa., and Bro. Frank Kreider. Bro. Landis preached for us from Matt. 6:33.

Nov. 28.—Today we were visited by Canadian brethren. Bro. Daniel S. Shantz read for a lesson St. John 15, and Bro. Manasseh Hallman preached in English from John 16:33, and Bro. Jonas Snider in German.

Nov. 30.—Regular services were conducted today by the following brethren: I. B. Good, D. N. Lehman, and A. B. Eshleman. Bro. Eshleman read for a lesson Psal. 23. Bro. Good took for his text I Pet. 1:3-9 in English and Bro. Lehman spoke from the same text in German.

Dec. 7.—Today we were visited by Bros. John F. Bressler of Richfield, Pa., and D. N. Lehman. Bro. Bressler preached for us in English from Psal. 37:25, and Bro. Lehman in German from the same text.

Dec. 14.—Regular services were conducted today by Bro. John Snively who



admonished us to our duty from John 3:14-15.

Dec. 28.—Regular services were conducted by Bros. David Landis and Amos G. Kauffman. Bro. Kauffman read for a lesson the last verse of Rom. 5 and Rom. 6. Bro. Landis took for his text Heb. 10:37-39.

As we have laid back another year in this work it brings to our minds things that we might have done differently. Our prayer is, "God help us that we may do our best and be a light to those we come in contact with. The Lord has wonderfully blessed us with good health this year. We have at this time 58 inmates; 5 were called to the eternal world this year. Us He has spared as living monuments. Lord, help us to be more faithful in Thy service!

We again call your attention to the fact that we did not receive any help. Is there not a sister that will help us in this work? Gratefully acknowledged,  
T. E. Moyer.

### REPORT.

**Twenty-Seventh Quarterly Sunday School Meeting Held at Harmony Church, Near Metamora, Ill., Jan. 1, 1914.**

For the Gospel Herald.

Organization:

Moderator, C. S. Schertz; chorister, Arthur Schertz; secretary, Lydia Oyer; devotional, S. E. Smith.

**How May the Sunday School Teacher Lose His or Her Good Influence?**

Discussion opened by J. D. Smith. By coming to class unprepared, failing to live up to their own teaching; lack of interest; lack of sympathy; questionable habits or traits of character. It is impossible to do good work without having the confidence of class. Let teachers carefully examine themselves.

**The Sunday School as a Factor in Teaching Church Doctrines.**

Essay Anna Yordy.

Discussion.

Truths should be taught so simply that children can understand; Sunday school is the best place to thus teach Bible doctrines. Paul's desire—"I would not that ye should be ignorant;" every Sunday school worker should have the same desire to enlighten those who are ignorant of Bible doctrines and ordinances.

**Dangers of an Aimless Life.**

Peter Somers.

Naturally speaking, all sane persons have an aim; professed Christians having no aim in view are spiritually unbalanced. If teachers' work and methods are aimless, pupils will be apt to live aimlessly. Satan goes about seeking to devour; the careless, aimless lives are in greatest danger of becoming his prey. An aimless life is a failure. Aim to honor and glorify God; to be fitted and qualified for service. Sunday school workers, aim at the same thing—be united in teaching.

**The Power of Little Things.**

Essay, Laura C. Smith.

Discussion opened by Manuel Schrock. Coming to Sunday school with a prayerful heart is seemingly a small thing, but great in effect.

## Married

**Witmer—Snader.**—On Dec. 21, 1913, at Union Grove, Pa., by Bish. Benj. Weaver, Bro. Mahlon Weaver and Sister Anna Snader, both of Weaverland, Pa.

**Martin—Sauder.**—On Jan. 1, 1914, at Blue Ball, Lancaster Co., Pa., by Bish. Benj. Weaver, Bro. Mart W. Martin and Sister Barbara N. Sauder.

**Good—Wilkins.**—Irwin Good and Lilley Wilkins at the mission home on Jan. 7, 1914. May the Lord's blessing go with them in life's short day. The undersigned officiated.  
B. B. Stoltzfus.

**Nunemaker—Reitz.**—On Jan. 1, 1914, near Voganville, Lancaster Co., Pa., by Bish. Benj. Weaver, Bro. John E. Nunemaker of Sterling, Ill., and Sister Esther H. Reitz of Lancaster, Pa.

**Zuck—Brown.**—On Dec. 25, 1913, Bro. Emery Zuck of Bareville, Pa., and Sister Elva Brown of Akron, Pa., were united in marriage by Bro. Benjamin Weaver at his home in Union Grove, Pa. May God's blessings attend them through life.

**Helmuth—Hauder.**—On Jan. 8, 1914, at the home of the bride's mother, Sister Maggie Hauder at Garden City, Mo., Bro. Earl Helmuth and Sister Pearl Hauder were united in marriage by W. E. Helmuth. May the Lord bless them through life.

**Kauffman—Menken.**—At the home of the officiating minister Bro. Clarence Kauffman of the Clinton A. M. Congregation and Edna Menken of Middlebury, Ind., were united in marriage on Sunday Dec. 28, 1913 in the presence of a few invited guests by Bro. S. S. Yoder.

**Duncan—Lehman.**—Bro. Arthur Duncan of Canton, Ohio, and Sister Mamie Lehman of Columbiana, O., were married on Sunday Jan. 4, at the home of the bride's parents and by the bride's father Bro. David S. Lehman. May God's richest blessings accompany them through life.

**Eicher—Kremer. — Rediger—Kremer.**—Jan. 8, 1914, Bro. Warren Eicher and Sister Annie Kremer, also Bro. William Rediger and Sister Mary Kremer, the brides being the twin daughters of Bro. Benjamin Kremer, at whose home the ceremony took place, Bro. Peter Kennel of Strang, Nebr., officiating. May God's blessing rest upon them.

## Obituary

**Plough.**—Bro. Joseph Plough was born Sept. 20, 1836, and died Jan. 4, 1914; aged 77 y. 3 m. 14 d. Funeral services held Jan. 7, in the Churchtown Church, Cumberland Co., Pa., by Reuben Cockley and Samuel Hess. Interment in Mt. Zion Cemetery.

**Driver.**—Fannie Margaret, youngest daughter of John K. and Alice Driver, departed this life Jan. 8, 1914. After a short illness of that peculiar trouble, disease of the blood-vessels, the result of an attack of pneumonia, several weeks before. She was born Aug. 12, 1912; aged 1 y. 4 m. 27 d. A short life, but long enough to endear her to parents, 4 little sisters, and many friends. Funeral Jan. 10, at the Mt. Zion Church, near Versailles, Mo., by Amos Gingerich and Henry Harder. Text, Luke 18:16: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

**Eshleman.**—Bro. Jonas Eshleman was born Feb. 14, 1831; died Dec. 16, 1913; aged 82 y. 10 m. 2 d. He was a faithful member of the Mennonite Church, and his place at services was never vacant as long as he was able to attend. He is survived by his wife, 7 sons, 6 daughters, 57 grandchildren, 21 great-grandchildren, also 1 brother, Peter, a deacon of Reid, Md.

Funeral services were conducted at the house by Bro. Peter R. Nissley, and at the Landisville meeting house by Bros. Hiram Kauffman, Abram Herr, and Isaac Brubaker. Texts, II Cor. 5:1, Job 14:14, 15.

**Groff.**—On Jan. 1, Bro. David Groff of Martindale, Pa., departed this life in his 81st year. For many years he was a faithful and consistent member of the Mennonite Church. Of late years he was somewhat feeble in body, though his mind was clear, and his faith steadfast. He remained waiting and looking forward to the time when he could depart and be with Christ. He leaves 2 sons, 3 daughters. Funeral services on the 4th at Groffsdales Mennonite Church where interment took place. Sermon by Bro. John M. Sauder in German followed by Bish. Benj. Weaver. Text, Phil. 1:21.

**Gehman.**—Mary S. (nee Fleisher), wife of Eli E. Gehman, was born Nov. 4, 1875; died Jan. 6, 1914; aged 38 y. 2 m. 2 d. She had eaten a hearty meal and was about to retire for the night when the summons came. She is survived by her husband and 1 daughter, Martha, and 1 brother and 2 sisters. Her daughter, and her mother-in-law were alone in the house with her when she passed away. They lived with her husband's parents, Bro. and Sister John Gehman. From her youth she was a member of the Lutheran Church. Funeral services Jan. 10 at the house, with further services at Melinger's meeting house, near Schoeneck, Pa., and interment in adjoining cemetery. Bros. John Bucher, Benj. Weaver, and John W. Hess officiated. Text, II Tim. 4:6-8. May her sudden departure be a loud call to those around and be the means of bringing her loved ones into the fold of Christ.

**Horst.**—Bro. Abram Horst died at the residence of his son-in-law, Bro. P. L. Leshner, near Chambersburg, Pa., Dec. 28, 1913, of the infirmities of age. The deceased was born in Lancaster Co., Mar. 2, 1826, and was aged 87 y. 9 m. 27 d. He moved with his parents to Franklin Co., Pa., in his youth. His wife, who was Mary Leshner, passed to her reward about 9 years ago. Bro. Horst was a faithful member of the Mennonite Church for many years and always made a special effort to be present at church services. He retained his mental faculties to a remarkable degree even to the very last and his faith in God remained unshaken. He is survived by these children: Mrs. Mary Slothour of near Greencastle; Abram L., Marion; Mrs. John Martin, Maugansville, Md.; Mrs. D. D. Long and Mrs. P. L. Leshner, Chambersburg; Mrs. J. C. Coble, Mont Alto. He also leaves 1 sister, Elizabeth Horst, of Hagerstown, Md., 41 grandchildren, and 53 great-grandchildren. The funeral took place Dec. 31, 1913. Services conducted at the house by Joseph E. Lehman and Daniel Kuhns, and at the church at Marion by W. W. Hege and Jacob A. Heatwole, from Psal. 23:4.



## Items and Comments

A prophetic conference is called at the Moody Bible Institute in Chicago, Feb. 24-27.

It is proposed to have the U. S. government buy the Delaware and Chesapeake Canal, deepen and widen it, and make it a part of a system of navigable water, quiet in all weathers, along the Atlantic coast. One section of such a system has already been purchased—from Norfolk to the Albemarle sound.

The S. S. Cobequid, with about one hundred passengers, trying to enter the Bay of Fundy in a dense fog, was blown from her course by a strong west wind and ran upon the rocks off Yarmouth, Nova Scotia, Wednesday of last week. She sent out wireless messages and was found next day by rescuing steamers. All her passengers were saved.

One hundred thousand Japanese were rendered homeless by a volcanic eruption Jan. 14. The number of lives lost is not yet known, but it is supposed among officials that the numbers will reach many thousands. At the time of the latest report the rain of ashes continued and it was impossible to make a thorough investigation. The volcano was known as Sakura-Jima and was on the island of Sakura, one of the Japan group. It was supposed that the entire island of Sakura was destroyed.

On Thursday of last week a dam near Dobbin, W. Va., broke and sent a twenty-foot wave down the Potomac, destroying much property and rendering many people homeless. Unlike those who suffered in the famous Johnstown flood of 1889, the people along the valley heeded the warnings sent to them and went to the hills before the flood reached them. The dam which broke was made of concrete, 1075 feet long, ninety feet high on its outer face, and was considered one of the finest concrete dams constructed. The water at the breast of the dam was sixty-five feet deep. The lake formed by the dam was seven miles long and an average of two miles wide. The construction of the great barrier cost \$25,000 and was recently built by the West Virginia Pulp and Paper Company.

The Christian Monitor for 1914 may still be had during January for the special price of 50 cents, to new subscribers. It is gratifying to note that so many are taking advantage of this offer. The special features for this year are such that every home should have the paper. January issue was the "Home Mission Number," a 48-page number; March will be the South American number; July will be the "India Mission Number; and special features are being planned for two more issues, probably the May and November numbers. These two features are directly in charge of the editor of the Bible Study department, Bro. Coffman. These special features with the many other helpful articles that will be published promises to make the 1914 Christian Monitor the best volume yet published. Following are the departments of the regular issues: Select Reading, Editorial, Christian Life, Missions, Bible Study, Educational, Young People's Bible Meeting, Sunday School, Farm and Home, Current Events, and Miscellaneous. It is to your advantage to subscribe now to insure your getting a

copy of the January issue of which we have only a limited number on hand. The 1914 issues to new subscribers for 50 cents. Address

CHRISTIAN MONITOR,  
Scottdale, Pa.

### REPORT

of Mission money received and paid by  
P. S. Hartman in 1913

Upper District for S. A. Mission	\$ 535 00
Spring Dale cong. for Gen. Mis.	105 00
Middle District for S. A. Mission	674 25
Middle District for other Mis.	434 79
Lower District for S. A. Mission	285 00

Total \$2034 04

Respectfully Submitted,  
P. S. Hartman,

Harrisonburg, Va., Jan. 9, 1914.

### ANNOUNCEMENT

A committee of three brethren appointed by the Lancaster County Sunday School Mission presented a petition to the Lancaster Conference to organize and incorporate a board to care for any funds that may be donated or bequeathed for charitable and missionary purposes. The petition was granted.

We therefore call a meeting to be held for that purpose on the 26th day of January 1914, at 1 p. m., at the Mennonite Church on East Chestnut St., Lancaster, Pa. All interested in the organization of such a board are cordially invited to attend.

Abraham B. Herr,  
New Danville, Pa.

### BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

A. M. Church, Nappanee, Ind., Jan. 19-26, 1914. Instructors, S. E. Allgyer, A. C. Good.

Pleasant Grove Church, near Martinsburg, Blair Co., Pa., Feb. 10-15, 1914. Instructors, J. A. Ressler, Ed. Miller.

A. M. Church, near Allensville, Pa., Feb. 2-20, 1914. Instructors, E. H. Kanagy, J. H. Byler, J. B. Zook, O. H. Zook, U. D. Hartzler.

### BOOK REVIEW

The Sunday School

By Noah E. Byers

This is an interesting, helpful book, devoted to the interest of the Sunday school and for the benefit of Sunday school workers. It appears as Volume II of Christian Workers' Manual, prepared under the auspices of the Mennonite General Conference. As soon as the entire work will have been prepared the three volumes will be bound in one. Until then, the present volume on the Sunday School may be had at prices given below. The book is divided into six parts, as follows:

- I. Religious Instruction.
- II. The Pupil.
- III. The Teacher.
- IV. The Sunday School.
- V. The Recitation.

### VI. Auxiliary Work.

There are 25 chapters and 136 pages. The work is bound in Manila cover, and may be had at the following prices:

Single Copies, Postpaid 25c.  
Doz. Copies, Not Prepaid \$2.40.

Published by

Mennonite Publishing House,  
Scottdale, Pa.

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### OUR MISSIONS

#### Foreign

India.—(\*1899) American Mennonite Mission, Dhantari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

#### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt. Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt. Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt. Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt. Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt. Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt. Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt. Canton.—(\*1905) 1935 3rd St., S. E., Canton, O., Geo. M. Hostetler, Supt. Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Miner, Supt. Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt. Youngstown.—(\*1908) 962 W. Federal St., Youngstown, O., T. K. Hershey, Supt. Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt. Nampa.—(\*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, Supt. Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio. B. B. Stoltzfus, Supt. Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

### BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt. Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt. Old People's Home (\*1901) Marshallville, Ohio, J. F. Brunk, Supt. Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt. Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI (Herald of Truth)  
Est'd 1864

SCOTSDALE, PA., THURSDAY, JANUARY 29, 1914

(Gospel Witness)  
Est'd 1905

No. 44

## EDITORIAL

"Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

After Feb. 1, 1914, the special offer of the Christian Monitor for a year to new subscribers for fifty cents will be withdrawn. Just a few more days!

For a clear view of the nothingness of the wise and the great as compared with the infinite wisdom and power of God, read the 48th and 49th chapters of Job.

For every minute that you spend in reading spend three minutes in meditation. Much reading and little thinking is liable to bring too much air-space into the mind.

And in your reading, as in all other things, don't forget to apply the rule, "Whatsoever ye do, do all to the glory of God." This rule applied constantly will keep you reading the right kind of literature.

Attention is called to an article on another page by Bro. S. F. Coffman, chairman of the Historical Committee of the General Conference. The article treats of a very interesting and important subject and those who can help in the matter will do well to respond.

One of the things most emphatically taught by our Savior is the fact that God answers prayer. It is the Christian's consolation to know that not only is the exercise in prayer spiritually uplifting and ennobling, but that it brings him into direct touch with God whose ears are open to the cries of the needy and whose heart and hand are ever ready to respond to their petitions.

If you are fond of arithmetic, here is a little problem: Granting that it would take you ten minutes to read a chapter of average length in the Bible, how many such chapters could you read in the time you have spent since Jan. 1, 1914, that you might have put to better use?

It is the business of Satan to make people believe one of two things:—either that they are exceptionally bright or that they are so remarkably dull that they can not do anything—for God. They who yield to the first temptation are puffed up with pride. They who yield to the second manifest their weakness in the strength of their stubbornness. In either case the victim is practically worthless.

It is the business of God to make His servants see themselves as they really are: that in themselves they are weak, imperfect in judgment, subject to temptation, liable to err; but that in the strength of the Lord they may be kept from the power of the evil one, used as the servants of God in doing mighty works for Him. The "greater works" of Jno. 14:12 are done by those only who are so conscious of their own weakness that they lean entirely upon the strength of the Almighty.

As an example of tact in meeting opponents we have none better than the way Christ met the lawyer whose questions called forth the parable of the good Samaritan. He met the lawyer's first question with another one—"What is written in the law?" This question answered, Christ had but to say, "This do, and thou shalt live." This put the lawyer on the defensive, for he must hunt up some excuse for not doing as well as he knew how. So out of his confused mind he stumbled upon this question: "And who is my neighbor?" Christ very aptly told

a story which compelled the lawyer to confess that all men, even the despised Samaritans, were his neighbors. All that was now left was to add the words, "Go, and do thou likewise." The question was so completely answered that the lawyer could not get at Christ at all, but was left to reflect upon his own hypocrisy. Had our Savior chosen to argue with the lawyer the effort would likely have resulted in a drawn battle, but He took a better way. "The servant of the Lord must not strive." Rather let us learn from the methods used by Christ and "go and do likewise."

Is America Turning Pagan?—Many think that it is. As proofs of the contention they point to pagan temples being built in America of the spread of Mormonism, Eddyism, Russellism, of the increase of crime and lawlessness, of the rapidly growing number of learned men espousing the "new theology." Among the latest to contribute a thought on the question is Charles A. Ellwood, sociologist in the Missouri State University, who before an audience of Presbyterians in Kansas City, Mo., recently declared that "the dance, the dress, and decadence among the wealthy are straws which show the way of the wind."

Whatever we may say with reference to these things, the dangers mentioned should prompt us to faithful living, faithful adherence to the teaching of the Gospel, and faithful testimony wherever we go. One thing is sure: America is more liable to turn Pagan while God's people are indifferent and sleeping than while all the faithful are at their posts of duty doing their best to win the world for God. Let us faithfully improve the opportunities of the present, and God will take care of the conditions of the future.



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE INDWELLING CHRIST

If Christ were here tonight, and saw me tired,  
And half afraid another step to take,  
I think He'd know the thing my heart desired,  
And ease that heart of all its throbbing ache.

If Christ were here, in this dull room of mine;  
That gathers up so many shadows dim,  
I am quite sure its narrow space would shine  
And kindle into glory around Him.

If Christ were here, I might not pray so long,  
My prayer would have such little way to go,  
'Twould break into a burst of happy song,  
So would my joy and gladness overflow.

If Christ were here tonight, I'd touch the hem  
Of His fair, seamless robe, and stand complete  
In wholeness and in whiteness—I, who stem  
Such waves of pain to kneel at His dear feet.

If Christ were here tonight, I'd tell Him all  
The load I carry for the ones I love—  
The blinded ones, who grope and faint and fall,  
Following false guides, nor seeking Christ above.

If Christ were here! Ah, faithless soul and weak,  
Is not the Master ever close to thee?  
Deaf is thine ear, that cannot hear Him speak;  
Dim is thine eye, His face that cannot see.

Thy Christ is here, and never far away;  
He entered with thee when thou camest in;  
His strength was thine through all the busy day;  
He knew thy need, He kept thee pure from sin.

Thy blessed Christ is in thy little room—  
Nay, more, the Christ Himself is in thy heart;  
Fear not, the dawn will scatter darkest gloom,  
And heaven will be of thy rich life a part.

—Margaret E. Sangster.

"A motorcycle did good service in West Africa recently when word reached the station doctor that one of his fellow missionaries had been injured in a forest thirty miles away."

## GOD'S PURPOSES AND FOREKNOWLEDGE

By J. R. Shank.

For the Gospel Herald.

Who art thou that repliest against God?—Rom. 9:20.

When the thoughts of men in reference to the purposes of God are expressed, we are apt to find an exposure of human ignorance. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9). When men are full of their human standards and are not sitting at the footstool of the Lord in humble teachable adoration and faith, they are sure to err when they ask questions or give opinions with reference to the work and purpose of the Creator (Cf. Matt. 22:24-33).

We have frequently been confronted by a thought that hardly lies within man's province to consider. Yet, because erring humanity does consider it, we will refer to it in order to show where such thoughts lead us. The thought was this: "God intended evil to exist in the manner that it exists. He created the devils and therefore planned the great conflict between sin and righteousness."

It is vain for man to make such a statement and equally vain to argue the question from the standpoint of human reason. But when we have a "Thus saith the Lord," it is profitable to give it. We have no way to know God's purposes, save as He has revealed them to us in His Word and by His Providence. Even Providence must be interpreted in the light of the Word. Why do we not receive with utmost confidence what He says about Himself, and His attitude toward sin and poor sinful man? When God's creatures have received a glimpse of His unapproachable perfection it always has left an impression of profound respect and a deep sense of unworthiness. For example, study Isa. 6:1-5; Rev. 4; Ezek. 1; Dan. 10:5-9. When He speaks in reference to His attitude toward sin, it is always in a way to show how abominable it is in His sight. For example, study Hab. 1:13; Rev. 21:27; Deut. 25:16; Psa. 5:4. He has recorded the deepest feeling in the most expressive language possible, when man failed to fulfill the purpose of God in his creation (Gen. 6:5, 6). He has illustrated that feeling in the work of redemption (Jno. 3:16). The cross of Christ is an eternal evidence of God's abhorrence for sin and His love for human souls.

God could have wiped sinful crea-

tures out of power at once. Why did He not, and thus prove His abhorrence for sin? The cross and its purpose is the answer. The cross has stood in purpose from the beginning and has always been the basis of delay in judgment upon a sinner. This reveals the side of God's love and mercy. Here "mercy and truth are met together; righteousness and peace have kissed each other." Shall God close up His work by a complete overthrow because He is able to do it, and man is unable to prevent? His foreknowledge shows Him that thousands will choose the way of death and eternal doom. Ah yes, and it also shows him that thousands would receive a plan of salvation if it were offered. He therefore harnesses His mercy and power in behalf of willing men and lays the responsibility of rejecting it upon the unwilling (Mark 16:16). Therefore "He endured with much longsuffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory" (Rom. 9:22, 23).

Reader, let us give diligent and spirit-enlightened attention to these deep expressions of God's purposes. We cannot grasp them by a shallow human wisdom. This kind of wisdom has caused many to twist these very passages in an endeavor to escape responsibility, and it means their own spiritual suicide (II Pet. 3:15, 16). Presumptuous man will say "why hast thou made me thus" (Rom. 9:20)? But we should remember God's unsearchable wisdom and righteousness. He made no mistake. He mistreated no one in the operation of His government. **He created us with moral accountability and this makes it possible for us to choose evil or good.** There is more joy to us and more joy to our Creator in a willing service than in a machine service. Evil may be said to be created, only, in this sense. It is impossible to have right, and the power to choose it, without having power also to reject it, and rejecting would be wrong. So the negative follows positive as shadow follows light—a thing there, possible to be done, but not a thing anyone is compelled to do. **God made everything good** (Gen. 1:31). He made the positive. This of course made the negative possible. Only in this indirect way was evil brought about, and yet in a way that no honest soul would say that God purposed that it should be done.

In His foreknowledge and goodness He set bounds and gave warnings, and even laid plans to rescue those who in short-sighted folly should break the bounds. He **foreknew**, and therefore predestinated a way of sal-



vation. His wisdom and love and power was great enough for the occasion. The creation is a fact. Our life is a fact. Righteousness is a fact and therefore evil is also a fact. Heaven is a fact and therefore hell is a fact. Truth is truth and error is error. If we believe and obey the truth the blessing is on our side. But folly and shame to us if we take the way of the liar.

Ours, to believe, worship and obey God; His, the honor and glory and power forever and ever.

Carver, Mo.

## THE "I AM'S" OF CHRIST

By W. C. Hershberger.

For the Gospel Herald.

I am the bread which came down from heaven.—Jno. 6:40. I am that bread of life.—Jno. 6:49. I am the living bread which came down from heaven.—Jno. 6:51.

### I. "I am the bread of life" (Jno. 6:35)

The wheaten bread which we see and eat at each meal is rightfully classed, "The staff of life." In it we find almost all of the elements that go to compose the physical life. It is among the few foods of which man never tires. It is so common yet precious enough to occupy a place on the communion table as a representative of the broken body of our Lord and Master Jesus Christ. What the natural bread is to the physical body Christ is to the spiritual. As we partake of the natural bread and receive strength to the physical body, so we partake of "the bread of life, to strengthen the spiritual body. If we take sparingly, leanness is the result; if irregularly and in overdoses at times, disorder; if constant and properly, growth and strength.

The secret of the daily administration of this "bread of life" and its effects upon the soul are vividly shown in Jno. 6:35-51. Christ measures out this bread in such quantities and at such times that the soul never hungers for it yet with such a tender sweetness that the soul receiving it will have a longing to partake of its richness and grow fat.

"He that cometh to me shall never hunger" (Jno. 6:35). Of all, the most beautiful thought about this bread is that it is the foundation of eternal life. Without it there could be no life in the hereafter. Jno. 6:50, "This is the bread which cometh down from heaven, that a man may eat thereof and not die." Also latter clause of verse 58, "He that eateth of this bread shall live forever."

The partaker of this bread will receive a double reward for so doing. The most blessed state to which a human soul can attain in this life is a

living union with Him through faith, receiving from Him forgiveness, sanctification, and eternal life. This must be done during the stage of life when the soul is pliable, docile and capable of receiving and assimilating it into the being of the spiritual life.

My dear reader, where can we find greater blessings pronounced, derive greater strength, find greater riches and beauty than in Christ's assertions of Himself?

True some have dyspeptic stomachs and can't digest this sweet and easily digested bread. Christ says some strain at a gnat then turn around and swallow a camel; a wonderful contrast. Bro. Shoemaker related an incident in which a preacher said that he studied the thirteenth chapter of St. John for thirteen years then came to the conclusion that he believed it was not necessary to wash one another's feet. A good example of straining at a gnat and swallowing a camel. With Bro. Shoemaker we say that an ordinary school boy or girl thirteen years of age can in thirteen minutes understand the thirteenth chapter of St. John.

Christ says, "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day," but does not say nibble at my word for thirteen years, or a life time for that matter, to harden the conscience and then turn away a soul dyspeptic denouncing the very essential principles of religion. True that there are those who cannot understand all of Christ's admonitions; yet, the apostle solves the problem. "As newborn babes, desire the sincere milk of the word; that ye may grow thereby: if so be ye have tasted that the Lord is gracious."

We believe in that which we see. Christ is not invisible. He may be seen on all sides. Read His Word and He appears everywhere. Observe nature and He lovingly embraces you. Scrutinize the lives of the righteous and He beams forth as a sunbeam. Believe on Him and you receive life eternal.

Christ craves an interest in each of the human family as each of the human family should crave an interest in Him. The bread He offers enlivens, so the partaker will constantly receive from Him the needed strength; the greater the exertion the more abundant the supply. Comfort and ease of conscience will come only to those who will unite their lives to the life of Christ.

## THE "SEALS" OF A SOLID CHRISTIAN

In the Revised Version of the New Testament, it is said of the house "built upon the earth without a founda-

tion," that when the stream brake against it, "straightway it fell in." We occasionally hear the crash of some unhappy church member, whose ill-built character has fallen in; others seem to be toppling over, and threaten a fall every day. The reason is, that they were either badly bottomed or badly built. They rested their structure on the loose earth of temporary excitement, or their own resolutions, or some other sad delusion. Their fall is a warning to others to beware as to where and how they build their hopes for this world and the next.

First of all, let those who are undertaking a Christian life dig deep for a solid foundation.

## Deep Conversions Make Strong Christians

Throw out the rubbish and gravel of old sinful habits, and fasten your trust on the Rock of Ages. Christ crucified is the corner-stone, and this foundation standeth sure. It was the ancient custom to put certain inscriptions on the corner-stones of edifices. Paul, in his second epistle to his son Timothy, calls such an inscription a "seal," and the use of a seal was to accredit anything as genuine. The great Apostle tells us that the two certifying inscriptions on the base of every character founded on Jesus Christ are these: "The Lord knoweth them that are His;" and, "Let every one that nameth the name of the Lord, depart from unrighteousness." Whatever other seals there may have been,

## These Two are Vital

and significant. The first signifies God's recognition of His own redeemed child; the second describes what He requires of him. The first pertains to God's promise; the second to our performance. If the second is full of solemn caution, the first is full of strong and solid comfort. Let all those who hope that they have been converted recently, or are about making a public confession of faith, look sharp to find whether the foundation of their heart-house (in which they expect to live) bears both these inscriptions.

1. Jesus knows who are His true followers. It is very easy to be misled by bad advisers in an inquiry meeting or elsewhere. It is very easy for pastors and church officers to be mistaken as to the real condition of applicants for church membership. We cannot read the hearts of others; and some people are very blind or careless in reading their own hearts. But

## We Cannot Deceive the Master

Not a single sheep that He has ever gone after and brought into His fold, but He is acquainted with intimately. "I know My sheep;" "My sheep hear



My voice, and they follow Me." In my early youth, on a farm, I was a tender of sheep, and the flock recognized me very quickly, and pushed to get their noses into the basket of oats or of salt. Some were so tame as to eat out of my hands. Those rustic experiences always come back to me when I read our Lord's sweet pastoral words about Himself and His blood-bought flock. If you are a true convert, my friend, you will turn a deaf ear to teachers of error, and to all tempters, Satanic or human; you will be glad to take your salt and your fresh clover out of your Shepherd's hands, and let Him lead you into His green pastures.

Come humbly and honestly into His flock, with the deep determination to follow Christ wherever He shall guide you. He puts His name upon you, and

### Knows Everything About You

Not a bleat of distress will ever escape His quick ear; Jesus knows the voice of every one of His flock, as well as a mother knows the voices of her children playing in the yard. "When I say my prayers," said a child to her mother, "then Christ says, 'Hark angels, I hear a little noise.' Then the angels all keep still till I get through, and say amen." The precious and profound truth, which is hidden from the sceptic and proud scoffer, had been revealed unto that babe in grace. The Almighty Savior does hear the faintest "noise" of the feeblest faith; but He loves to have us speak out loud and clear. Come boldly to the throne of grace, that you may obtain mercy, and may find grace to help in time of need.

### Jesus Knows also Your Weaknesses,

and the sins that most easily entrap you. Just how much of the old Adam you have to fight—just what a quick temper, or unruly tongue, or morbid melancholy, or nervous excitability, or sensual appetites, any of you have to contend against, the omniscient Shepherd understands perfectly. Pray do not surrender to these because they are "natural" propensities: the very object of Divine grace is to give you a better nature. If your friends and neighbors do not detect any improvement in you, then your new structure is a flimsy affair—such as speculators run up in our cities to sell.

2. For, bear in mind, that if the first seal on the corner stone is rich in heavenly comfort and cheer, the second one is fraught with solemn cautions. Let him that confesses the Lord Jesus Christ depart from unrighteousness. You cannot compromise by living for Christ on the Sabbath, and for self and the world during the week. You cannot build half

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### GOD'S GARDEN

There is a garden where the flowers are tended,

Winter and summer, with unceasing care;

Riot of roses, bloom of blossoms splendid  
This is God's garden, and He walketh there.

There is a garden, bleak and barren lying,  
Beset with brambles, and with weeds o'errun,

Wherein the flowers are palely drooping,  
dying,

Withered by winds and scorched by the sun.

This, too, is God's; and lo! the Master yearning,

Waiting and watching through the hurrying hours,

Seeketh Him some in whom His love is burning,

Workers to tend and cultivate His flowers.

Will ye not heed, oh ye whom He is calling?

Will ye not see the longing in His eyes?

Labor for Him, and bring, when night is falling,

Flowers that shall bloom again in Paradise.

—Eva Morton.

### PAULINE'S HOME GOING

By Fannie Hershey.

For the Gospel Herald.

Once again the Lord has visited the India Mission and claimed one of His jewels which He had loaned to us for a short time. Less than four months ago He came for little Rosa Friesen

the house on the gravel, and the other half on the Rock.

Use the Plumb-line of God's Word every day, on every utterance and on every act. If you build out of the perpendicular line of Right your character will soon "fall in." Nobody spies the cracks in the walls sooner than the sharp-eyed neighbor, who says, "I make no professions of piety, but my wall is as straight as yours." Don't be angry at his criticisms; profit by them. If your Master has His eye on you, He means that the world shall have an eye on you also. Build such a structure of godliness, stone upon stone, that all men shall take knowledge of you, that you are based on the everlasting Rock and are growing up into a solid habitation of Christ through His Spirit. The grandest evidence of Christianity is a Christian.—T. L. Cuyler.

and this time He took to Himself little Pauline Lapp. She was always so well and hearty that it is almost impossible to realize that she is gone.

Lois took sick first with tonsilitis; she was quite sick for a few days, but was fully recovered in a week's time. After Lois had recovered Pauline took tonsilitis; she was very sick for several days, but was improving when croup developed which caused her death. She rested well on Friday night but on Saturday morning was worse, the doctor was called and was with her all day. Shortly before six o'clock in the evening the phone rang. It was Bro. M. C. Lapp saying that Pauline could not last longer than half an hour and it wasn't more than ten minutes until the doctor 'phoned that she was gone.

The funeral was held at Balodgan on Sunday afternoon. Dr. Esch conducted a short English service in the bungalow and Bro. Friesen had the service in Hindi in the church. Then the body was brought to Sunderganj and buried under the mango tree beside the one under which Bro. Burkhart lies. The song at the grave "We shall sleep but not forever," meant more to some of us than ever before. Death is robbed of its terror because of the hope of resurrection.

Pauline was the picture of health when we reached India. She had stood the voyage so well and was the light and life of our party. She won people's hearts everywhere. She often said that she loves everybody. In Port Said we spent several days at the Seaman's Rest and on Sunday evening there was a service for sailors. Pauline and I were standing under a door as the sailors came in. One sailor who was under the influence of liquor saw her, exclaimed, "Why this is an angel" and kissed her. During the meeting he smiled to her and she would smile back to him. Many of us would have shrank from him. She was also a great lover of flowers and in our traveling whenever she saw flowers, no matter how small or insignificant they were, she would stop and pick them. She was a great favorite with the natives. Before going to America, they called her "Chiriya"—little Birdie—because she was so lively and chattered so much.

Pauline was born Nov. 13, 1909 and died Dec. 20, 1913. Her age was four years, one month and seven days. She was in India after her return only six weeks. She has gone to be with Jesus who was a very real personage to her. In Lucerne, Switzerland, we walked out along the lake to see an aeroplane. Lois and Pauline were full of questions about it,



they wanted to know how high it went. We said it went away up in the air and Pauline asked, "Up where Jesus is?"

Crossing the Mediterranean we were all sick. One day Lois was crying and said she wishes the "waves would stop going up and down." Then Pauline, altho' she was sick herself, said, "Well, Jesus made the waves anyway." The last afternoon of her illness she asked "Mamma when will I get well." Sister Lapp replied, "When Jesus makes you well—will that be all right?" and she nodded her head. Those were the last words she spoke besides asking for water.

When Anna Lois Burkhard heard that Pauline was gone she said, "Mary Friesen was such a nice girl and Rosa was a nice girl and Pauline was such a sweet girl and now they are all gone," and she mourns because "Now Lois has no playmate." This morning Lois was full of questions about heaven and said finally that Pauline was better off than she is for "Pauline has a lot of children to play with up there and I have no one."

Will you pray for Bro. and Sister Lapp in the loss of their sweet baby, that the Lord will comfort them in this great sorrow and give them the sustaining grace they need, knowing that whatever He does is well done?

Yours for the Master,  
Fannie Hershey.

### A MISSIONARY CALLED HOME

Again the silent messenger has called away a faithful worker from the mission field of India. Sister Mary N. Quinter of the Church of the Brethren died in a hospital in Bombay on the 14th of this month. Bro. D. L. Miller, in the Gospel Messenger tells something of her life and work and from his article we select the following: "She was born near New Vienna, Ohio, Jan. 21, 1863, and died at Bombay, India, Jan. 14, 1914, in her fifty-first year. In 1902 she took up mission work in the city of Chicago. This led her into the work which she later did so well, for in 1903 she was appointed by the General Mission Board, and confirmed by Conference, to go to the India mission field.

"After reaching the field of her labors, she at once entered upon the study of the language, and assisted in caring for the orphans. She was successful in both, and made herself felt as a power for good in the field.

"She was a woman of fine Christian character, spiritually minded and honest in all her doings. She had

high ideals and strove to live up to them. She was intensely interested in all that concerned the prosperity and success of our mission work. Her heart was in her work and she gave her best service, unselfishly, to the cause she loved so well. She loved the brown boys and girls and the men and women among whom she labored, and to them she gave the full strength of her service without stint—possibly even beyond her strength. And over them she had a strong influence, for no people in the world are so quick to discern real love and unselfish service.

"Sick as she was, she had no thought of abandoning the field and her life-work. When she gave herself to the work, she enlisted for life. With her it was not for a few years, to go and come, but for all the years the Lord had in store for her, to labor that the Gospel light might shine in the darkened heathen lands. Of her it may well be said, that she was faithful unto death and the Lord has given her a crown of life.

"But her work is done, and to us is left the rich heritage of her example. In a beautiful cemetery at Bulsar her body will rest until the resurrection morning and she will come forth with the saints of God.

"Servant of God, well done!

Rest from thy loved employ;  
Thy battle fought, the victory won,  
Enter thy Master's joy.

"The pains of death are past,  
Labor and sorrow cease;  
And life's long warfare closed at last,  
Her soul is found in peace."

Sister Quinter was our traveling companion when we went to India in 1903, and on several occasions she proved a very dear, loving friend to Sister Lina. When we left India in 1908, disappointed and broken in health, Sister Lina hardly able to walk on board the ship, Sister "Mammie" as she was familiarly called, came all the way to Bombay to see us off. The last time we saw her was when she visited us in our home in Ohio, when she was in America on vacation in 1910.

Thus, one by one, our circle of friends on the other side of the river grows larger. May God raise up worthy ones to take their places here.  
Scottdale, Pa. J. A. Ressler.

### Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.  
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please Explain I Jno. 5: 6-8.

C. S.

Verse 6. "This is He (referring to verse 5, Jesus the Son of God) that

came by water and blood." This seems to have reference to His baptism, but by water in Jordan and then by blood (Matt. 3: 17; Luke 12: 50). "And it is the Spirit that beareth witness" of His Sonship and Messiahship. At His baptism, when the Spirit descended on Him, and afterward through His ministry by enabling Him to speak "as never man spoke" (Luke 4: 18), and working the many miracles (Matt. 12: 24).

Verse 7. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost." Let us carefully notice the "Word" in order not to get it mixed with the spoken or written Word of God. "On the origin of this most lofty and now forever consecrated title of Christ. This is not the place to speak. It occurs only in the writings of this seraphic apostle."—Jameison, Fausset and Brown.

It is the **Word** which in the beginning was with God (Jno. 1:1), the **Word** which was made flesh and dwelled among us (Jno. 1: 14), who was clothed with a vesture dipped in blood (Rev. 19:13). Notice in these passages here referred to, the **Word** is every time written with a capital W, which is not the case with the written or spoken word of God. This Word is only one of the many titles of the Son of God found in the Scriptures; such as "Branch," "Way," "Truth," "Life," "Amen," etc. The Father bears record of Christ's Sonship at His baptism where he declares, "This is my beloved Son." The Holy Ghost bore record in descending from heaven in the form of a dove (Jno. 1:33-34). The Son bears record of Himself, and His record is true" (Jno. 8:14).

That these "three are one" is taught in Matt. 24:19 and many other scriptures.

Verse 8. "The Spirit, and the water, and the blood" bear witness in the earth.

In the scene of Christ's death the departing Spirit of the Saviour and the blood and water flowing from His side, these three bore record of the reality of His death. The Holy Spirit also bears witness to the efficacy of Christ's death and atonement by raising Him from the dead. I Tim. 3:16! I Pet. 3:18.

"And these three agree in one:"

1. Spirit purifies (I Pet. 1:22), Sanctifies (I Pet. 1:2).
2. Water washes (Heb. 10:22), cleanseth (Ezek. 36:25).
3. Blood purges (Heb. 9:14), cleanseth (I Jno. 1:7).

Dodridge explains them as the

- "1. Miraculous gifts of the Spirit.
2. The baptismal water.
3. The Sacramental blood."



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.  
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

### IF SHE HAVE BROUGHT UP CHILDREN

In the primitive Church there were not only elders and deacons who had the care and charge of their interests but there were also deaconesses like "Phebe, a deaconess of the Church of Cenchrea;" and there was also an order of widows whose names were inscribed upon the Church roll, and who were, to some extent, supported by the Church, and who devoted their lives to the service and work of the Lord, like Anna who departed not from the temple, or perhaps like the widows of Joppa who showed the coats and garments which Dorcas had made "while she was yet with them" and was apparently engaged in caring for those who were in need.

Not all widows were to be included in this select company, but the apostle directs, "Let no widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" (I Tim. 5:10).

Among the leading qualifications and pre-requisites to the reception of a widow among this chosen company was this, "If she have brought up children." The same principle which forbade a man to be an elder or a deacon in the Church unless he ruled well his own house and had faithful children, not accused of riot or unruly, also excluded any woman from this select circle unless she had had the training and experience which is only found in bringing up children. It does not say that she is to be the mother of children, that matter is in the Lord's hand, but she must have had a motherly heart, a heart which, looking out upon pain, poverty and wretchedness, upon helpless infancy and neglected childhood, would go out in loving sympathy and yearning to save and bless them.

Not only do women bring up children, but children bring up women. They strengthen, broaden and deepen their whole lives. The energy that before was spent upon trifles and fancy-work, embroidery and ornamentation, finds a more healthful and more useful outlet in bending its tenderest affection over the suffering and helpless, ministering to the wants of those who do not even know the hand

that feeds them, bearing with their petulance, enduring their waywardness, wiping away their tears, and comforting them in all their sorrows.

The man who has never trained his own children in the fear of God, who does not know how "a father pitieth his children," or who, if denied the blessing of offspring, has never reached out the hand of sympathy and love after some homeless child, is, according to the Scriptures, thereby debarred from exercising the pastoral office in the Church of Jesus Christ. He may be talented and intellectual, he may be able and influential, but he is likely to be stubborn, opinionated and unmerciful; he is likely to be a man who lacks the patience which a leader in the Church of Christ should possess, and who has never learned in the school of affliction the lessons which are indispensable to the management and oversight of the flock of God.

So, also, that woman who has never brought up children may be delicate, refined, aesthetic, and pious, but she is likely also to be nervous, fidgety, precise, angular, prejudiced, erratic and fanatical. She needs to have "brought up children," to have been baffled in her undertakings, discouraged in her endeavours, outwitted in her plans, and made to comprehend the limitations of human will and human authority, that she may thereby learn to deal patiently with those around her, and to avoid that spirit of self-sufficiency and self-conceit which unfits her for a responsible position in the Church of Christ.

It is only when her heart has been broken with sorrow and her eyes have been filled with tears—it is only when she has known the cares of motherhood, and duties of hospitality, and sympathetic ministration that relieves the afflicted and diligently follows every good work—that she is fitted to take her place among those honored servants of the Lord and His Church whose lives have been more effective than the eloquence of orators and the controversies of theologians, and whose prayers to God have been mightier than armed legions and bannered hosts.—H. L. Hastings.

### FOR NERVOUS PROSTRATION

Some years ago a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at the brief prescription at

the end: "Madame, what you need is to read your Bible more."

"But doctor"—began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from today." And he bowed her out without a possibility of further protest.

At first this patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and tho she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person. But how did you know that was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madame," he said with deep earnestness, "If I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient; "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.

You see it is literally true what Isaiah says:

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in Thee."—Selected.



## Sunday School

Lesson for Feb. 8, 1914.—Luke 11:14-26, 33-36

### DARKNESS AND LIGHT

**Golden Text.**—Take heed therefore, that the light which is in thee be not darkness.—Luke 11:35.

**Introductory.**—Darkness and light are fully contrasted in the lesson before us. This is made manifest in a number of events and illustrations after which our Savior sums up the theme by words of admonition from which all may profit.

**The Secret of Power.**—A marvelous miracle had been performed. A devil was cast out, and the dumb spoke. "And the people wondered." The Man of Galilee had done something that none of their own number could do. But it was not hard for them to invent an explanation which they hoped would be satisfactory to the unthinking. "He casteth out devils through Beelzebub the chief of devils," was their blasphemous criticism. It was here that Christ proclaimed His celebrated doctrine on the unpardonable sin. It was here that He convicted them of the folly of their own professed wisdom. Granting that their criticism was correct, then this question would still remain: "If Satan be divided against himself, how shall his kingdom stand?" If Christ was in the employ of Satan, as they pretended to believe, then Satan was more stupid than he is generally given credit for in having his subjects destroy one another.

After we have meditated upon the folly of such a presumption, let us also meditate upon the folly of members of the same family or church turning against each other. "Every kingdom divided against itself is brought to desolation." Standing together in unity, with Father, Son and Holy Ghost as a part of the unity, we may expect to go forth in the conquering power of the Spirit, casting out devils. With this condition lacking, we may expect nothing else but to fall.

Having convicted them of their folly and their hypocrisy, Christ proceeds to show up the darkness that is in them and the results of such blasphemies.

**Christ Stronger than Satan.**—The power of Christ to cast out devils is illustrated in the parable of the strong man being disarmed by one still stronger. Before the power of Satan man is powerless. But Christ is still stronger than Satan. All we need to do to get the devil dislodged from our

hearts is to invite the Lord Jesus Christ in. He is as powerful to cast out evil spirits today as He ever was. Invite the Savior in, if you would have your soul cleansed and the devils driven out.

This happy condition is not attained until we take a stand that is out and out for the Lord. "He that is not with me is against me."

**The Empty Soul.**—It is not simply enough to have the unclean spirit driven out. Though the heart may be "swept and garnished" it is subject to the return of the demons in still greater force unless this house is fully occupied by the Holy Ghost and dedicated to the Lord. The devil has often returned to the hearts of men because he found them empty. We call such people "backsliders."

**The Lighted Candle.**—Having shown up the works of unrighteousness, Christ proceeds to hold up the other side. The use of candles is well known. It is not to put "under a bushel, but on a candlestick." And shall we attempt to hide the light of Jesus Christ in our souls? Shall we attempt to hide the fact that we are the children of God, that our hearts have been cleansed from the pollutions of this world, that our souls have been filled with the light of heaven? Shall we attempt to hide the fact that we are the servants of Jesus Christ, ready to live for Him, to testify for Him, to die for Him if need be? No; this light has not been given us to hide under a bushel, but to be placed on a candlestick, that all who know us may know where we stand.

"The light of the body is the eye." Have we an eye single to the glory of God? Which way is it turned—heavenward or otherwise? With our heart fixed upon Jesus, our affections set on things above, our aim to glorify God, there is no question as to results. Such people are continually growing in grace. "Their whole body shall be full of light." It is they who turn their lustful eyes toward the evils of this world that become filled with darkness. Turn your faces toward Jerusalem, and your souls will be filled with Jerusalem's glory.—K.

### GIVING THANKS

Every day should be Thanksgiving. Nothing puts the soul to sleep like the failure to be grateful. The greatest danger in life lies in taking its goodness for granted. Do you remember to be grateful for each meal? You earn it, of course you do; but you know a hundred men who work harder and have less than you do. Are you thankful for every glass of cold water and for your relish for it?

## Our Young People

### CHRISTIAN VIRTUES: GENTLENESS

Galatians 5:22, 23

Topic for February 15

**Motto.**—"True gentleness is love in society, holding intercourse with those around it. It is considerateness; it is tenderness of feeling; it is promptitude of sympathy; it is love in all its depths, and in all its delicacy." J. Hamilton.

### SUGGESTIVE ASSIGNMENTS

#### For Children—

1. Text-word: **Love.**
2. What Love Does.

#### For Young People—

1. Select topics from the lesson study.
2. Love and the Gospel Message.
3. John Three Sixteen.
4. Love and Good Works.
5. Opportunities to Exercise Love: Glance over articles in January Christian Monitor.
6. Love and Behavior.
7. A practical passage on love: Luke 6:27-38. Especially verse 35. With "Hoping for nothing again" in this verse, the R. V. has "never despairing," and in the margin, "despairing of no man."

#### For Older People—

1. Love as I have seen It Acted out in Life.
2. "As a father pitieth his children."

### BETWEEN TOPICS

Love is not an invisible something which one may claim to have without there being some external manifestation of such possession. It is something that has to do with motives and attitudes, and for this reason must show itself in the way one behaves himself. It is that element which gives us an interest in the welfare of others, and so makes us unselfish. Gentleness is one of its forms of outward expression. To love, then, is to be gentle. It manifests itself in the tone of the voice and shows its presence in the way one treats his friends and neighbors. For young people it is one of those qualities which needs attention, if they would succeed in building characters that are at once beautiful as well as useful—characters that are agreeable as well as helpful.

Had you considered the miracle of each sweet breath? Is it possible that you are worried merely about the dollars that you could not spend today if you had them? What is your soul for, anyway?—Sel.

"Love covers a multitude of sins." Gossip usually exposes them to the community.



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Scottdale, Pa.

THURSDAY, JAN. 29, 1914

## Field Notes

Bro. Elam N. Horst has changed his address from Route 4, Lancaster, Pa., to Mennonite Home, Route 3, Lancaster, Pa.

A Bible conference is announced for Martin's Creek A. M. Church, Holmes Co., O., from Jan. 31 to Feb. 5, 1914, with Bro. J. E. Hartzler as instructor.

The Amish congregation near Norfolk, Va., held their first meeting in the new house of worship on Sunday, Jan. 18, 1914. May God bless the work at this place.

Twenty-two confessions at Fort Wayne Mission as a result of the meetings held by Bro. A. C. Good and the Lord's blessing upon the work, is the report from that place.

Meetings at Salem Church near Weilersville, O., were reported in progress last week. Eleven souls had made the good confession. Bro. E. M. Detweiler is conducting the meetings.

Bro. Charles B. Shoemaker, of this place, who has been suffering for over three weeks from typhoid malarial fever, is noticeably improving. At this writing (Monday morning) his temperature has been only slightly above normal for thirty-six hours. He is taking liquid nourishment properly and seems to be on a fair road to prompt recovery. He has not been delirious at any time during his sickness.

**Change of Address.**—A. R. Horst from Mantua, O., to Box 32, Tuleta, Bee Co., Tex. His correspondents will kindly note the change.

Bro. E. B. Stoltzfus began a series of evangelistic meetings at Canton Mission Wednesday evening, Jan. 14. So far the attendance and interest are good and the Spirit is working.

We have the program of the Bible conference held in the Fairview A. M. Church near Albany, Oreg., Jan. 13-15, 1914, with Brethren S. G. Shetler and C. R. Gerig as instructors. An interesting and edifying conference is reported.

Meetings at Strickler's, near Middledtown, Pa., closed Jan. 18 with 7 confessions, there were three applicants before the meetings began. Bro. Noah Bowman of Terre Hill, Pa., conducted the meetings. May God add His blessings.

Bro. John I. Byler who has been superintendent of the Mission in Toronto, Ont., for a number of years has resigned his position that he may more fully devote himself to study in the Toronto Bible College where he is taking a course. He will continue to reside in the city however for the present. The Local Mission Board met in Toronto on the 20th inst., and gave charge of the work to Sister M. Elizabeth Brown until another superintendent can be secured. The Sunday appointments are to be filled by ministers from the country congregations. May the Herald family join in the prayer that the Lord may send another superintendent.

## Correspondence

Hubbard Oreg.

(Hopewell congregation.)

Dear Herald Readers, Greetings of love to all in Jesus' Name:—Bro. S. G. Shetler, wife and family, arrived here safely, for which we are thankful and with the exception of colds, have been enjoying good health. We feel that their presence has already been a blessing to the community. The brother has been busy the most of the time with the Gospel plow. The saints have been much encouraged and the sinners warned to flee from the wrath to come. Last night the meetings closed with 8 confessions. May God bless all the efforts put forth to win souls for the kingdom. Jan. 13, the Lord willing, Bible conference will begin at the Fairview Church near Albany, Oreg., Bros. S. G. Shetler and C. R. Gerig instructors. May the Lord bless the

work and workers. So far we have had an open winter—no snow at all. The grass is green and the fall grain looks well.

Yours in the Master's service,  
D. M. B.

Canton, Kans.

Dear Herald Readers, Greeting:—We can say that the Lord has been blessing the work at Spring Valley since you last heard from this place through the Herald. On Dec. 22 Bro. Reuben Weaver of Harper, Kans., came into our midst and conducted a series of meetings until Dec. 28. During this time we received many spiritual truths which we believe were encouraging to those who are pressing toward Zion. As a visible result of the meetings there were 8 confessions. On the evening of Jan. 17 Bro. Daniel Kauffman instructed those converts along the line of the ordinances and doctrines of the Bible, using as a basis for his sermon II Tim. 3:16, 17. The following day, Jan. 18, 6 precious souls were baptized and 2 were reclaimed. It was an impressive meeting and we rejoice to see those who are young and tender in years choose Christ as their Master through life. Our wish is that others may come and be received into the fold while mercy is still extended to them. Amanda Selzer.

Hagerstown, Md.

Dear Herald Readers, Greeting to all in Jesus' Name:—We are truly thankful to our heavenly Father for the blessings we are enjoying. Bro. J. A. Heatwole has closed a series of meetings at Maugansville, at which time there were 15 precious souls that were willing to come out on the Lord's side. Our prayer is that they may all prove valiant soldiers of the cross. On the afternoon of the 18th Bro. H. preached a special sermon to the young people, taking for his text Prov. 31:10. May the seed sown bring forth much fruit. On the 14th Bro. Heatwole preached at the Paradise Church. He has now left us, accompanied by Bro. Henry Baer on a trip through York and Lancaster counties. May God's blessings attend our brother through his journey.

Yours for the lost, A. B. E.

Goshen, Ind.

(Yellow Creek congregation.)

Dear Herald Readers:—On Dec. 28, 1913, we reorganized our Sunday school. Bro. Wm. Hoover was re-elected Supt., and Bro. Frank Martin Asst. Supt. On Sunday evening, Jan. 4, 1914, our Y. P. B. Meeting was also reorganized, Bro. M. S. Wambold being re-elected Supt. for a term of



three months. The church has been without a deacon since the death of Bro. N. S. Hoover in April, 1913. Feeling the need of another one to take this important work, votes were taken on Saturday, Jan. 3, and on Sunday, Jan. 11, ordination services were held, the lot falling on Bro. Henry B. Weaver. May God give him grace and strength to faithfully perform the duties of this important calling.

Cor.

#### Columbiana, O.

Greetings:—Baptismal services were held at the Midway Church today when one aged brother was received into church fellowship. Quite recently another aged brother was received at Leetonia. It is very encouraging to witness such services when those well past the three score and ten years finally yield their will to God who has striven with them so long. Two young souls will soon be received at the Leetonia Church. May we pray for these souls who have started to serve God. May there also be prayers that other souls may confess when Bro. J. E. Hartzler conducts meetings at the North Lima Church beginning Feb. 7.

Jan. 11, 1914.

Cor.

#### Preston, Ont.

Greeting to Herald Readers:—We are made to rejoice at the threshold of another year for the blessings which our Father has given us. We have enjoyed a number of spiritually uplifting blessings in our congregation in the past few months.

For ten days during the latter part of November the brethren, A. W. Geigley and W. E. Yoder, labored with us at the Hagey congregation in a series of evangelistic meetings. The visible results of which were that 15 young souls (a number who had grown cold in His service being among the number) decided, by the help of God to live better lives. We ask all to pray that the kingdom of Christ may be fully established in these young hearts. On Sunday, Jan. 4, baptismal services were conducted by Bishop Jonas Snyder when fourteen were received into church fellowship by water baptism, and one was reclaimed. Five of this number belong to the Wanner and four to the Breslau congregations.

Our minister, Bro. Benjamin Shantz, left on Jan. 5 to attend the Toronto Bible school at Toronto for the winter months at least. We trust that our brother will be much benefited and become better equipped for service in the Master's harvest field during his absence. The brethren, David Wismer, Isaiah Wismer, Moses Bowman, and Absalom Snyder

are filling the regular Sunday morning appointments at this place during Bro. Shantz's absence. Our Sunday school was reorganized on Sunday, Dec. 28, with a re-election of the following: Supts., Daniel Shantz, Jesse Witmer; Secy.-Treas., Wm. Wismer; Chor., Leslie D. Witmer. The average attendance of our school is 65.

A number of our young people are attending the annual Bible study classes which are held at Berlin by Bro. S. F. Coffman. We believe this work will have a marked influence in strengthening young workers in the Church. Asking an interest in your prayers for us at this place, I am,

Yours in Him,

Jan. 11, 1914. Leslie D. Witmer.

#### Berne, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—We feel again to rejoice for the many blessings we received during the last year. On Dec. 10 and 11 Bro. J. E. Hartzler of Goshen, Ind., held a two days' Bible conference with us. Visible results were 3 confessions and on Dec. 28 we had baptismal services when 5 converts were baptized and 5 reclaimed into church fellowship. On Jan. 1 we reorganized our Sunday school. Supts., Bros. John Yonsey, Dan Schwartzentruber; Secy., Bro. Richard Widman. We also invite brethren ministers traveling east or west to stop and visit us as a little flock of God's children.

Yours in His name,

Jan. 12, 1914.

Cor.

#### Clearspring, Md.

Dear Herald Readers, Greeting in Jesus' Name:—There has not been anything in the columns of the Herald from here for some time. I feel we should thank and praise the Lord, the Giver of every good and perfect gift, who has so bountifully blessed us with spiritual blessings through our Bro. Jacob Heatwole of La Junta, Colo., who was holding a series of meetings here. He has preached to us the Word with power and we were made to rejoice when seven precious souls came out and confessed the Lord as their Savior. On Jan. 4 Bro. Heatwole came into our midst again and these souls were baptized in the Lord's kingdom by water baptism. May the spirit of God so work among the children of men that many more may come out on the Lord's side and labor in His vineyard. May your prayers ascend to the throne of grace in behalf of these precious souls who were willing to accept their Savior and be cleansed through His precious blood. Bro. Heatwole is now holding meetings at Maugansville, Md. May the Lord so

prepare the hearts of the children of men that the good seed sown may bring forth fruit to His name's honor and glory, and may the Lord bless the brother as he goes from place to place that he may bring many souls into the Lord's vineyard.

Yours for the Master,

Jan. 12, 1914.

Almeda Gsell.

#### Milford, Nebr.

(West Fairview congregation.)

Greeting to all Herald Readers:—Sunday school was reorganized Jan. 4 with the following officers: Supts., Jake Gardner, Ephraim Martin; Sec., Wm. Eicher. We have a progressive little Sunday school and ask a share in the prayers of all co-workers in the Master's vineyard. Y. P. B. M. was also reorganized Jan. 11 by electing a new committee of three, as follows: Wm. Eicher, Albert Hostetler and Jake Gardner. We have Y. P. B. M. every two weeks and on the other Sunday evenings we have religious services of some kind, sometimes a sermon, sometimes singing hymns, or something else, just as the occasion demands or the opportunity presents itself. May God bless all His servants is our prayer.

Cor.

Jan. 12, 1914.

#### Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We feel the power of that precious name among us. We also rejoice to mention that one more soul has decided to live for Jesus, making the class here number 14. Although she is young, she, too, may witness for Jesus. On Sunday evening, Dec. 28, Bro. Benj. Wenger preached for us, admonishing us very earnestly. On Sunday morning, Jan. 4, Bro. John W. Hess was with us and preached an edifying sermon. Our Sunday school was reorganized on Jan. 4 with the following brethren as officers: Supts., S. P. Hess, H. H. Mosemann; Secy. Treas., Jacob Burkholder; Chors., A. N. Wolf, Harry W. Hess. On Sunday evening, Jan. 11, Bro. Reuben Cockley of near Boiling Springs, Cumberland Co., Pa., preached at this place, using Matt. 28:19 as a basis for his remarks. We expect, the Lord willing, to have baptismal services at this place on Sunday morning, Feb. 1. Remember us all in prayer.

Minnie E. Schload.

Jan. 14, 1914.

#### Stony Brook, Pa.

Dear Herald Readers, Greeting to all in Jesus' Name:—We are truly thankful to our heavenly Father for

(Continued on page 680)



## Miscellaneous

### GOD'S GUIDANCE

Our Father, our Father, who dwellest in light,  
We lean on Thy love, and we rest on Thy might;  
In weakness and weariness joy shall abound,  
For strength everlasting in Thee shall be found;  
Our Refuge, our Helper in conflict and woe,  
Our mighty Defender, how blessed to know  
That Thine is the Power!

Thou knowest our dangers, Thou knowest our frame,  
But a tower of strength is Thy glorious name;  
Oh, lead us not into temptation, we pray,  
But keep us, and let us not stumble or stray;  
In Thee as our Guide and our Shield we confide,  
Thy children shall under Thy shadow abide;  
That Thine is the Power!

Our Father, we pray that Thy will may be done,  
For full acquiescence is heaven begun;  
Both in us and by us Thy purpose be wrought,  
In word and in action, in spirit and thought;  
And Thou canst enable us thus to fulfill,  
With holy rejoicing, Thy glorious will,  
That Thine is the Power!

Our Father, Thy children rejoice in Thy reign,  
Rejoice in Thy kindness, and praise Thee again!  
Yea, Thine is the kingdom and Thine is the might,  
And Thine is the glory transcendingly bright;  
For ever and ever that glory shall shine,  
For ever and ever that kingdom be Thine,  
That Thine is the Power!

—Frances R. Havergal.

### THE GARRET LIBRARY, AND OTHER STOWED-AWAY LITERATURE

By S. F. Coffman.

For the Gospel Herald.

A great many very valuable books and much other valuable literature has very frequently been destroyed because the owner of it has never realized its worth. There are many persons searching for such treasures, but it is impossible for them to go to every home and make inquiries for the kinds of books and literature for which they are searching. Their principle places of research are in second-hand bookstores, book exchanges and in libraries. Occasionally they attend the sales of private libraries. In this manner many treasures of literature are found and pre-

served for the use of the present and for future generations.

It has often been found, that in disposing of some of the chattels of some of our older families at public auctions, that there are old books to be disposed of. Many of these are German, and perhaps some other unintelligible language to the family or to the interested public, and the books are relegated to the rubbish pile as undesirable and unsalable. The fire is too often the last resting place of that old garret library, which was at one time the pride of its owner, who understood and prized its value.

The libraries in many homes today consist of the school books of the children, prizes received from schools and from Sunday schools, and some works of special character appealing to individual members of the family. But, there may be stowed away in the garret or in some out of the way place in the house, some of the old books that have come down from the former generation, and which are kept only because they are old, or because they belonged to some relative. The real value of the books are not known and they cannot be appreciated as they should be, and the next generation may appreciate them still less as the charm of association is not always sufficiently strong to afford safe-keeping for useless relics. Were the actual value of such books known there would be a greater inducement given for their preservation, or for placing them in the hands of those who would appreciate them and preserve them, or to make the proper use or disposal of them.

The fact that much of the older literature which is in the hands of many of the older families of the land is of value and could be put to good use should induce every one who has such books or booklets either stored away in the garret or preserved uselessly as so much household furniture to be moved and refreshed on every house-cleaning day, to make a diligent inquiry from some competent person concerning the value of such books. The early literature of the Mennonite church should especially be preserved. The historical sources and records should be kept. The appeal has been previously made through the Historical Committee of the General Conference to interested persons to give the Committee any information concerning books, records and such other matter which might add to the sources of information of the committee. This appeal has not been responded to very heartily. Any member of the committee might be able to assist in giving information to

any interested person as to the probable historical value of old books in possession of families.

In a recent number of the Gospel Herald an inquiry was made concerning older editions of the writings of Menno Simon in the original language. A few have replied that they have Menno's "Foundation-book" in the German language, printed in 1575. A copy of the collection of his books published in 1600 has also been located. Copies of his writings in the original editions, especially the "Foundation-book" printed in 1539, or the edition of 1616 which is a reprint of the first, are desired. Menno re-wrote a large part of this book in 1554, and the newer editions are based on this revision. While he states that he made no change in the doctrinal teaching, the first edition is, nevertheless, of great value historically. Any one knowing of a book of Menno Simon in the original language, printed prior to 1646, the year of the first publication of his complete works, or any other old Mennonite book in the Dutch language, would confer a great favor by informing any member of the Historical Committee, or sending information to Mennonite Publishing House, or by corresponding with John Horsch, Scottdale, Pa., who is the Secretary of the Committee. Another book which is greatly desired is the German New Testament of the Froschower or Mennonite version, printed at different places and having on the title page the words, "Recht gruendlich verdeitschet."

Vineland, Ont.

### AN EXHORTATION

By W. Dodson.

For the Gospel Herald.

Did you ever ask yourself the question, Am I walking in the way that it would please the Lord, and that the world can see that we are a peculiar people? In I Pet. 4:4 we find the ungodly thought it strange that we would not run after the same excess of riot. Let us examine ourselves and see if we are found running after the riot of the ungodly. Let us take Paul's admonition in Rom. 13:14. Paul says, "Put ye on the Lord Jesus Christ and make no provision for the flesh to fulfill the lust thereof."

Dear reader, did you ever think when you put Jesus on, that you can say with Paul in Col. 3:12, and also with David in Ps. 27:4, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple. And



with Paul in Phil. 3:13, 14, "Brethren, I count not myself to have apprehended, But this one thing I do, forgetting those things which are behind and reaching forth to those things which are before." Let every reader say, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

### READING INTO THE HEART.

By T. L. Blough.

For the Gospel Herald.

There is so much in how Scripture is read that we need to call our attention to it. One may read a passage of God's holy Word and it seems to have but very little meaning. Another may read the same passage and it inspires us and has a world of meaning to us.

In talking to an aged brother along religious lines he said, "There is too much reading of Scripture in public that does not benefit the aged, and those whose education is limited very much."

"The educated and trained readers can read rapidly and those who themselves can not read well, can not follow it."

He illustrated like this: If read as above mentioned every now and then, a thought is caught and is like seed sown on stony ground, some will take root, but it will soon wither.

On the other hand, if it is read very distinctly that every word is gotten, it is read into the heart and it is food for the soul.

All God's servants should aim to read His Word in such a way that the aged and children, as well as those active in life, may understand it and profit by it and thus read His Word into the heart.  
Hollsopple, Pa.

### WHAT WE ARE DOING TOWARD WINNING THE LOST?

By Annie Winskie.

For the Gospel Herald.

As we look out upon the mass of people in the world today we are made to reflect that every moment some one is passing from time to eternity, prepared or unprepared.

Let us think of eternity having no end, of the joy that we as followers of the meek and lowly Jesus will share throughout eternity; of the sinner, tormented with awful agony in the flames of hell—then ask yourself the question, dear reader: "What have I been doing toward winning the lost?" Are we doing all we can, are we concerned about souls? Brother, sister, some one was con-

cerned about you and me. Some one came to us, some one prayed for us and some one today may be waiting for your help and prayers. Will you go and try to win them?

We need not go to India or Africa to work for Jesus. Souls are dying without Christ, without hope, right around us at our very doors. Oh! that we were more concerned about the lost. How true it is: "The harvest truly is plenteous, but the laborers are few in his harvest." Strive that you may help some poor wanderer on the road that leads heavenward. "He that winneth souls is wise." May God help each one of us that we may be faithful in the work whereunto He has called us.

Altoona, Pa.

### ALL THAT I HAVE

Sel. by Lizzie M. Wenger.

My God richly hast Thou blessed me! Treasures of love, I offer them to Thee!

I have relatives, dear ones, Thou knowest how I love them . . . Ah, if it be Thy will to take them from this world, before me, though I say it weeping, still I say it, Thy will be done.

I have friends . . . If it be Thy will they should forget me, think ill of me, leave me alone, with that loneliness of heart so bitter, so keen . . . I yield them to Thee!

I have worldly goods that give me a certain degree of comfort, by affording me the means of helping others poorer than myself . . . Should it be Thy will to deprive me of them little by little, till at last I have only the bare necessities of life left. . . . I yield them to Thee!

I have limbs that Thou hast given me. If it be Thy will that paralysis should fetter my arms, my eyes no longer see the light, my tongue be unable to articulate, my God, I yield them to Thee!

In exchange, grant me Thy love, Thy grace, and then . . . nothing more, only heaven.—Gold Dust.

### TWO CONVERTS AND THE BALL

Two young ladies who had been newly converted received an invitation to a ball, and knew by a sort of intuitive perception that they could not go. They took to their knees and their Bibles, found Col. 3:2, 3, "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." "That's the very thing," cried one. "We'll just say thank-much for your invitation, but we are dead, and can't come." "Walk in newness of life" (Rom. 6:4).—Sel.

### THE BIBLE.

(The following gem has appeared in our publications several times before. to a number who have sent it in for publication we returned it reminding them of its having been published before. But it keeps coming, and in response to the general demand, we again give it to the public for reading and meditation.—Ed).

This book contains the mind of God, the state of man, the way of salvation, doom of sinners and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's way, the pilgrim's staff, pilot's compass, the soldier's sword, and the believer's chart. There paradise is restored, heaven opened, and the gates of hell disclosed. Messiah (Jesus Christ) is its grand Spirit, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor and condemns all who trifle with its holy contents.

### A THOUGHT ON CHOOSING ASSOCIATES

Among the letters which I received from children in answer to my letter to children, there is in one a thought given which bears especially on my mind: A little girl whose name is Sadie writes that she was impressed by the admonition I gave in regard to choosing associates, she writes that she hears her mother say, "Tell me who your associates are and I will tell you who you are." This is something which many of our young people do not realize, nor try to heed. Sadie and her parents are strangers to me, but my prayer is that God will keep those children in good company. I would yet say if any of those children which wrote to me failed to get their mottoes, please let me know.

Susan Good,  
Wolftrap, Va.

Java, with a population of 30,000,000, whose religion is a mixture of Mohammedanism and Buddhism and spirit-worship, has only 100 missionaries, and less than 28,000 native Christians.



## CORRESPONDENCE

(Continued from page 677)

the many blessings we were permitted to enjoy. Bro. John W. Weaver arrived here on the 25th of Dec. and opened a series of meetings. These meetings were very interesting and encouraging to us all that many of us regret that they did not last longer. They closed last evening. Meetings had been held every evening except four. The visible result was 20 confessions. Oh, that we may unite together to pray for them that they may prove true and faithful witnesses for Jesus. They range from 11 to 72 years in age. He surely expounded to us the words of eternal life and made himself free from every one's blood. Bro. Weaver gave fifteen minutes' talks on the different subjects, baptism, communion, feet-washing, nonconformity, prayer head-covering, dress question, talk to applicants. Very many were almost persuaded to become Christians but stifled the good spirit. Oh, that they may come before it is too late, is our sincere prayer. Pray for us and the work. Our prayer is that God may bless the brother richly for his work with us and go with him wherever he goes. Cor.

Jan. 16, 1914.

## Tuleta, Tex.

Greetings to all Herald Readers:—We have great reasons to be thankful to our kind heavenly Father for the rich blessings we are permitted to enjoy. Bro. Andrew Shenk from Oronogo, Mo., came into our midst Jan. 7, and has been handing out the bread of life in a very simple way. It is truly a spiritual feast for our souls to be permitted to listen to the Gospel brought out so plainly.

We are expecting Bro. C. Z. Yoder from Wooster, O., to be with us some time this month.

Our prayer is that the dear Lord will bless all that is done, that it will be done to His honor and glory, kingdom here upon earth.

Our Sunday school was reorganized Dec. 28 for the coming year: Supts., J. D. Hostetler, George Gingerich; Chor., D. L. Schrock; Secy.-Treas., Maude Hostetler.

Bro. A. R. Horst and family from Portage Co., O., have come here to spend the winter, and no doubt will make this their future home, as they are favorably impressed with the climate.

This has been a very mild winter so far, there has been no freeze, several times the mercury has been down on freezing, but only a few frosts. Health is good. Wishing Gods' richest blessings to all.

Jan. 16, 1914.

Cor.

## Alpha, Minn.

Dear Brothers and Sisters of the Gospel Herald family, Greeting:—We at this place and time have many reasons to thank the Giver of all things in more ways than one for the favors coming our way. Such a productive season past, the lovely and lengthy time for gathering the products in barns, then the excellent and mild winter so far. In fact all is ideal except perhaps we may not always feel so when the Father may send trials and hardships in different ways. But, praise His name, all things work together for good to them that love Him. Just lately we were made happy when a family of like faith moved in our vicinity from Iowa. Expect another from same place in the near future. Also have inquiries from different places from interested parties. Trust others may at least come and see our country. There has been a church (Mennonite) organized for about 18 or 20 years and we still like the country. Only 11 miles north of the Iowa line. I believe it right for the stronger congregations to spare us some of their surplus membership to strengthen the small congregations. We do invite any faithful members who contemplate a change of location to investigate as to privileges here. Land is selling around \$100 and up. But there are a great many farms rented out here. Corn and oats are the principal crops. Inquiries welcome. Pray for the cause at Alpha.

On the first Sunday of 1914 we reorganized our Sunday school resulting in elections viz.: Supts., Bros. D. H. Lehman, C. M. Bute; Sec.-Treas., Bro. Frank Bute. Fraternally,  
Jan. 16, 1914. C. J. Garber.

## Wadsworth, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—The 10th annual business meeting of the Mennonite Church in Medina Co., O., was held at the Bethel Church Jan. 10, 1914, to elect church officers and to reorganize the Sunday schools of the church in the county. After devotional exercises Bro. N. A. Lind was appointed chairman after which the following officers were elected: Secretary re-elected for three years, H. R. Newcomer, Trustee for three years, Clayton Rohrer, Assessor for three years Elias Kreider.

In the reorganization of Sunday school Bro. B. L. Neff was re-elected Supt. for the Bethel Church and L. S. Kreider Assistant. Sister Leah Leatherman was elected Secretary-Treasurer. For the Guilford Church Bro. Elias Kreider was elected Supt. and Samuel Detweiler Assistant. Sister Hettie Shoup was elected Secy.

At a teacher's meeting some time ago it was decided to hold monthly collections in the Sunday school for mission work which was ratified at this meeting and decided that the treasurer together with the pastor and deacon should decide where to place it.

Beginning Sunday evening, Jan. 18, there will be continued meetings at the Bethel Church, conducted by Bro. S. H. Miller of Shanesville, O. We pray that the Spirit of God may have full sway in these meetings, that souls may be born again. Pray for Bro. Miller in his work for the Master. Cor.

Jan. 16, 1914.

## Lansdale, Pa.

(Plain Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We at this place feel to praise God that the way has opened for us to have Bible study. We met for the first time last evening, Jan. 18, at the home of Bro. and Sister Clemmer. We expect, the Lord willing, to meet at one of the homes every Sunday evening. Our prayer is that all who can may come and take an interest in the work and help make the meeting a success.

Our Sabbath school is well attended. We were very much encouraged to see so many come out the first Sunday in the New Year, considering the unpleasant weather. May the interest increase the year round. Wishing you all God's blessing, I am,

Yours in His service,

Jan. 19, 1914. Laura F. Fuss.

## Morrison, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—On Jan. 8, Bro. C. A. Hartzler of Tiskilwa, Ill., came here and preached for us every evening up to the 17th, except one, as he was called away to officiate at a funeral and could not get back in time for that evening. He also gave a Bible lesson before the sermon. We enjoyed the meetings and Bible lessons very much. Undoubtedly good impressions have been made. The weather and roads were very nice during that time, but there were some of our people sick so that the attendance was not so very large. The interest seemed to increase until contagious disease broke out in the form of scarlet fever then on that account the meetings were closed sooner than we had expected. We trust the good seed sown may bring forth fruit to the glory of God, and the salvation of souls. We feel to praise the Lord for the good things we have heard in the meetings. Bro. John McCulloh and family are quarantined now because of scarlet fever. So far just



one of the children has been sick with it and that one is getting better. May all things work together for good is our prayer. John Nice.

Jan. 19, 1914.

#### Rohrerstown, Pa.

Greeting to all Herald Readers:—A few notes from this place may be of interest to the Herald readers. We feel that we have great reasons to thank God, for the many blessings He bestows upon us. We can never repay what He has done for us. Sunday, Jan. 18, our Sunday school was reorganized for another year: Bro. Amos Charles was elected Supt.; Bros. Abram Sauder and John W. Hollinger, Asst. Supts.; Bro. Guy M. Tweed, Secy.; Bro. Oliver Shenk, Treas.; and Bros. Jacob Kreider and Aaron Kauffman, Chors. May the Lord bless and use each one that they will be faithful and able to again fill the places assigned to them for another year. We were glad to have with us again Bro. Gish, who has been laboring in other fields, preaching the Gospel to lost souls. Oh! that the many souls that are out in the world in utter darkness will see their mistake, before it is forever too late. We expect, the Lord willing, to hold a series of meetings at this place in the near future. We hope and pray that they will be the means of saving many lost souls for His kingdom. May the work go on here and elsewhere is my prayer.

Yours till Jesus comes,

Emma May Tweed.

Jan. 19, 1914.

#### Elizabethtown, Pa.

Dear Readers:—Bro. Henry Bear of Hagerstown, Md., and I are now on our tour of the churches in Lancaster Co. Had a good time at the Quarterly Mission Meeting yesterday. We will be in Vincent Jan. 27, eve.; Skippack Jan. 28, A. M.; Towamencin Jan. 28, P. M.; Salford, Jan. 29, A. M.; Franconia, Jan. 29, P. M.; Souderton Jan. 29, eve.; Lexington Jan. 30, eve.; Blooming Glen Jan. 31, A. M.; Deep Run Jan. 31, P. M.; Doylestown Jan. 31, eve.; Philadelphia Feb. 1st. Bro. Hege has not come yet but hope he may.

Fraternally,

Jacob A. Heatwole.

Jan. 22, 1914.

## Obituary

Miller.—Bertha, daughter of Levi L. and Mary A. (Troyer) Miller, of Millersburg, Ohio, was born Oct. 4, 1913; died Jan. 7, 1914; aged 3 m. 3 d. Her death was caused by brain fever. Little Bertha suffered much in this home below but we

are glad to know that her sufferings are over. Funeral services were conducted by Bishops Fred and Joseph Mast Jan. 9, at the Martin's Creek A. M. Church.

Friesner.—Sarah (Eash) Friesner was born in Elkhart Co., Ind., Dec. 2, 1880; died Jan. 11, 1914; aged 33 y. 1 m. 9 d. She leaves to mourn her departure her husband and 7 children; also father, mother, 5 brothers, 3 sisters, and a host of friends.

Funeral at Middlebury Mennonite Church by J. E. Hartzler. Text, Job 14: 14. Buried at Prairie Street Cemetery south of Elkhart, Ind.

Christchuck.—Peter Christchuck was born in 1881, in Russia. He died Jan. 17, 1914, in the hospital, of acute Bright's disease; aged 32 years. He was a member of the Home Mission congregation, Chicago. A memorial service was held on Sunday evening at the Mission. On Monday the body was taken out to the Mt. Auburn Cemetery, where a short service was held. His mother, a brother, and a sister, all in Russia, are the only known relatives, but he will long be remembered here because of his faithfulness to his Master.

Holdeman.—Henry Holdeman was born in Wayne Co., O., Jan. 22, 1849; died in Elkhart, Ind., Jan. 10, 1914; aged 64 y. 11 m. 19 d. He came to Indiana in 1851, residing near Wakarusa until the spring of 1913, when he moved to Elkhart. On Oct. 17, 1882, he was united in marriage to Minnie Clark. To this union were born 7 children. He leaves his wife and 6 children—Ivan and Loyal of Elkhart, Mrs. Elmer Steele of Goshen, Mrs. Mattie Wood of San Francisco, Calif., Miss Jessie Holdeman of Los Angeles, Calif., and Mrs. Walter McDowell of Elkhart. A daughter, Gracie, 4 months old, passed from this life before he did. Besides his family he leaves 6 brothers and sisters and many relatives and friends. Funeral services were held on Jan. 15 at the Olive Church 5 miles north of Wakarusa, and were conducted by David A. Yoder and Jacob K. Bixler from the text, Ps. 8:4, "What is man that thou art mindful of him? and the Son of man that thou visitest him?"

Miller.—Pre. John Cleggett Miller was born July 17, 1856, in Washington Co., Md.; died Dec. 14, 1913, near Hanover, Pa.; aged 57 y. 4 m. 27 d., after an illness of about 6 months, but was only confined to bed 8 weeks. He was married Dec. 23, 1877, to Margaret S. Keener. He leaves to mourn his departure his beloved companion, 4 sons, 3 daughters, 5 grandchildren and many friends. In 1892 he was ordained to the ministry at the Miller Church near Leitersburg, Md., at which place he labored until the year 1909 when he moved with his family to Hanover, Pa., where he labored faithfully and actively until the end.

Funeral services were held Dec. 16, 1913, conducted by the ministers Henry Bair and Daniel Stump at the house and by Bish. Benj. Weaver and Pre. C. R. Strite at Bair's Church near Hanover, Pa. Text, Jno. 14:2. Interment in adjoining cemetery.

"Some sweet day when life is o'er,  
We shall meet above;  
We shall greet those gone before,  
In that home of love."

The family.

Stewart.—James T. Stewart was born Jan. 2, 1840, in Allen Co., O.; died Jan. 12, 1914, in Wabash Co., Ind., being stricken suddenly with apoplexy. He was 74 y. 10 d. old. He was the son of Nicholas and Katherine (Ridenour) Stewart, being the oldest of ten children. Three brothers, and three sisters, a daughter and six grandchildren survive. He served over 3 years in the late Civil War through which he came without being wounded. In 1866 he was married to Alsinda Wright in Miami Co., Ind. To this union of 7 years no children were born. In 1879 he was again united in marriage to Anna Mary Good. Two daughters were born, Maude May and Matilda, the latter dying in infancy. In Nov., 1882, his second wife died in Allen Co., O. In 1883 his third marriage occurred at which time he took Mahala Good as his wife. The latter passed away Mar. 10, 1904, in Allen Co., Ohio. He confessed Christ as his Savior, was baptized and received into church fellowship in the Mennonite Church in Knox Co., Tenn., in 1891. He served one term as superintendent of the Sunday school and manifested a lively interest in the cause of Christ. His cheerful nature always won for him a host of friends. Throughout his many years of suffering he showed great patience and submission.

Funeral was held at the Salem Church, Allen Co., O., Jan. 15, 1914, conducted by Brethren Shenk and Brenneman of the Mennonite Church and Hollinger of the U. B. Church.

Miller.—Amelia G. Swartzendruber was born April 8, 1865, in Johnson Co., Ia.; died Jan. 10, 1914; aged 48 y. 9 m. 2 d. She was joined in marriage to Samuel B. Miller, Oct. 24, 1889. To this union were born 5 daughters and 6 sons, Alma, Cris, Mary, Lloyd, Lydia, Kate, George, Lena, Ray, Weldon, and Arthur, all of whom are living and were present at the funeral.

Sister Miller was a devoted Christian, a kind, gentle and loving mother, a faithful and diligent member of the family, from which she was called away. On Saturday morning she called her husband to her bedside, and told him that she was sinking fast. She told him to have some of the ministers to come in, and read and pray for her. Several of the brethren came in after which she seemed to be well satisfied. She said she had no pain whatever, and seemed perfectly calm and quiet. She seemed to see the transporting scenes of heaven.

Funeral services were held at the lower Deer Creek Church the 14th, having been postponed from the 13th to wait for a step daughter who lives in Texas. The services were conducted by Bro. J. S. Yoder and Bro. L. J. Miller of Mo., in German, and by Bro. S. C. Yoder in English. A very large concourse of people, friends and relatives, were present at the funeral to pay their last tribute of respect to the departed one. Besides the above mentioned children she also leaves to mourn her death her mother, who is now in her 77th year, 6 sisters, and 3 brothers. She also leaves 5 step children, all of whom were present except one, who lives in S. Dak. The family extend to all the friends and neighbors their most heart-felt thanks for all the help and benevolent kindness they have manifested during the sickness and death of this loved one. At the grave they sang one of her favorite hymns, "Safe in the arms of Jesus, safe on His gentle breast."

The father.



## FINANCIAL REPORT

## Mennonite Board of Missions and Charities

For the Gospel Herald.

December, 1913

General Fund		Altoona Mission	
Mission Meeting, Logan & Champaign Co.'s, O.	\$181.83	A Bro., Pa.	\$ 3.50
Spring Dale Cong., Va.	40.00	South America Pledges	
Mt. Clinton S. S., Va.	33.06	Eli Brunk	\$100.00
Bank S. S., Va.	15.41	W. S. Brubaker	10.00
Weaver's S. S., Va.	46.00	Sallie Keller	5.00
Pike S. S., Va.	44.15	Joe H. Weaver	10.00
West Union Cong., Ia.	25.00	A. P. Heatwole	10.00
Total	\$385.45	Luther M. Passet	15.00
India Missions		H. I. B. Campbell	10.00
Warwick River Cong., Va.	\$ 13.11	Jonas H. Blosser	50.00
Mr. & Mrs. D. Kornhaus	6.93	A. G. Simmers	5.00
Cullom S. S., Ill.	15.00	Total	\$215.00
Blooming Glen S. S., Pa.	37.00	Old People's Home	
Freeport Cong., Ill.	40.00	E. & A. Troyer	\$ 2.00
Orrville Mennonite Cong., Ohio	15.67	Orphans' Home	
Primary & Intermediate Depts., Bethel S. S., Mo.	34.10	Birthday Money, Infant Classes, Harmony & Roanoke S. S.'s, Ill.	\$ 2.50
Gospel Hill Mission S. S., Va.	20.50	Infant Class, Pike S. S., Va.	1.78
Sugar Creek S. S., Ia.	15.00	E. & A. Troyer	3.00
Jas. 1: 17	65.75	Total	\$ 7.28
Jas. 1:17	31.00	CANADIAN TREASURER	
Zion Cong., Ore.	15.00	India	
Bro. & Sister, Wilmot, Ont.	50.00	Sharon Cong., Sask.	\$ 56.55
The Missionary Friend	5.00	Jacob Woolner, Sr.	10.00
Leo Mennonite Cong., Ind.	19.00	Weber Bible Conference	15.00
From Souderton, Pa.	22.22	Blenheim Cong.	15.65
A Bro. & Sister, Pa.	5.00	Ida Brubaker's S. S., Class	14.35
Salem S. S., Wooster, O.	1.00	Rainham Cong.	14.31
Adults, Scottdale S. S., Pa.	12.57	Detweiler's Cong.	7.90
Per Sallie L. Godshalk	37.00	Zion Cong., Alta.	119.00
Oak Grove & Pleasant Hill Congs., O.	40.00	Total	\$252.76
East Fairview S. S., Nebr.	17.90	Native Workers' Support	
Total	\$518.75	Hagey-Wanner's Y. P. B. M.	\$ 16.00
India Hospital		Toronto Mission	
Millersville Y. P. B. M., Pa.	\$ 25.00	Latschar Cong.	\$ 9.03
Native Workers' Support		Geoger Cong.	29.85
A Bro., Kans.	\$ 6.00	Blenheim Infant S. S. Class	.40
Mr. & Mrs. H. F. Reist	15.00	Hagey Cong.	8.50
J. R. Suter's S. S. Class, Va.	12.00	Total	\$ 47.78
Three Sisters, Ohio	18.00	South America Pledges	
Minnie Campbell	2.00	Abram Cressman	\$ 25.00
Salem S. S., Wooster, O.	2.00	Gilbert Bergey	20.00
Geo. H. Guither	24.00	Irvin B. Weber	10.00
Total	\$ 79.00	J. S. Woolner	10.00
Missionary Support		Jesse Martin	10.00
Young Men's S. S. Class, Martin's S. S., O.	\$ 5.50	J. S. Snider	50.00
Chicago Missions		David Gimbal	5.00
Visitors	\$ 10.00	Enos Shantz	100.00
Sterling Cong., Ill.	11.00	A Bro., New Hamburg	20.00
Waldo Cong., Ill.	30.00	Total	\$250.00
Willow Springs Cong., Ill.	15.65	KANS.-NEBR. MISSION BOARD	
Mrs. Jacob Ioder	5.00	Bro. David Garber's India School Building Fund	
Schertz Bros.	15.00	Primary Dept. Pennsylvania S. S.	\$ 69.30
Sol Schertz	5.00	Missionary Support, India Mission	
J. W. Schertz	5.00	Missionary Support Band	
Freeport Cong., Ill.	34.50	West Liberty S. S.	\$ 20.00
J. M. Kreider	1.00	Native Workers' Support	
Cong., Goodfield, Ill.	8.66	India Mission	
Total	\$140.81	Catlin S. S.	\$ 10.00

## For Sister Lydia Schertz—

India Mission	
Pennsylvania S. S. Birthday Offerings	\$ 5.86
West Liberty S. S. Birthday Offerings	.35
Total	\$ 6.22

India Missions	
Pleasant Valley S. S.	\$ 7.37
Protection Cong.	1.75
La Junta S. S.	26.58
La Junta Cong.	.25
West Liberty Cong.	9.25
Pleasant Valley Cong.	7.00
Spring Valley S. S.	14.93
Catlin Cong.	27.00
Roseland Cong.	3.00
Roseland S. S.	33.37
Kansas City Cong.	51.60
Total	\$182.10

Chicago Missions	
Protection Cong.	\$ .50
La Junta Cong.	.25
West Liberty Cong.	3.00
Catlin Cong.	1.50
Roseland Cong.	.50
Total	\$ 5.75

Old People's Home	
La Junta Cong.	\$ 2.00
West Liberty Cong.	1.00
Roseland Cong.	.12
Brandon Valley Cong.	.50
Total	\$ 3.62

Orphans' Home	
Protection Cong.	\$ .50
La Junta Cong.	2.25
West Liberty Cong.	2.10
Pleasant Valley Cong.	.75
Catlin Cong.	1.00
Roseland Cong.	1.75
Total	\$ 8.35

Kansas City Missions	
Protection Cong.	\$ 2.50
Primary Dept. Pennsylvania S. S.	24.16
West Liberty Cong.	4.00
Pleasant Valley Cong.	2.50
Catlin Cong.	3.55
Roseland Cong.	1.75
Total	\$ 38.46

Collected by Sister Esther Buckwalter and Sister Emma King for Dining Room Table at Kansas City Mission	
	\$ 15.55

Kansas City Children's Welfare Work	
Catlin Cong.	\$ 1.00
Kansas City Argentine Mission Debt	
Spring Valley Cong.	\$ 13.85
Protection Cong.	4.50
Catlin Cong.	12.00
Total	\$ 30.35

Evangelizing Fund	
Protection Cong.	\$ 3.00
Hesston Cong.	62.30
Pennsylvania Cong.	34.00
La Junta Cong.	2.00
West Liberty Cong.	3.25
Pleasant Valley Cong.	5.50
Catlin Cong.	4.00
Roseland Cong.	.75
Brandon Valley Cong.	.25
Total	\$115.05

## Home Support Fund

La Junta Cong.	\$ 1.00
West Liberty Cong.	1.75
Pleasant Valley Cong.	1.25
Catlin Cong.	5.00
Brandon Valley Cong.	.95
Total	\$ 9.95

Home Missions	
Protection Cong.	\$ .25
Incidental Fund	
Protection Cong.	\$ 1.00
La Junta Cong.	2.00
Roseland Cong.	.50
Total	\$ 3.50

Miscellaneous Fund	
La Junta Cong.	\$ 10.06
West Liberty Cong.	.51
Pleasant Valley Cong.	2.40
Roseland Cong.	4.11
Total	\$ 17.08

## LOCAL INSTITUTIONS

## Lima Mission

## B. B. Stoltzfus, Supt.

Mrs. Mary Stemen	\$ .25
Zion Cong.	2.25
Lizzie Stoltzfus	2.00
D. S. Yoder	2.00
Friends	21.82
Total	\$ 28.32

## Ft. Wayne Mission

## B. B. King, Supt.

S. S. Meeting, Holdeman Cong.	\$ 10.00
H. G. Shank	1.00
Salem S. S., Ind.	33.50
Bro., Shore Cong.	10.00
A Sister, Holdeman Cong.	1.50
Total	\$ 56.10

## Toronto Mission

S. S. Collections	\$ 6.78
Evening Offerings	5.76
Mrs. Cressman	1.00
Bro. Woolner	2.00
Joe Fretz	1.00
Two Friends	3.00
Total	\$ 19.54

## Home Mission—Chicago

## A. H. Leaman, Supt.

C. B. Martin	\$ 25.00
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## Gospel Mission—Chicago

## A. M. Eash, Supt.

Sugar Creek Cong., Ia.	\$ 5.00
Lower Deer Creek Cong. Ia.	5.00
Howard-Miami Cong., Ind.	5.00
W. H. Myers	5.00
Malinda Speicher	5.00
Visitors	10.00
Total	\$ 35.00

## Nampa Mission

E. H. Hostetler	\$ 10.00
Christ Widmer	5.00
Hiram Alderfer	5.00
Hannah Hilty	3.81
Total	\$ 23.81

## Canton Mission

## Geo. M. Hostetler, Supt.

Oak Grove & Pleasant Hill Congs.	\$ 25.00
Martin's Y. P. B. M.	10.00
Dan Stoltzfus	5.00
Bethel & Guilford Congs.	35.00
Trinity Reformed Missionary Society	3.00



Elizabeth Hostetler	.75	<b>Sanitarium</b>		A Bro.	1000.00	A Sister	5.00
A Bro.	10.00	<b>J. M. Hershey, Supt.</b>		J. S. Shoemaker	50.00	Towamencin, Pa.	5.30
D. H. Horst	1.00	Hospital Fees	\$321.60	Isaac Lapp	25.00	Maple Grove Bible Meet-	
A Bro.	.75	D. S. Weaver for hos-	2000.00	J. H. Kreider	25.00	ing	13.36
		pital		D. W. Slagel	25.00	Salunga S. S.	13.75
Total	\$ 92.25	T. T. Woodruff (Endow-	99.73	Christ Heiser	25.00	New Danville Cong.	75.00
<b>Kansas City Missions</b>		ment)		C. E. Martin	15.00	Hanover Bible Class	10.00
<b>J. D. Mininger, Supt.</b>		Ropp and Rupp (Endow-	50.00	Barbara Nafziger	16.00	Towamencin Cong.	11.00
Friends	\$ 3.00	ment)		Mary Nafziger	10.00		
Daytonville S. S. Conf.	10.60	Farm Income	1850.00	N. Staker	10.00	Total	\$273.26
Gertrude Swomley	3.00	A Sister, Deercreek, Ill.	2.00	Amos Roth	10.00	<b>General Fund</b>	
Cedar Creek Cong.	37.00	Andrew Birkey	5.00	John J. Sommers	10.00	Kraybill's Cong.	\$ 15.00
Fannie Eiman	.25	Jos. King	5.00	Abner G. Yoder	10.00	Millersville Cong.	28.00
Levi Miller	.50	Peter Good	25.00	J. R. Weaver	10.00	Clear Spring Cong.	5.12
Eva Yoder	1.25	Peter Zehr	10.00	John Augsburg	10.00	Brethren in Md.	13.50
Isaac Good	5.00	H. J. Burkholder	1.00	John C. Birkey	10.00		
Will Schlegel	7.50	S. D. Appel	1.00	C. A. Litwiller	5.00	Total	\$ 61.62
Esther Good	4.00	A Bro.	1.00	John M. Martin	5.00	<b>South America Pledges</b>	
Lizzie Musser	.75	Jos. Summers	1.00	Anna E. Birkey	5.00	H. Frank Leaman	\$ 5.00
Grace Coopriders	2.00	Alvin Birkey	1.00	Andrew Nafziger	5.00	<b>IND.-MICH. DIST. MENNO-</b>	
L. L. Miller	1.00	Barbara Eyer	1.00	C. N. Suter	5.00	<b>NITE MISSION BOARD</b>	
Benj. Detweiler	.25	Herbert Knox	1.00	A Bro.	5.00	<b>India</b>	
West Union Cong., Ia.	2.75	V. W. Springer	1.00	Ben Springer	5.00	Fairview Bible Meeting	\$ 6.38
Sycamore Grove Cong.,		C. B. Birkey	1.00	John Good	5.00	Middlebury Cong.	20.43
Mo.	1.25	Jos. Massnre	1.00	Arthur Martin	5.00	Holdeman Cong.	4.40
Mary Ramer	1.00	John Diebel	5.00	C. Y. Nafziger	5.00	Emma Cong.	13.56
J. G. Detweiler	5.00	A. B. H.	5.00	W. M. Ropp	5.00	A. R. Zook	1.25
Rent	10.00	Daniel Roth	5.00	Joe Eigsti	5.00		
Rose Neuenswander	1.00	Jos. Baecher	5.00	J. W. Garber	2.00	Total	\$ 46.02
Minnie Campbell	2.00	Daniel Zehr	5.00	Jacob Oyer	2.00	<b>Native Workers' Support</b>	
Geo. Gingerich	1.00	A. A. Nice, Morrison, Ill.	5.00	Daniel Zehr	4.00	C. A. Shantz & Wife	\$ 5.00
Charles Greaser	1.00	Wm. G. Nice	5.00	Louis Litwiller	2.00	Elkhart S. S. Class	1.50
Elba Yoder	1.00	Noah G. Nice	3.00	Ed Ripper	4.00	Fort Wayne Cong.	5.00
A Sister, Garden City,		S. M. Witmer, Jr.	3.00	Jacob Egli	1.00	Clinton A. M. S. S.	2.00
Mo.	2.00	C. Hensler	3.00	Christ Eichelberger	1.00		
Bessie Wenger	2.00	Maria M. Hensler	1.00	Andrew Staker	1.00		
Abner G. Yoder	2.00	A. S. Marshall	10.00			Total	\$ 13.50
D. J. Miller	1.00	T. T. Woodruff	25.00	<b>Youngstown Mission</b>		<b>India Hospital</b>	
D. S. Weaver	25.00	Isaac S. Good	5.00	<b>T. K. Hershey, Supt.</b>		A. W. Christophel	\$ 5.00
Martha Shenk	5.00	J. S. Shoemaker	25.00	Bethel Cong., Medina		From Kokomo, Ind.	6.50
Alta M. Eby	2.00	Jno. Schrock	5.00	Co.	\$ 20.25	Total	\$ 11.50
Paul Erb	.50	Jno. Cender	5.00	Sarah Baumgartner	1.00	<b>Chicago Mission</b>	
Student Volunteer Conf.	9.67	Jacob Heiser	15.00	Bro. & Sister D. P. Som-		A. R. Miller	\$ 1.00
Mr. Regier	1.00	Samuel S. Zehr	3.00	mers	1.00	<b>Chicago 26th St. Bldg. Fund</b>	
Mrs. Clyde	1.00	J. E. Heiser	3.00	L. B. Hertzler's S. S.		Howard-Miami Cong.	\$ 11.50
Minot Cong., N. D.	8.10	Geo. M. Greiser	3.00	Class	5.55	<b>South America Pledges</b>	
M. M. Buch	3.00	Geo. Eichelberger	3.00	A Bro.	10.00	H. W. Eby	\$ 50.00
Mrs. Griffin	.25	Albert E. Schrock	3.00	Geo. Lehman	1.00	M. D. Lantz	20.00
		Amos A. Heiser	2.00	Leetonia S. S. Meeting	24.12	Total	\$ 70.00
Total	\$164.62	J. A. Heiser	2.00	Victor Mvers	5.00	<b>Ft. Wayne Mission</b>	
<b>Old People's Home</b>		A. T. Birkey	2.00	Charles Shoemaker	1.00	A. R. Miller	\$ 1.00
<b>J. F. Brunk, Supt.</b>		J. S. Tenschler	4.00	I. S. Shoemaker	5.00	Holdeman Cong.	8.50
Special Support	\$ 45.00	Joe Unzicker	2.00	A. K. Kurtz	1.00	Total	\$ 9.50
A Bro.	10.00	Valentine Birkey	1.00	Otis Johns	1.00	<b>General Fund</b>	
Minnie Coopriders	1.00	Christian Cender	5.00	S. K. Plank, Salem Cong.	7.81	Yellow Creek, Salem &	
Mrs. A. Y. Detweiler	1.00	J. M. Nafziger	5.00	Anrora Cong., Portage		Nappanee S. S. Meet-	
		V. A. Birkey	5.00	Co.	20.00	ing	\$ 14.28
Total	\$ 57.00	Levi E. Birkey	5.00	Lawrence Co. Cong.	11.70	Middlebury Dist. S. S.	
<b>Orphans' Home</b>		C. W. Sommers	5.00	Rent	18.00	Meeting	14.00
<b>A. Metzler, Supt.</b>		Daniel Horst	5.50	Total	\$133.43	Forks Cong.	8.15
Ray Baumgardner	\$ 1.00	Waldo Cong., Flanagan,	180.00	<b>EASTERN TREASURER</b>		Holdeman Cong.	17.17
North Lima Cong., O.	10.50	Ill.		<b>India</b>		Total	\$ 53.60
Geo. A. Getz	5.00	Cullom, Ill., Cong.	55.00	Kinzers Infant S. S.		<b>Total receipts for De-</b>	
Mrs. A. Y. Detweiler	1.00	Lizzie Wenger, Christmas	5.00	Class	\$ 8.35	cember	\$10,037.42
Bro., Sterling, O.	1.00	Dinner		Amanda Kendig, Mission		<b>Gratefully acknowledged,</b>	
A Friend, Dalton, O.	2.00	Total	\$5350.77	Fund Interest	20.00	<b>G. L. Bender, Gen. Treas.,</b>	
Pearl Klopfenstein	2.75	Recd. by D. S. Weaver; Hess-		Ephraim H. Hershey	50.00	<b>Elkhart, Ind.</b>	
Special Support	407.40	ton, Kans., New Farm		Rohrerstown Cong.	31.50		
		for Sanitarium		Millersville Cong.	30.00		
Total	\$430.65	Aaron Loucks	\$1000.00				

## Married

**Shenk—Mowrer.**—Jan. 15, 1914, Bro. Clarence C. Shenk and Sister Blanche E. Mowrer were united in the holy bonds of matrimony by Bro. Frank M. Herr at the bride's home. May happiness through Jesus Christ be their lot in their new relation.

**Erb—Resser.**—On Dec. 14, 1913, at the home of the bride's parents, Bro. and Sister Jacob Resser, near Albany, Oreg.,

Bro. William Erb and Sister Lena Resser, both members of the Fairview Church, were united in marriage, Bro. C. R. Gerig officiating.

## BOOK REVIEW

### The Sunday School

By Noah E. Byers

This is an interesting, helpful book, devoted to the interest of the Sunday school and for the benefit of Sunday school workers. It appears as Volume II of

**Christian Workers' Manual**, prepared under the auspices of the Mennonite General Conference. As soon as the entire work will have been prepared the three volumes will be bound in one. Until then, the present volume on the Sunday School may be had at prices given below. The book is divided into six parts, as follows:

- I. Religious Instruction.
- II. The Pupil.
- III. The Teacher.
- IV. The Sunday School.
- V. The Recitation.



## Items and Comments

The Standard Oil Company of Kansas has declared an additional dividend of \$7 a share above the regular quarterly dividend of \$3 a share.

Col. George W. Goethals, chief engineer of the Panama Canal, has decided to give up his position there to become police commissioner of New York City under certain conditions, chiefly relating to the authority he is to have.

Small pox have broken out among the Mexican federal soldiers and refugees at El Paso, Texas, where they fled after the fall of Ojinaga. Orders were issued by the U. S. authorities to have several thousand persons vaccinated.

From New York City there comes the very surprising report that there are in the treasury of that city the sum of \$243,638.67, set aside for the salaries of city employes, which has never been drawn. Man generally has the reputation of taking all that is coming to him—sometimes more.

The authorities of Pennsylvania are trying to keep the streams free from pollution which will destroy fish. A tannery and some other industrial establishments which have been discharging filth into the tributaries of the Susquehanna have been required to dispose of their refuse in some other way than discharging it into the streams.

Following the example of Henry Ford, a Youngstown, O., hardware firm has adopted the plan of sharing its profits with its hundred employes. Last year's profits will amount to about three months' pay. It is not considered an act of charity but an investment, for the firm feel that their success depends upon the faithfulness of their employes and this will be promoted by the new plan.

The Pittsburgh Board of Trade has taken the lead among the great municipal organizations in passing a resolution favoring the passage of the bill now before Congress for submitting to the states for ratification an amendment to the national constitution for the prohibition of the use and abuse of strong drink. Among the reasons given for the resolution were the examples of Coatesville, Pa., where crime has very noticeably diminished since the abolition of the saloons, and prohibition Kansas, where in 87 out of the 105 counties there are no insane, 38 have no poor-houses, 96 have no inebriates, and 65 have no convicts in the state prisons.

## BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

A. M. Church, Nappanee, Ind., Jan. 19-26, 1914. Instructors, S. E. Allgyer, A. C. Good.

Pleasant Grove Church, near Martinsburg, Blair Co., Pa., Feb. 10-15, 1914. Instructors, J. A. Ressler, Ed. Miller.

A. M. Church, near Allensville, Pa., Feb. 2-20, 1914. Instructors, E. H. Kan-

agy, J. H. Byler, J. B. Zook, O. H. Zook, U. D. Hartzler.

Sonnenberg Church, near Dalton, Ohio, Feb. 10-15, 1914. Instructors, E. L. Frey, S. H. Miller.

The Christian Monitor for 1914 may still be had during January for the special price of 50 cents, to new subscribers. It is gratifying to note that so many are taking advantage of this offer. The special features for this year are such that every home should have the paper. January issue was the "Home Mission Number," a 48-page number; March will be the South American number; July will be the "India Mission Number; and special features are being planned for two more issues, probably the May and November numbers. These two features are directly in charge of the editor of the Bible Study department, Bro. Coffman. These special features with the many other helpful articles that will be published promises to make the 1914 Christian Monitor the best volume yet published. Following are the departments of the regular issues: Select Reading, Editorial, Christian Life, Missions, Bible Study, Educational, Young People's Bible Meeting, Sunday School, Farm and Home, Current Events, and Miscellaneous. It is to your advantage to subscribe now to insure your getting a copy of the January issue of which we have only a limited number on hand. The 1914 issues to new subscribers for 50 cents. Address

CHRISTIAN MONITOR,  
Scottdale, Pa.

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- I. Religious Instruction.
- II. The Pupil.
- III. The Teacher.
- IV. The Sunday School.
- V. The Recitation.
- VI. Auxiliary Work.

There are 25 chapters and 136 pages. The work is bound in Manilla cover, and may be had at the following prices:

Single Copies, Postpaid 25c.  
Doz. Copies, Not Prepaid \$2.40.

Published by  
Mennonite Publishing House,  
Scottdale, Pa.

## NOTICE

An order for 2 Gospel Text Calendars with 50 cts. enclosed has been here for about three weeks. There is no name or address. We have waited to hear from the sender of the order but have not heard. To whom shall we send the calendars?

Mennonite Publishing House,  
Scottdale, Pa.

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## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 3rd St., S. E., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mintner, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 962 W. Federal St., Youngstown, O., T. K. Hershey, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, J. F. Brunk, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Mover, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI

(Herald of Truth)  
Established 1864

SCOTSDALE, PA., THURSDAY, FEBRUARY 5, 1914

(Gospel Witness)  
Established 1905

No. 45

## EDITORIAL

"Blessed are those servants, whom the Lord when he cometh shall find watching."

The watchful man is seldom overtaken or overpowered in sin. "While men slept, his enemy came and sowed ed tares."

Therefore, Watch and pray, that ye enter not into temptation." Keeping up this watchful, praying, faithful attitude unto the end, the foretastes of glory enjoyed by God's people in time will ripen into a blessed reality in eternity.

It is one thing to recognize sin and testify against it. It is another thing to have the courage of your convictions and do as well as you know. They who are spiritually enlightened do both. People who seek all the light that they can get, and then walk in it, are in demand everywhere.

Our Sunday School lesson for next Sunday is rather difficult for the average reader, yet it bears a message bringing to us some of the most vital truths connected with Christian experience. This means that the faithful teacher will devote more than ordinary care and time in the preparation of this lesson.

A brilliant intellect, like much money, is a fine thing when completely upon the altar of the Lord, but too often it proves a snare and spells ruin. Whether it is money, brains, quick wit, or other means of power and influence with which the Lord has blessed us, it is unsafe unless we frequently consult the Lord as to how to use it.

All men are worshipers. God has created us that way and we can not get away from it, however hard we may try. But the trouble with too many people is that they worship "the god of this world" rather than the God of our salvation. "God is a Spirit; and they that worship HIM must worship him in Spirit and in truth."

Parents, have you ever stopped to consider what a wonderful opportunity God has placed within your reach in the matter of bringing up your children for God? They are given to you helpless, that you may demonstrate your love for them. In the most impressionable periods of their lives, they are exclusively yours. Your opportunity is to start them right before any one else has the chance to start them wrong.

Parents, have you ever stopped to consider what a wonderful responsibility God has placed upon you in the matter of bringing up your children for God? Since they are exclusively yours during the first few years of their lives, the responsibility of making the right kind of impressions and thus fortifying them against wrong impressions later on is also exclusively yours. Many parents lament the fact that they have lost control of their children, not thinking that the foundation for this disobedience was laid in our neglect of our children at a time when they were perfectly submissive. Live right before your children are born, live right after they are born, do your best to keep and to train your children during the first seven years of their lives, keep up the habit ever afterwards, keep close to the Fountain of all strength and wisdom, and your children will rise up afterwards to call you blessed.

A very important qualification for the ministry is that named by Paul to Timothy: "Moreover he must have a good report of them which are without." Of many a preacher who was not so well qualified otherwise it has been said, "His life preaches louder than his sermon." Of others, gifted with more than ordinary talents, it has been said, "It were better for them and the cause if they were spirited away as soon as they get through preaching." Whatever else may be said of a minister, his life should be such that it may truthfully be said of him that he is honest, conscientious, humble, self-sacrificing, sincere, pious, easily to be entreated, whole-hearted in the service of our Lord and Master. Consistent living gives force to faithful preaching.

One of the most widely read magazines in America, after defending the policy of strong armies and navies to guarantee the peace of nations, goes on to say: "There is no danger of our becoming an aggressive military power. The world is moving away from military ideals."

We would have more confidence in these statements if the nations were pursuing the policy of diminishing rather than increasing the size of their armies and navies. As soon as we see the nations disbanding their armies and navies, tearing down their fortifications, turning military academies into temples of peace, discouraging such things as boy scout movements and military instruction in the public schools, then we are ready to believe that "the world is moving away from military ideals."

A Popular Use for Clergymen.—Formerly it was supposed that the business of the clergyman was to preach the Gospel and to bring the greatest possible number of people



into touch with its divine power and influence. But in these last days another use is made of him.

Seeing in the power of the pulpit an excellent opportunity for advertising, plans are set on foot to set apart certain days when all the preachers of America are to preach upon certain subjects—social, political, scientific, or other sorts. The nature of these subjects ranges from the very good to the decidedly questionable. It is a practice that has been decidedly abused.

One of the latest schemes to work the public through the instrumentality of clergymen is presented in a circular in our possession bearing an appeal "to the clergymen of America." The aim is to carry the Gospel to all people on the face of the globe by means of the moving picture. Attention is called to the fact that the average preacher reaches only a few hundred people, while the average book has but a limited circulation. But through the moving picture all people in all climes, of whatever language or intelligence, may be reached. An appeal is therefore made "to the clergy of America, to help push this commendable (?) work and hasten the day when all the world may know of the power of Christ to save."

This sounds nice, and one who reads the circular almost forgets the great and growing evils fostered by means of moving picture shows. Toward the close of the circular, however, the real motive of the enterprise is unwittingly revealed. After calling for the best the clergy has in the way of contribution of literature that can be converted into the language of pictures, suggestions are offered as to what is, or is not suitable. Among other things we note the following:

These stories should not in any sense be sermons, and for commercial reasons Biblical and historical incidents cannot be used—neither can adaptations from published stories or poems be considered. What is desired are modern American themes of dramatic value, free from sensationalism, but embodying, if possible, spectacular incidents, whenever consistent with the story.

"For commercial reasons," this moving picture firm wants a theme that will capture the church and moving pictures that will capture the world—while the company coins the profits. It is another way of con-

verting the world to a "Christianity" without any Christ in it. How strange these directions sound as compared with the directions given by Christ when He commanded the Christian Church to preach the Gospel to every creature," to teach "all nations" to observe "all things" which He commanded.

We trust that this circular may receive the prayerful consideration of every clergyman into whose hands it may fall—and that not one of them may fail to denounce the scheme in unmeasured terms.

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**The Evangelist's Burdens.** — A young minister, out in the evangelistic field for the first time, wrote to his father in the following manner:

"I used to think that preachers had a good time reading on trains and visiting from place to place. But I have learned differently."

Yes, so does every other faithful evangelist find it to be anything but an easy job, if he does his work well. There are features about active service on the field which brings joy and satisfaction to the soul. The consciousness of the fact that you are doing what the Lord wants you to do, the blessed fellowship in Christian associations, the sight of souls standing up for Jesus and starting on their way to glory, and other experiences which admit us into the presence of heavenly influences bring to the soul an experience that ordinary service knows nothing of. But these are results of that self-denial and travail in the birth of souls which those who are "out for a good time" are rarely if ever willing to undergo.

The faithful evangelist, as a rule, goes out at a financial sacrifice, leaving the loved ones at home in a struggle in which his help is needed. Arriving on the scene of labor he finds that he must battle with the enemy of souls and have to do with that awful malady—SIN. The results of sin are everywhere in evidence. No one ever engages in a faithful struggle for the rescue of the lost but that one or more of the following maladies are uncovered and encountered; strife, covetousness, indifference, dishonesty, pride, lust, foolishness, deceitfulness, selfishness,

hypocrisy, ambition, filthiness, and consequent depravity and hardness of heart. Church members would be glad to see sinners come to Christ, but are so absorbed in the things of this world that they have scarcely any time for direct Christian service besides going to meeting. Sinners profess to have something as good or better than church members have, as most of them are "hypocrites" anyway. And in this they are living examples of what Solomon says: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." In all this work the tempter is busy, trying to confuse the mind, lure away the affections, throw obstacles in the way, and thwart the work in every way possible.

Against all these odds, including his own infirmities, the evangelist has to labor. Through personal work, personal wrestling with God, spending sleepless hours in the dead of night and faithfully laboring during the day, preaching, pleading, warning, pointing sinners to Christ and encouraging saints to remain faithful in the service, does the faithful evangelist spend his energies in assisting the faithful members of the home congregation to strengthen the cause of Christ in that particular field.

Do you call that "having a good time?" Yes, immensely so. But not in the sense that the seeker after pleasure has a good time. It is the satisfaction that comes to the faithful soldier of the cross. The burdens are often hard to bear, but not so hard but that they may easily be borne when we call in the assistance of the great Burden-bearer. In this connection we recall the testimony of our Lord Jesus Christ, who, after giving His life a ransom for the sins of the world, said that He "ought to have suffered" all these things.

To all the soldiers of Jesus Christ enduring hardness in His name, whether you be an evangelist or some other kind of laborer, we would say, "Fight on, press on, labor on, suffer on—the work is hard, the sacrifice is great; but the cause is glorious, the promise is on your side, victory is sure, and the glory in the end will be complete.



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### "IS THY CRUSE OF COMFORT FAILING?"

Is thy cruse of comfort failing?

Haste its failing drops to share;  
And through all the years of famine  
Thou shalt still have drops to spare.

Love divine will fill thy storehouse,  
Or thy handful still renew;  
Scanty fare for one will often  
Make a royal feast for two.

For the heart grows rich in giving;  
All its wealth is living grain;  
Seeds, which mildew in the garner,  
Scattered, fill with gold the plain.

Is thy burden hard and heavy?  
Do thy steps drag wearily?  
Help to bear thy brother's burden—  
God will bear both it and thee.

Numb and weary on the mountains,  
Would'st thou sleep amid the snow?  
Chafe that frozen form beside thee,  
And together both shall glow.

Art thou stricken in life's battle?  
Many wounded round thee moan;  
Lavish on their wounds thy balsams,  
And the balm shall heal thine own.

Is thy heart a well left empty?  
None but God its void can fill;  
Nothing but a ceaseless fountain  
Can its ceaseless longings still.

Is thy heart a living power?  
Self-entwined, its strength sinks low;  
It can only live in loving,  
And by serving love will grow.

—Selected.

### THE "I AM'S" OF CHRIST

By W. C. Hershberger.

For the Gospel Herald.

#### II. "I am the light of the world"

Light is a revealer of things hidden. The blessed sunlight gives birth to the dawn of day, no matter if dark clouds hide the face of the sun. It does more, that light awakens the cells of the vegetable kingdom and causes it to send forth its blessings to mankind. Inspiration is also sent into the life of the animal kingdom, and how man is stirred and filled with vim and vigor when that light appears. "Weeping may endure for a night, but joy cometh in the morning." What light is in the natural, Christ is and more in the spiritual life.

We are sad to note how many are groping through this world as though they were feeling their way to the

eternal kingdom. Christ does not want his followers to lead a life of uncertainty. Christ poses as the Light of the world. Therefore if we have Christ as our Head all things necessary to His happy abode will be clearly seen. "He that followeth me shall not walk in darkness, but shall have the light of life." Our vision may often be dimmed by the allurements of sin. Sin is fascinating and thus hinders the way of the righteous. Remember as the dark clouds of sin hide the light of Christ, Christ's radiant beams are still shining back of the cloud awaiting for you to drive away sin from your door and bid the light to shine, not only to reveal Him, but to give Him an opportunity to cause a growth of power that will ward off sin and thus you may become bearers of that light. "Ye are the light of the world." Dear reader, how are we bearing this light?

Little did a certain writer think when he left his ink-well stand in the sunshine that the beautiful rays of the sunshine so necessary to life, would be a life destroyer. However the ink-well collecting the rays of the sun to a small focus caused the papers and table to be destroyed. So in the spiritual world may Christ's light be used to rather destroy than to honor Him.

But let us look to the brighter side. We are reflectors of Christ's light; so if we face Christ squarely His light will reflect squarely upon the world and His warm life is felt. But if our life is obliquely set we cannot reflect Him truly. It becomes necessary that we keep cleaning, yea, more, burnishing these reflectors continually. "He that thinketh he standeth, take heed lest he fall." Think of all the movements of the world and the desire of the professed Christendom seeking after. Again view our own Church. Has she not drifted? No, the Church in principal and doctrine is the same as ever rooted and grounded in the light of Christ; but some members of our Church have again and again failed to squarely reflect that light and caused oblique rays to fall upon hearts, chilling them into icicles instead of melting them into the love of Christ.

A word to the disloyal church member. You may resolve to wear fashionable clothing, but remember it is contrary to God's Word, and to the doctrine of the Church. I would also remind you of your church vow. Did you not promise before God and man that you would live true to Him and the Church as long as you live? Now live contrary to the teachings of Christ which are the doctrines of the Church and you will become a false light bearer, aye, no, no light at all. More than that you broke your pro-

mise and you are now in a more deplorable state than you were before sealing your vow with God. However, be not discouraged, flee to Christ for light in all faith believing and you will receive the needed light.

In each individual life there is something that cannot spring to life, and growth unless it is touched by the light of Christ and fed by the Bread of Life and that is the soul. Christ is continuously pleading for this opportunity to show unto man the beauty of his creation and the power of his Creator. In order to bring about this change self must be laid upon the altar and Christ's admission desired.

It is worse than useless to try to carry Christ on one shoulder and the world on the other. The light of Christ reveals to the heart all hidden sin, so if we participate in sin we shut out that light and sin becomes our light and we call it right. When death comes you want Christ. When the Lord comes to earth again you want Christ. Why not want Him now before death, or before He comes? Desire His light and be awakened so that in either case you will have no fear but welcome the event. This world is in a state of moral and spiritual darkness. They need light. Christ is willing; He will not keep His light from any one. Dear reader, if you do not have this light will you not seek it at once?

Hollsopple, Pa.

(To be continued.)

### THE SUNDAY SCHOOL AS A FACTOR IN TEACHING CHURCH DOCTRINE

By Anna Yordy.

For the Gospel Herald.

The Sunday school is one of the main factors in teaching church doctrine. It comes next to the home in teaching these great fundamental truths and principles laid down in God's Word. The Sunday school is often termed the nursery of the Church, and the Church the home of the Christian. Or we might say with a certain writer, "The earthly home of converted souls."

If the child is wisely and carefully led step by step in the home and through the nursery of the Church and given continual instructions along necessary lines concerning Bible doctrine—always presented in an attractive manner and made simple enough that the child mind can easily grasp it—he is quite likely to become a consistent member of the Church.

For instance, the proverb, "Train up a child in the way he should go, and when he is old, he will not depart



from it," holds just as good in the Sunday school as in the home.

If the Sunday school in connection with the home fails to teach these Bible truths and doctrines to the children in every stage of their growth, it fails in the most important work concerning human souls. The minister's work would be greatly lessened if the Sunday school would more thoroughly teach Bible doctrine.

Too much stress cannot be laid upon the importance of selecting such officers for the Sunday school as themselves firmly believe and practice every doctrine in the Bible. For instance, the doctrine of nonresistance taught by one who shows a spirit of resistance on every little provocation has lost all its power. The same is true in teaching any other doctrine of Christ.

In II John 9 we have these words, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

The future Church will be just what we make of our present Sunday school scholars, for the greater number of pupils in the Sunday school become members of the Church. Almost every one admires a well organized and well conducted Sunday school, but it is not doing its best work unless it fits out men and women who are steadfast and reliable, men and women who will let nothing shake them from the true foundation.

There is great need of having the "Foundation of character laid in righteous principles built upon the Rock Christ Jesus." In I Cor. 3:10 we read, "Let every man take heed how he buildeth."

The Sunday school is a builder of character, but we know that no building can be firmly erected without a well devised plan, this is especially true in the Sunday school. A plan is needed that will thoroughly work in every truth and doctrine that is needed to make a strong Christian. Then we can be able to say with Paul in his letter to the Ephesians, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine."

A certain writer says, "Our business is not to build quickly but to build upon a right foundation and in the right spirit." The question is not, "Who can get through the first?" but, "who can work best?" Not, "who can rise highest in the shortest time?" but, "who is working most patiently and lovingly in accordance with the designs of God?"

Secor, Ill.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

#### Mennonite Home Mission

(Philadelphia, Pa.)

Dear Herald Readers, Greeting in Jesus' Name:—We desire to thank Sister Huber's Sunday school class at Lititz, for their offering, also the Sunday school at Frazer, and the Sunday school at Paradise, for their donations of money and provisions; the congregation at New Danville, for their liberal offering. All have helped us in our work among this needy people.

Wish you could have seen how the families were cheered at Christmas by your offerings, reminding us that good will toward men continues; as the angels sang that night, when the shepherds heard the good tidings of great joy, which shall be to all people.

The offerings sent by the Byerland and Goodville congregations have come as a help in time of need. We thank God for the privilege of service in this corner, and ask you to pray for us, and the dear ones all about us, that He may have His own way, remembering it is "not by might, nor by power, but by my spirit saith the Lord of hosts," that souls will come to the saving knowledge of Christ.

Preaching: Feb. 8, Noah Bowman; Feb. 15, Enos B. Wismer; Feb. 22, Sanford Landis; March 1, Bishop W. G. Bean; March 8, John Mosemann; March 15, M. D. Souder; March 22, Jacob Mellinger; March 29, J. H. Mack.

"Looking unto Jesus,"

Sister Mary.

### BITS OF NEWS FROM INDIA

For the Gospel Herald.

There are so many things to make us glad in and for our work and our workers in India that we share with you a few notes from private letters. Here is a little heart note from one:

"I can trust that God will direct and His will is what I want. Thank God for the hills to go to in a country like this. It takes money, but we can't work when we are dead or half alive. \* \* \* We have such a good field, and such a promising prospect.

What an ingathering we may expect if consecrated workers and means continue to come as time goes on. Today, Dec. 15, a series of meetings begins. After Christmas "jalsa" (Bible conference) at Balodgahan. After New Year Church Conference at Sankra. \* \* \* A good road is finished nearly all the way to Sihawa now. We should not put off the opening of the work there any longer than absolutely necessary. The field is promising, and the people welcome the missionaries. \* \* \* I wish we could get a nursery and kindergarten started. There are over a hundred children of Christians here at Sundarganj, and much might be done for them if we had time and room. The village children, too, can be gathered in more and more. \* \* \* Bro. Geo. Lapp's were out touring. They report a very pleasant time. The malguzar who entertained them seemed anxious to give land for a mission station at Sihawa, but there were some legal complications that need to be cleared up. We trust if it is the Lord's will that this place will be secured and work opened. If numbers of our Christians could be scattered over these needy fields, we believe the Church would be greatly blessed. \* \* \* One can see the older married children from the orphanages losing their youthful appearance, and many of them are beginning to look quite dependable. These will soon help the Church to stand and grow. \* \* \* Bro. Friesens certainly have a promising work and a beautiful station. They hope to go home in spring on furlough. \* \* \* The buildings at Balodgahan are still not finished. The orphanage building is completed and is very nice, but the bungalow is not yet finished. They hope to get in by the rains. \* \* \* Anna has the orphanage now and Ellen is doing village work very successfully. \* \* \* The foundation for the Doctor's bungalow and dispensary are nearly completed. \* \* \* Sister Hershey is hard at the language and seems to be very brave. The language course we have now keeps newcomers busy or else they fail. \* \* \* Little Rosa Friesen's death was very sad. Bro. and Sister Friesen bear up bravely, and we are glad they do."

Peter Friesen and Anna Lois Burkhard will likely be going to school at the hills by the time this reaches our readers.

When Jesus was upon the earth His friends could show their love by ministering to His needs. While we cannot do this in the same manner we may serve Him by acts of kindness to our fellowmen.—Sel.



## ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

We deem it a blessed privilege to state that our family of 83 children are all enjoying good health. One little baby boy 10 months old, however, died of pneumonia on Jan. 28. On account of not being able to locate its mother the corpse was placed in the receiving vault in Fairview Cemetery awaiting advice from his mother. Funeral services were held at the Home by J. J. Warye and S. E. Allgyer.

Two girls were recently placed out into private homes, one at Manson, Iowa, and the other at Bay Port, Mich. While we have a large number of very bright boys nearly all ages up to eleven years to place out, we regret that about three out of every four applications we receive for children of late, are for girls from 3 months to 5 years old, and we are unable to supply that demand at the present time.

We are still in hopes that some consecrated brother will volunteer to help out with the work here, as it will not be possible for one man, especially during the spring and summer months, to look after all the work both on the farm and in the office. However we are thankful for the strength and grace God has imparted unto us during the last 14 years in which we have in our feeble way attempted to do justice to the great work He has assigned unto us; but we owe a great deal to the eight faithful sisters that are helping us in the work.

West Liberty, Ohio.

## A VOICE FROM THE SUNNY SOUTH

On Dec. 19, 1913, we left our home friends near Smithville, Ohio, to visit the congregation at Concord, Tenn. The following morning we were met at the R. R. station by Bro. and Sister T. B. Lee who welcomed us so kindly and received us into their home where we enjoyed the comforts of a Christian home, remaining in this community over three weeks, visiting the members and several of the near neighbors, who were also very kind and hospitable. During this time we had preaching services nearly every evening and several times during the day. The evening services nearly always consisted of children's meeting, a Bible topic and a Gospel sermon. Bro. A. P. Heatwole, who has charge of this congregation, also arrived here Dec. 31, from Waynesboro, Va. It afforded

us much pleasure to labor with him in these services and visitation work.

On Jan. 7, 1914, Bro. Wm. Jennings was ordained to the ministry. He was chosen unanimously by all the members present. From our acquaintance with him during this time we were made to believe that he with his dear companion and their ten children have many scriptural qualifications so necessary for the position he now occupies in the Church in which he is much interested. He desires and deserves the prayers of the brethren and sisters that he may have abundant grace for the arduous duties enjoined upon him. On the 10th we had baptismal services. Six precious young souls sealed their vow to God with water baptism. On the 11th we had communion services, when we had a season of rejoicing in the Lord together from far and near celebrating the suffering and death of our Lord Jesus Christ. The congregation here is apparently much encouraged to press onward and upward. There are now about 30 members, with good prospects for a future ingathering of souls. They are having great opportunities for reaching out and have room for many more workers to conduct Sunday school and to preach the plain Gospel in the surrounding communities from whence are coming many calls to come and bring to them the Word of eternal truth. Again we are made to realize the truth of the words of our Master, "The harvest truly is plentiful but the labourers are few." But our large churches can not fully realize this as long as they do not come in close touch with these small congregations which are separated so many miles away from us. We praise God for the privilege we have had of being in their midst and in their services and for their kindness and hospitality, and pray God's richest blessing upon them.

On Jan. 12, 1914, we went to Cleveland, Tenn., to visit a relative and friend, Widow Kate Wagoner and family, who was formerly a sister in our home church, but has been separated from the Mennonite Church for 35 years. We enjoyed this visit very much in thinking and conversing of the fond recollections of the past. Again we say farewell probably for the last time in this world as we take our leave to go farther south, stopping off at Chattanooga one day to see the natural scenery of Lookout Mountain, from which point can be seen seven different states, also many places of historical interest. Yet we must look upon these battle fields with sad hearts as we think of the many lives that were lost during the cruel war of our own beloved country, because of a lack of knowledge

and faith in the defenseless doctrine of Jesus Christ and His inspired apostles.

On the 14th we arrived at Birmingham, Ala., where we were met and kindly welcomed to the home of our dear Bro. and Sister C. K. Hostetler and family, whose pleasant association we enjoyed very much, having labored together for a number of years in Sunday school work in the past. He is still interested and actively engaged in this work, but they are longing for fellowship with the brethren and sisters of the Church of their own choice, and we hope that the day may speedily come when they may again have this privilege, and that Bro. C. K. may become connected with one of our church institutions, where he could exercise his talents and ability in a way that would help to advance the cause of Christ better than he can in his present situation, as it appears to us. We also had the privilege of meeting with Bro. Frank Blough of Goshen, Ind., in this home, who is superintendent of music over the 161 schools of this (Jefferson) county outside of the city of Birmingham, having the privilege of teaching 7000 children to sing in these schools during the last year. He is employed by the county for 9 months in the year, and besides during his vacation, teaches 6 weeks in the University and 2 weeks in the Teachers' Institutes. In our conversation with him we were made to rejoice that he is yet firm in the doctrine of our Lord as taught by our beloved Church and longs for a better privilege to attend our services, which is so commendable when one is so isolated from the Church.

On the 16th we left for Slideil, La., soon losing sight of the Alleghany range of mountains. We enjoyed our journey to this place with the car windows open for comfort, while in our home state they had good sleighing and a zero temperature. Here the temperature these days is from 48 to 72 degrees, and during the night one need not to curl up like a squirrel to keep warm.

Here we found four members of our faith, and a few other descendants of Mennonites who have imbibed and yet cherish some principles so long held dear by our ancestors although the Church they belong to does not uphold them. "Train up a child in the way he should go and when he is old he will not depart from it."

One brother who has a family of children growing up here sees the need of having church privileges is contemplating to leave in the near future to seek a church home, since

(Continued on page 696)



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

### TRUST IN GOD AND DO THE RIGHT

Sel. by Ada L. Hess.

Courage, brother, do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble—  
"Trust in God and do the right."

Let the road be rough and dreary,  
And its end far out of sight,  
Foot it bravely! Strong or weary,  
"Trust in God and do the right."

Perish policy and cunning;  
Perish all that fears the light!  
Whether losing, whether winning,  
"Trust in God and do the right."

Trust no party, sect, or faction;  
Trust no leaders in the fight;  
But in every word and action,  
"Trust in God and do the right."

Trust no lovely forms of passion;  
Friends may look like angels bright;  
Trust no custom, school or fashion,  
"Trust in God and do the right."

Simple rule, and safest guiding  
Inward peace, and inward might,  
Star upon our path abiding,  
"Trust in God and do the right."

Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man and look above thee,  
"Trust in God and do the right."  
Elizabethtown, Pa.

### THE NEGLECTED GARDEN: A PARABLE

And yet the casual observer it did not look neglected. It was quite tidy, grass mown, walks brushed up, the evergreens in the avenue and round the grounds were flourishing; but the Master's eye saw much that needed doing, and for long his hand had wished to be at work on that garden. He saw what possibilities were there—how it could become so far more beautiful, a pleasure to himself, and a match to the lovely, extensive view beyond its borders.

But at first it was not his; the garden belonged to another, who cared only for what advantage he could make out of it, and nothing for the good of the garden. But the Master bought it, and it became his own, and now he could work his will there, and his heart was glad.

Much needed doing; the trees and shrubs that looked so luxuriant were sadly crushing each other; they had not been thinned or pruned for years. Some had grown up tall and thin, pressing up to the light but unable to

think of side branches for shelter and beauty, and so they were sadly unfurnished and useless as to matters relating to the earth in which they grew, and their bare trunks were an eyesore. Others had done their best to develop on all sides, but for lack of space and air their lower branches were dead, they had given up the struggle. Others had pushed their way to the front, but these were not always the best kind, and in so doing they had hidden and hurt some less strong but far more valuable bush, while almost all had some lack, poor side, which it seemed they must carry to the end of their lives.

The Master saw all this, and yet he waited until the growth seemed over, until the pleasant sun had lost its power to make life glad and was rarely seen; waited until dark days came, and the hearts of the trees "were in their boots" (so to speak) and then he began his pruning, and cutting away, and removing. If the laurels, and shrubs, and saplings could have spoken, they would have said, "What a mistake! He cannot know how little life we have, how we feel the cold winds, how important it is we should grow close together, and stem the storm and cheer each other up. Are we sure he may not cut away what is good, and leave us to die? We had planned such nice, fresh shoots, here were the buds already. Why did he not do it in summer, if it had to be done? for then he would see what he is doing, and certainly spare our nicest boughs."

But the Master did not explain, though he could have told them (what you and I know) that late autumn, when the sap has gone down to the roots, is the kindest and best time to cut, and plant or transplant. If done in summer, when all is bright, they would die, they would bleed to death, the wood all being soft.

And so he began his work—but what seemed hardest of all was that he did not do the work himself. He directed all, nothing was done without his sanction; he planned and stood by, and watched; but oh! how that old man, by his orders, did hack and cut the poor laurels until absolutely only stumps were left! Yet as he did it, he smiled and said, "They will all sprout out in the spring;" and that younger man carried away to be burned all the lovely green shoots, the growth of years, the pride of the bushes, what had constituted their respectability and made them so different from the bushes and shrubs of the common.

They had kept themselves to themselves, as befitted a gentleman's garden and now, what waste of all their efforts to be different to other people! Then the shifting and transplanting

began. Four or five shrubs had in several places grown so together, and clung together, and fitted into each other, and it would have made you weep in sympathy when the Master said, "I need that bush elsewhere," and in a short time only a large hole remained beside the shrub from whence the fellow had been taken. It seemed as if you felt how cold and bare the others were, as if the air must penetrate through the hole to the roots of the rest, and chill their very life.

Yet the ransplanting was done so tenderly. The roots of the shrub had a big ball of earth round them (and those left behind did not mind the big hole so much when they saw it lessened the pain to their brother), and as it was carried to its new home and work they braced themselves to follow it when their time came. But now they saw the harm of these close attachments, for on the side where their fellow shrub had been they were brown and lop-sided, and as a matter of fact had to be planted where the bad side would not show. Not one could be an all-round, fully-developed, perfect-in-shape shrub. And yet the old man who seemed so cruel had a tender, hopeful way of tying the living branches over the dead deformed parts and hoping and believing they would yet sprout out and grow round, as they ought to be.

And what about the beds where the bushes had been and gone? Plans of fresh shapes and lovely flowers are in the Master's thought, something far more beautiful than could have been while the bushes were there; flowers that may gladden many a weary heart, for you can pick and hand on a flower but you can't pick a bush.

And the shrubs have gone to fill many a bare place where they were badly needed, and, having plenty of air and space, can grow unhindered. Yet the Master keeps his pruning scissors handy; only now, the trees do not fear, for they see he knew what to do and had only their good at heart.

There is an "afterward" for all. Heb. 12:11.

Job 14:7-9. "Sprout again."

Amos 7:1. "Latter growth after the King's mowings."

Psa. 72:6. "He shall come down like rain upon the mown grass."—C. Tottenham in Service for the King.

### THE JAP'S ADVICE

On the door of a Japanese Christian's house were inscribed these words: "I am a Christian, and if anyone wishes to go in and read my good book while I am out he may." "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).—Sel.



## Sunday School

Lesson for Feb. 15, 1914.—Luke 11:  
37-51

### CHRIST'S HATRED OF SHAMS

**Golden Text.**—Be not deceived; God is not mocked.—Gal. 6:7.

**Introductory.**—The self-righteousness of the Pharisees, who built more upon the tradition of the elders than upon the Word of God, is severely condemned in the lesson before us. As we study the pressing truths sent home to the heart of each faithful reader let us remember two things: (1) in so far as our own lives are condemned by Christ's denunciations, let us take the advice and reform. (2) Let us not, however, make the mistake that others have made and use this text as an excuse for denouncing all forms of law and order. As "faith without works is dead" so spirituality without form in service and worship is an idle dream."

**Pharisaism.**—The Pharisees are to be commended for many things which they did and stood for. They advocated a clean life, a strict adherence to the law of Moses, a righteousness that would stand the test of the law. In their way many of them were conscientious and were actually grieved when the law of Moses was trampled under foot. They are and were the spiritual superiors of many of their critics, present and past, modern or ancient. But they had unfortunately fallen into the error of laying more stress upon the traditions of the elders than upon the law of Moses. As Paul afterwards expressed it, "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted unto the righteousness of God."

One of the virtues of Pharisaism was hospitality. On one occasion, when a Pharisee had bidden Christ to eat at his house, he noticed that Christ ate with unwashed hands. This gave Christ an opportunity to emphasize the errors of Pharisaism by looking to the outward cleansing while neglecting the inner man. He enumerates a number of things that they were very careful in doing—tithing to the minutest detail, matters of form—and then holds them to account for omitting the weightier matters of the law; adding, "These ought ye to have done, but not to leave the other undone." He then enumerates a number of things that grew out of this perverted way of looking at things. Formalism always leads to grave abuses and ending in grievous sins.

**The Lawyer's Shortcomings.** —

Hearing the Pharisees denounced in unsparing terms, one of the lawyers, hearing the word "scribes," reminded Christ that they also were included in these denunciations, whereupon Christ turned upon the lawyers and gave them what they deserved. Some of the zealous Pharisees, whose loyalty to tradition exceeded their knowledge of Scripture, might be partly overlooked because of their ignorance. But even this excuse must be taken away in the case of the lawyers whose knowledge of the law ought to have kept them from falling into the errors of their less intelligent brethren. But conscience was not a strong part of their makeup, and their knowledge of the law was not used to the enlightenment of their nation. They were a class of conscienceless hypocrites, and Christ quickly described their condition. They loaded burdens upon others that they were not willing to bear themselves. Professing love for the prophets, they built sepulchres to their honor, notwithstanding the fact that they condoned the acts of their fathers who murdered them. They were even then in sympathy with the murderous plots of those who were conspiring to take the life of the greatest of all prophets—Jesus Christ. Truly, the blood of all the prophets lay at the door of that generation and those people were responsible. "Verily, I say unto you, it shall be required of this generation."

\* \* \*

It is well for us to study the condition and life of the scribes and Pharisees in Christ's time—but only as these conditions throw light upon the present. Had the zeal of the Pharisees and the knowledge of the lawyers been combined in both classes their history might have been different. As it was they used their knowledge to further their own interests rather than to enlighten their own people, and they conveyed their own hypocrisy rather than their knowledge to the Pharisees. Many today are guilty of the same sin. They who use their own knowledge to their own aggrandizement invariably corrupt rather than enlighten their fellow men. Though not always known by the same names, the Pharisees and lawyers of the present time are quite as numerous as they were in the days of Christ, and were He here in person He would denounce them in the same unsparing terms. With the inner man thoroughly cleansed, we may also expect an acceptable outward life.—K.

"Blessed are the peacemakers: for they shall be called the children of God."

## Our Young People

### CHRISTIAN VIRTUES: FAITHFULNESS

I Thess. 5:24; Gal. 5:22 and Luke 16:1-13

Topic for February 22

**Motto.**—Apart from faithfulness no one may hope to succeed in any line whatever. It is one of the indispensable requisites to ultimate achievement. Compare I Cor. 4:1, 2 and I Tim. 3:11b.

### SUGGESTIVE ASSIGNMENTS

#### For Children—

1. Children's text: Isa. 40:11.
2. Ways of the Bible Shepherds.

#### For Young People—

1. The Gentleness of Christ: Isa. 40:11. Compare II Cor. 10:1. Illustrate by appropriate incidents from the gospels.
2. Gentleness in Character and Manners for the Christian.
3. Gentleness in Our Social Life.
4. Gentleness and Kindness.
5. Gentleness and Patience.
6. Gentleness and Meekness.\*
7. Gentleness as a Qualification for the Christian Worker. Compare I Tim. 3:1-7 and II Tim. 2:24.

#### For Older People—

1. Gentleness in the Home Life.
2. Gentleness in the Community Life.

\***Note.** Meekness is sometimes wrongly used to mean humility; but it has the sense of taking wrongs gracefully. In this sense it fits in nicely with these texts. Look about you for illustrations to be used with these assignments. Picture these fine qualities in your mind by thinking of the life of some person whom you think most nearly lives them in his life. Do you recall any Bible characters which exemplify our topic?

### STAND FAST, AND HOLD FAST

1. Stand fast in the liberty wherewith Christ hath made you free.—Gal. 5:1.
  2. Stand fast in the faith.—I Cor. 16:13.
  3. Stand fast in one spirit.—Phil. 1:27.
  4. God is able to make you stand.—Rom. 14:4.
  5. Hold fast that which is good.—I Thes. 5:21.
  6. Hold fast the form of sound words.—II Tim. 1:13.
  7. Hold fast the faithful word.—Tit. 1:9.
- "Let us hold fast the profession of our faith without wavering, for he is faithful that promised" (Heb. 10:23).

### SIX LOOKS OF JESUS

1. A look of love.—Mark 10:21.
2. A look of approval.—John 1:47.
3. A look of encouragement.—Luke 19:5.
4. A look of compassion.—Luke 19:5.
5. A look of reproof.—Luke 22:61.
6. A look of solicitude.—John 19:26.



# Gospel Herald

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THURSDAY, FEB. 5, 1914

## Field Notes

Bro. John W. Weaver of Union Grove, Pa., began a series of meetings at the Landisville, Pa., Church on Sunday evening, Jan. 25.

On Sunday, Jan. 25, fifteen souls were received into church fellowship by water baptism at Wayland, Ia. May they be loyal workers for God.

Bro. Allen Erb of McPherson, Kans., closed a series of meetings at Jet, Okla., Jan. 29, with four public confessions as one of the visible results.

Bro. Arthur T. Moyer of Souder-ton, Pa., has been appointed as superintendent of the Welsh Mountain Mission and his address is now New Holland, Pa.

Bro. J. E. Hartzler of Goshen, Ind., spent Sunday, Jan. 25, with the congregation at Flanagan, Ill. After a brief visit with the congregation at Sterling, Ill., he returned to his home.

Bro. R. M. Weaver of Harper, Kans., closed a series of meetings at Manchester, Okla., on Sunday evening, Jan. 25. There are now 4 applicants for baptism and 3 to be reclaimed at that place. The Lord be praised.

Meetings were announced at the Oak Grove Church near West Liberty, Ohio, to begin Feb. 1, 1914, with Bro. B. B. King of Ft. Wayne as evangelist. Let us remember this work in prayer.

Bro. E. B. Stoltzfus of Aurora, O., closed a series of evangelistic meetings at the Canton, O., Mission, on Sunday evening, Jan. 25. The present results are 2 confessions and a much encouraged brotherhood.

Bro. Daniel Kauffman is expected back from his work in Hesston this week and next week's Gospel Herald will be gotten ready in the office under his immediate care. We shall welcome him home again.—J. A. R.

Baptismal services were held at Lititz, Pa., on Jan. 25, when eight persons were received into church fellowship by water baptism and one on confession of faith. Bro. J. W. Weaver and Bish. Noah Landis officiated at these services.

Bro. Andrew Shenk of Oronogo, Mo., has been holding meetings with the brotherhood at Tuleta, Texas. Baptismal services were announced for Saturday, Jan. 31, 1914, when 5 souls were to be received into the visible church. May God bless the work in Bee County.

Fifteen precious souls sealed their vows with God in baptism at Mason-town, Pa., on Sunday, Feb. 1, 1914. Also 2 were received from other denominations, and one reinstated into membership. This is one of the results of the meetings recently held by Bro. E. F. Hartzler at this place. God bless the work.

**Mennonite Mission Board.**—Following the conference held on Monday afternoon at the East Chestnut Street Mennonite Church, a committee was appointed to draft a constitution and by-laws for the election of a mission board and the government of the same. This meeting was presided over by Pre. Noah Mack, of New Holland, and the secretary was Peter R. Nissley of Mount Joy. The committee is made up of Bish. Benjamin Weaver of Terre Hill; Bish. Peter R. Nissley of Mount Joy; Bish. Abram B. Herr of New Danville; Pre. John H. Mosemann, Lancaster; Pre. Daniel Lehman, Millersville; Pre. Daniel Gish; Millersville; Isaac Hershey, Leaman Place; Samuel H. Musselman, New Holland; John H. Mellinger, Greenland. Another meeting will be held on Wednesday next for the purpose of furthering the movement. The meeting will be an all-day one.—Lancaster New Era.

**The Harmonia Sacra.**—There is a movement among the people of Virginia to have a new edition of the Harmonia Sacra printed. They expect to use the 15th edition, which

was printed in 1876, leaving out the "Singing School Department," and starting with the tune Old Hundred on page 53. They propose to use the photographic plan so that the work will be identically the same. They have three anthems added to the back part which are not in the 15th edition. They are taken from former editions. The additional anthems are as follows: The Earth is the Lord's; The Rose of Sharon; Farewell Anthem. This movement is not among our own people alone but includes all denominations. The following committee has the work in charge: Joseph N. Shrum, Dayton; Jacob Flory, Dayton; Noah Blosser, Dale Enterprise; all of Rockingham Co., Va. The success of the movement will depend very largely on the response this committee receives from the public, as to how many will subscribe for the new edition of the book. The cost of the work will be one dollar.

## Correspondence

Hollsopple, Pa.

(Stahl congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We have many reasons to thank God for what He has done for us. On Dec. 27 Bro. John Bressler of Snyder Co., Pa., began a series of meetings at this place. Many were the good thoughts given by our brother. Two confessions were the visible results of the meetings.

On Jan. 18 Bro. James Saylor preached for us and baptized three souls. May God bless the three young souls that they may be faithful until death.

On Dec. 9 Bro. S. G. Shetler and family left for a new field of labor. They went to Hubbard, Oreg. May God bless him in his work.

Cor.

Topeka, Ind.

(Emma congregation.)

The congregation at this place has just passed through a rich spiritual feast. On Jan. 13 Bro. J. M. Kreider began a series of meetings. On the 19th Bible conference work began in connection with meetings. Bro. D. D. Miller assisted in the work. As visible results the Church was strengthened, the community revived, and a goodly number confessed Christ as their Savior. We praise God for all the good that has been done. May the rich blessings of God be upon those that so earnestly labor for His cause. Pray for the work at Emma that the Spirit of God may rule in all things.

O. S. Hostetler.



**Hollsopple, Pa.**

(Blough congregation.)

Dear Herald Readers, Greeting in the Master's Name:—Bro. E. F. Hartzler closed a two weeks' meeting at the Blough Church on Friday, Jan. 23, with 11 public confessions as some of the visible results. The Church was also much inspired by the plain Gospel messages brought by our dear brother. On Sunday, the 25th baptismal services were conducted by Bishop Saylor when those that had confessed through these meetings were baptized and received into church fellowship. May God's richest blessings be upon these dear young souls that they may be bright and shining lights to the world.

Cor.

**Pearidge, Mo.**

Greetings of love to all Herald Readers:—"Rejoice in the Lord always, and again I say rejoice." We feel thankful to the Giver of all good for His many blessings we are permitted to enjoy from time to time. Bro. S. G. Lapp of South English, Iowa, came here on Jan. 13 and was with us till Jan. 26. As a visible result two souls were reclaimed and the brotherhood encouraged to a closer walk with God. May we not forget the many good things we listened to. From here Bro. Lapp went to the Ewing school house. Pray for the work that some souls may find their Savior and be made to rejoice in Him. We are having winter at present. We ask an interest in the prayers of all God's people.

In Christian love,  
Ira Buckwalter.

**Sunnyside, Mich.**

Dear Herald Readers, Greeting:—The Lord has done great things for us, whereof we are glad. Bro. D. D. Miller from Middlebury, Ind., was with us and preached 4 powerful sermons which resulted in 6 confessions. After Bro. Miller left for home Bro. Eli Bontrager from Fairview, Mich., continued the meetings for some time, when 4 more came out on the Lord's side. There were still others counting the cost, but the devil held them fast in his clutches and they said sometime, not now. We are much in need of a located minister. Who will come and help us? There is now a membership of 23. We feel to thank the brethren for their earnest pleading. The Lord will repay them. We also reorganized Sunday school with officers as follows: Supts., Bros., L. G. Messinger, J. A. Myers; Chor., Ruth Esch; Sec.-Treas., Elsie Zook.

Dora Myers.

Jan. 22, 1914.

**Roseland, La.**

Dear Herald Readers, Greeting in Jesus' Name:—On Jan. 19 Bro. C. Z. Yoder and wife of Wooster, O., came to us for a short visit which was very much appreciated. On Wednesday evening the brother gave us a sermon from Isa. 35:8-10, which we believe will bear fruit to the honor and glory of God. On Thursday morning the brother and sister left for Lake Charles, La. May God bless them in their labor of love.

Jan. 23, 1914. S. E. Hostetter.

**Mayton, Alta.**

Dear Herald Readers, Greeting to all in Jesus' Name:—We are truly thankful to our heavenly Father for the many blessings we are permitted to enjoy. A few of us had the privilege of enjoying the Bible conference at West Zion near Carstairs, Alta., after which the brethren Isaac Miller of High River, and N. E. Roth of Round Hill, came to Mayton Jan. 12 and remained with us till the 16th. During this time they gave us 5 subjects on Bible study and the results were that 8 souls confessed Christ.

On Dec. 8 Bro. and Sister Noah Gerber moved away, going to Garden City to visit their daughter, after that they will go to Goshen, Ind. We greatly miss them here in the work but trust our loss will be the gain where they will locate.

We are enjoying the mildest and finest weather this winter we have had in the 13 years we are here. The mercury has only been below zero a few times till last week it turned colder and snowed some. This morning was the coldest, the mercury reaching to 30 below zero

Pray for us.

John K. Lehman.

Jan. 24, 1914.

**Fentress, Va.**

Dear Readers of the Gospel Herald:—On Sunday, the 18th, Bro. David Hostetler of Orrville, O., came into our midst, and filled the regular appointment that day. He also attended Sunday school in the morning and young people's Bible meeting in the evening, after which he preached a short and spirited sermon. He filled 3 appointments during the week, and 2 on Sunday, Jan. 25. On Wednesday, Jan. 28, he will go to Halifax Co., Va. He was accompanied by Bro. Jacob King of Denbigh, Va. Bro. King also took an active part in Sunday school and young people's Bible meeting. We were much encouraged by both the brethren. We have beautiful January weather. At this writing the thermometer registers 50 degrees above zero. General

health is good. Praise the Lord for it. Yours in the Master's service,  
Jan. 26, 1914. I. W. Eby.

**Flanagan, Ill.**

Dear Herald Readers, Greeting in Jesus' Name:—Bro. D. W. Slagel's expect to have the quarantine raised this week but Bro. John Neuhauser's little girl has taken the fever now so they will still be under quarantine. Bro. Jake Conrad's who were quarantined for diphtheria are again out since there was only one case.

Bro. J. E. Hartzler was with us on Sunday, Jan. 25, filling appointments both morning and evening. He gave some excellent thoughts. May God bless us all that we may faithfully build up the walls of Zion.

In His name,

Agnes A. Gunden.

Jan. 27, 1914.

**Nappanee, Ind.**

(A. M. congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On Jan. 19 Bro. A. C. Good of Sterling, Ill., came to us and held meetings one week, took sick and had to discontinue the meetings. Our prayers are that Bro. Good may have a speedy recovery. Yet our hearts were made glad to see one soul to confess her Savior. Others were under conviction but would not yield. I believe that our prayers should begin now in behalf of lost souls for the next year.

The election of officers for the Sunday school for 1914 resulted as follows: Supts., Edward Lape, Ralph Metzler; Chor., J. S. Slabaugh; Sec., Ida Stahley. We elected officers for our young people's Bible meetings as follows: Moderators, Homer North, Simon Schmucker.

Jan. 27, 1914.

Jonas Metzler.

**Topeka, Ind.**

(Emma congregation.)

The Lord hath done great things for us, whereof we are glad. The meetings closed here last night with fifteen confessions. The Lord willing will fill appointment at Shore tonight, at Forks tomorrow night, and at Middlebury Wednesday night. Expect to be home by next Sunday, Feb. 1.

In His name,

Jan. 27, 1914.

J. M. Kreider.

**Dale Enterprise, Va.**

A series of nearly three weeks' interesting meetings at the Dry River Church, conducted by Bish. David Garber of Alexandria, Va., closed on the evening of Jan. 22, with fourteen confessions. Bro. Garber preached at the Bethany Church the two evenings

(Continued on page 696)



## Miscellaneous

### CAN YOU?

Can you put the spider's web back in place,  
That once has been swept away?

Can you put the apple again on the bough,  
Which fell at our feet today?

Can you put the lily cup back on the stem  
And cause it to live and grow?  
Can you mend the butterfly's broken wing,  
That you crushed with a hasty blow?

Can you put the bloom again on the grape,  
And the grape again on the vine?  
Can you put the dewdrops back on the flowers,  
And make them sparkle and shine?

Can you put the petals back on the rose?  
If you could, would it smell as sweet?  
Can you put the flour again in the husk?  
And show me the ripened wheat?

Can you put the kernel again in the nut?  
Or the broken egg in the shell?  
Can you put the honey back in the comb,  
And cover with wax each cell?

Can you put the perfume back in the vase,  
When once it has sped away?  
Can you put the corn-silk back on the corn?  
Or down on the catkin, say?

You think my questions are trifling, dear?  
Let me ask you another one;  
Can a hasty word be ever unsaid,  
Or a deed unkind undone?

—Anon.

### WORSHIP

During the recent short Bible term at the Hesston (Kans.) Academy and Bible School the members of the class studying the subject of Christian Duties were asked to give their best thoughts on Worship. Following are a few of the thoughts given:

Adoration, praise, devotion and humility of heart to bow down to the dust from which we were made before the great God who created us—this is the one true and sincere worship. I. K.

It is good to have churches where we may all come before God in worship, but we should worship God in our hearts at all times. In giving our whole service to Jesus, and living our everyday life in a way that will please Him, we will always worship God. A. D.

It is a pitiable fact that when Israel set up her first god it was not to be worshiped but it was to represent God visible and through it they could worship God invisible. The story ended in genuine idolatry.

So now, it is not that people profess idolatry, but we allow some little something to get between us and

God and by virtue of its position is worshiped more than God.

So-called Christian worship is in many instances a scene of idolatry. Instead of worshiping through prayer and song, the elements of true worship are lost sight of and the form becomes an idol. S. B.

### WHAT IMAGINATION WILL DO

Dr. Charles K. Mills, of Philadelphia, told at a dinner a story of the influence of the imagination on the health.

"A young bank clerk," he said, "feeling fagged from the excessive heat of a trying summer, consulted a physician. The physician questioned him, sounded his lungs, and then gravely said—

"I'll write you tomorrow."

"The next day the bank clerk received a letter from the medical man telling him that his right lung was gone, and his heart seriously deranged and advised him to lose no time in putting his affairs in order.

"Of course," the doctor said, "you may live for weeks; but you would do well to leave nothing important unsettled."

"Naturally the young bank clerk was very much depressed by this sad letter, nothing less than a death warrant. He did not, of course, go to work that morning, and before noon he was having trouble with his respiration, while severe pains shot rapidly through his heart. He did not get up all day, and on towards midnight he had a sinking spell that caused his people to send post-haste for the doctor.

"The doctor on his arrival was astounded.

"Why," he cried, "there were no symptoms of this sort yesterday! What on earth have you been doing to yourself?"

"The patient's face screwed up with pain, he pressed his hand to his breast and said feebly:—

"It's the heart? I suppose, doctor."

"The heart?" said the doctor; "there was nothing the matter with it yesterday."

"My lungs, then," the patient groaned.

"What ails you?" the doctor cried. "You don't seem to have been drinking."

"Your letter, doctor—you told me I had only a few weeks to live."

"Nonsense! Are you crazy? I told you to take a month's vacation at the seaside, and you'd be a new man."

"The patient drew the fateful letter from a drawer beside his bed.

"Well," said the doctor, glancing at it, "this is a pretty mess. This letter was intended for another man. My secretary must have mixed up the envelopes."

"The patient laughed. He sat up in bed. His recovery was rapid. That night, in fact, he was well again.

"And what," ended Mr. Mills—"what of the dying consumptive who had got this young man's letter? The consumptive, delighted with the prediction that a month at the seaside would make a sound man of him, packed his trunk and took the first train for New England. That was ten years ago, and today he is in fair health."—Selected.

### "THE CAPTIVE JEWISH MAID"

By Wilma Yoder.

For the Gospel Herald.

A missionary is one who is sent to propagate religion, or spread the Gospel; any who is willing to sacrifice all for Jesus' sake and by helping others in warning men of their lost condition and bringing the glad tidings of salvation to them both in the home and foreign lands, are missionaries. It needed not only to be the older ones who are called upon to do such work. In many instances we hear of some little child being the cause of some older person's conversion. The record in II Kings 5 shows that Naaman, a great and honorable man of Syria, was afflicted with that most dreaded disease leprosy. The Syrians had captured a little maid from the land of Israel, and she waited on Naaman's wife.

This little maid told her mistress that if only Naaman was with the prophet in Samaria he would cure him of his leprosy; and soon others heard what this maid had said, then some one went and told Naaman the good news, and the king of Syria was anxious to have Naaman go. He also sent the king of Israel a letter telling him how this leper was coming down there to have him cured of leprosy.

When the king of Israel received the message he was in great fear and rent his clothes; thinking that the king of Syria was merely sending this man down to seek a quarrel, when Elisha heard the news of how the king acted. The prophet sent word to allow the leper's coming, and offers the assurance that there is a prophet in Israel. Naaman came with his horses and chariots and stood at the door of the house of Elisha. The prophet only sent a messenger and told him to go and wash seven times in Jordan, and the flesh would come again to him and he should be clean.

But Naaman was angry and went



away and said he thought surely he could cure him by only calling on the name of the Lord and strike his hand over the place and recover the leper, and he walked away disappointed. Then his servants came near and asked him if he would not rather do this than not be cured. At last Naaman went down to the Jordan and dipped himself seven times in the water and he was clean. His flesh was again like that of a little child.

Naaman truly must have been a happy man, now to think he need no longer be a victim of this dreadful disease.

Any one who becomes contaminated with sin is typified by leprosy, and can never be cured unless he is washed in the atoning blood of Jesus Christ. Likewise there are too many expecting to be cured of sin's diseases without submitting to God's will.

The life of a true Christian shows forth the beacon light of love to others inviting them to come to Jesus. The vilest sinners may find restitution if they will only yield their all to Him. This will be a strong inducement to others to seek the better life. The victory is won by continually trusting and obeying the Savior of the world.

Hubbard, Oreg.

## CHARACTERISTICS OF ESTHER

By Lena Kreider.

For the Gospel Herald.

Esther is one of the famous women of the Bible. At first she is only a Jewish maiden, one among many of her kindred in exile far from her native land. Bereft of parents, she was adopted by a prominent cousin who loved her as his own child. From this home she was taken to the palace where her beauty and strong character won the monarch's favor and he made her his queen.

From the sketch we have of her life, we must infer that Esther was an obedient child. This was prompted by a strong, passionate love for friends and that which she believed to be right. These characteristics speak loudly all through her story, and must have shone on her face making her so agreeable and lovable under all circumstances. She "found favor in the sight," of all about her, even at the palace where all was so different from her old home, that it seems she would have grown sad and indifferent. But Esther knew how to make the best of all circumstances and she was rewarded for it.

Her obedience to and strong love for her cousin was the means of saving her own life and that of her people. They made her popular then and preserved her name in history.

She was a beautiful girl. God had created her so. But her piety, gentleness, and modesty counted more in her successful career. When her turn arrived to go before the king, she asked for no ornaments or attire except what was given her. She seems to have appeared like a real queen, yet so neat, reserved and modest. Even the haughty heathen monarch was struck by such loveliness. She pleased him and after her ceremonies were completed he made her his queen.

She had an abundance of patience. This quality was no doubt tried during those four years at the palace, knowing not whether she would be sent home again or at last be made queen. Being separated from her people and being surrounded by the pomp and splendor of a heathen court it seems would certainly try the patience and loyalty of a Christian girl. But Esther did not waver in the least.

Loyalty is the strong characteristic which now appears brightly. How many of us would have remained true to our people, despised as hers were, when all about were the temptations of court life, which must have come to this noble queen? Does it not seem that she who was the most beautiful of that multitude of feminine beauties which had been gathered from India to Ethiopia should grow proud, and vain? Would we not have lost our faith and loyalty to such a people as hers? Esther was not.

The test came. She proved herself the same true, faithful girl, that she was the day she entered the palace. Her deep sympathy is aroused when news comes that her cousin for some cause is in deep distress. Messengers are sent to comfort him and to learn the cause of such grief. He refused to be comforted but told his trouble. "Our people are condemned to death! You must pray the king for mercy!" are the awful words the servants bring. We feel the beautiful form grow weak, and see her cheeks become pale as she reads the awful decree. But here again Esther will not be overcome. She grows composed, and answers her cousin's message. There must have been a struggle in that heaving breast just then, as she thought of the fact that the king had not called for her, within the past thirty days. Was the reason not plain now, why he had not called for her? Could it be, that the one she thought loved her would now plan to murder her and all her people! With wonderful self control she sends the message back and waits for the answer. It comes. "If your people die you shall not escape. Who knows but that you are come to the throne for such a time as this?" Duty stares her in the face. Will she shrink from that awful task? No! With a resolute will

and unfaltering courage she replies, "I will go, if I perish, I perish."

The secret of her whole life is now revealed. She goes to God in prayer, knowing He could and would help even in such a crisis. Trust in her God, the God of Abraham, Isaac, and Jacob, was a strong characteristic of this beautiful life. The faith she exercised here is just as marked.

She was wise and tactful. The truth of this statement is plainly shown in the events which followed the three days of fasting and prayer. Every precaution was necessary in order that she might gain favor with the king. Esther keenly realized this. The three days being ended, adorned in her "royal apparel" she softly stole across the porch, near to where the king was seated on his throne. There she stood waiting for him to see her. How that heart must have throbbed! The destiny of a nation, nay more, the destiny of a world was hinged on that moment! Will he extend to her the golden sceptre! Oh! that awful moment! Now he sees her! The power of her beauty and influence seizes him. He cannot be angry. He smiles and raises his hand extending the sceptre, and she quietly enters. Where another would have fallen, Esther had won. None but a strong character could have won as Esther did here. "Your request shall be granted even to half the kingdom," he exclaims. But she dare not reveal the secret yet! What wonderful self-control! She only requested that he and a certain friend might come to a banquet she had prepared for them. She must wait until she knows she has won the full confidence and love of the king before she dare tell him her sorrow, and he and Naaman are invited to a feast on the following day.

The feast was on, the king was merry and charmed by the sweet influence and beauty of the one whom he had chosen for his queen, when suddenly he begged her to make her request. She forgot her joys now and we see her humbly, and sadly stating that she and her people had been sold to be slain. She requests of him that their lives might be spared. "Who is he, and where is he that durst presume in his heart to do so?" asks the king.

And now beautiful, reserved, and sympathetic Esther reveals a characteristic one would scarcely believe to be hers. As the king ceases speaking we see her face grow firm and resolute and her eyes almost flash as they fall on the now trembling Haman. Who would not quake before those eyes and that finger of scorn, being so guilty as Haman? Her finger pointed to him she speaks firmly, "The adversary and enemy is this wicked Haman?"



Haman was disposed of at once, but still that awful decree remained. The awful strain was over and Esther's true feminine nature again triumphs. With tears, kneeling before her lord she begged him to save her people. Not even proud Ahasuerus, monarch of the Medes and Persians could resist such pleadings. He revised the decree giving the Jews the privilege of protecting themselves. We now see her busily signing her name to the new decree.

Her revengeful spirit is betrayed when she asks that the Jews might have another day to seek vengeance on their enemies.

We leave her, writing again to her people. This time bidding them celebrate this day of deliverance each year by thanksgiving and in bestowing presents upon one another.

Hesston, Kans.

### A VOICE

(Continued from page 689)

he has but little hopes of building a church here. He is an ordained minister and we hope and pray the Lord may lead him where he is needed and where his family can have the pleasure of worshiping with those who have the same precious faith. Being here over Sunday we attended services in the morning in the Baptist Church. In the evening, in the absence of their pastor, we filled an appointment there. Our service being closed at 9 P. M. we had the privilege of attending another meeting of a colored Baptist church which lasted until after 10 P. M. It was quite interesting to see the zeal that these people manifested in their service, no nodding of heads from dreamland, but a continuous response of various members, of "Amen, Bless the Lord, Oh yes," etc., etc.

On the 19th our kind friend Grant Neuhauser and Sister Lydia Neuhauser, accompanied us to New Orleans. Through their kindness we were privileged to see many places of interest in the Crescent City. One place especially which attracted our attention was the cities of the dead, where thousand of the dead are placed above the earth's surface (because it is so near the sea level) in fine vaults and mausoleums. We could not help but think that if the millions of dollars spent unnecessarily for the dead were used for the spreading of the Gospel, how many souls might be saved from the spiritual death to the honor and glory of God the Father. The old St. Louis Cathedral, the oldest in this old city, so highly revered by the Catholics, visited by hundreds of Protestants is also a place of note. Also the old Royal Hotel erected in 1836, famous as being the headquarters of the slave

market, where thousands of slaves were sold, also used as the capital of this state for awhile. We now go to Roseland, La., where we were met by Bro. and Sister S. E. Hostetler, who have been living here for 15 years without a visit from any of our ministers. As we arrived in their home their 11 children greeted us with a friendly smile. I was much impressed with the very good attention these children gave during the devotional services in the evening and we asked the four oldest children who have passed the line of accountability whether they were willing to accept Jesus as their Savior and become Christians. They in the presence of their parents consented cheerfully to do so. I never had such an experience, where so many children with one accord in so short a time made such a free and open hearted confession without any persuasion. These dear parents realizing their responsibility to their children as well as for their own spiritual welfare are now offering their farm which is converted into a beautiful garden of vegetables and fruits such as cabbage, carrots, radishes, strawberries, etc., pecan orchard, with good improvements, a large house with modern conveniences, a very strong artesian well 1000 feet deep with water supply sufficient to irrigate his crops when needed, house use, and water for his stock, one mile from Roseland, with a side track of the I. C. R. R. to his farm. Truly an ideal farm, but this does not satisfy their souls, but are willing to dispose of this all at a sacrifice and locate some place where they can fellowship with brethren and sisters of like precious faith and gather their children into the fold of Christ and worship God with them. Sister Hostetler's parents, Joseph Kornhaus, are also living in this locality. These two families are the only Mennonites in this community, and have been without church privileges of their faith for 15 years. Previously others were here but moved away to other places. The last evening we were here these two families were together with their children when we spent the evening in exhortation, prayer and singing, all apparently enjoying the service.

Jan. 22 we bid farewell to such whom we have learned to know and to love in the last 3 days, perhaps never to meet in this life, but we are glad that we have spent this time with this family. Our next place, the Lord willing and we live, is Lake Charles, La.

C. Z. and Lydia Yoder.

P. S.—We expect to remain about 10 days at Lake Charles and then go to Tuleta, Tex., then north to Plainview, Tex.

C. Z. Y.

(Continued from page 693.)

following where there were two confessions.

On last Sunday there were baptismal services at both places. At the Dry River Church ten were received into the church by baptism and one reclaimed. In the afternoon one was received by baptism in her home, not being able to come to the church. One of the converts was not allowed to unite by her husband. May the earnest prayers of those who know the worth of prayer ascend to the throne of grace in their behalf that not only she but her husband also may yet be brought in to the fold.

At Bethany Church two were received by baptism. Bro. Garber will spend a short time in the Lower District and then return to his home. May the Lord richly bless him wherever he labors for the saving of souls and give many souls for his hire, and not him only, but all that are engaged in the Master's service.

S. M. Burkholder.

Jan. 29, 1914.

### Spring City, Pa.

Greeting to all Herald Readers:—On the evening of Jan. 27 an appointment at the Vincent Church was filled by the brethren, J. A. Heatwole of La Junta, Colo., and Henry Baer of Hagerstown, Md. Bro. Baer read the Scripture lesson from the first chapter of James, and took verses 26 and 27 as a basis for his remarks. Bro. Heatwole spoke from the text, II Pet. 1:3-10. We feel thankful to the brethren for the many good thoughts presented from God's Word. To Him be all the glory. May God give us grace to be faithful in His service. Yours for the Master,

Jan. 30, 1914.

J. W. K.

### REPORT

Of Bible Conference held at Pike Church near Elida, O., Dec. 21-27, 1913

Instructors: E. L. Frey, I. W. Royer.

Following are a few of the many precious thought presented:

**Necessary requisities to be an active Christian.**—Must be made alive by new birth—grafted into the body of Christ, the source of life—clothed with humility which is finer than silk.

**Conscience.**—Should be void of offence, governed by the Holy Spirit. Feeling not a safe guide. Let no man make you a conscience—let God's Word be your guide.

**Work of the Church.**—Hold up Christ. Teach all nations. Baptize and care for believers. Admonish one another.

**Love.**—God's love will prompt us to be true ambassadors for Him.

**Church government.**—Christ the Head of the Church—His Spirit must rule.

Secretaries.



## REPORT

Of the Annual Mennonite Church Conference of Washington Co., Md., and Franklin Co., Pa., at the Reiff Church near Maugansville, Md., Oct. 10, 1913

For the Gospel Herald.

Devotional exercises were conducted by Geo. S. Keener.

Members of conference present: Bishops: Geo. S. Keener, John S. Burkholder. Ministers: H. D. Baer, C. R. Strite, Daniel Strite, Denton H. Martin, David R. Leshner, Geo. W. Ernst, Joseph H. Martin, Jos. E. Lehman, D. E. Kuhns, W. W. Hege. Deacons: Daniel Horst, Abram Horst, Samuel L. Horst, Peter Eshleman, Adam Eshleman, David S. Leshner, D. D. Leshner.

Conference addressed by Bishops Keener and Burkholder. They admonished us to be faithful, humble, and loyal to God in the work of tearing down the strongholds of Satan, and the unbuilding of Christ's kingdom on earth. After the reading of the Rules and Discipline of conference, all members present expressed themselves in harmony with same, and also with the addresses of the bishops. Quite a number of the members also advocated a more aggressive mission spirit by the church.

Bro. W. W. Hege was then asked to give a short history of the work done at Pond Bank. Pond Bank is a mountain hamlet, and far down in sin. Have a church house but no regular services. Bro. Harvey Shank taught school there. The people asked him to bring his preacher there to preach a sermon for them. I first refused. They insisted and I consented to do so. First sermon preached Jan. 9, 1910. After service I was invited to come back. Second sermon Feb. 20, 1910. Regular service requested. Arranged to preach every two weeks in school house. Results: Sunday school organized. Seventeen persons received into church membership to date, of which two died and three have been dismissed.

**What is the attitude of this Conference toward the work at Pond Bank?**

**Ans.** That the Conference officially recognizes the work. That we encourage our congregations to support the work by their prayers, visits, and, as need be, in temporal things.

**How can we help our young members to a higher degree of spiritual life?**

**Ans.** By parents in the home teaching by precept and example the blessedness of a Spirit-filled life. By a closer social relation between the old and the young. By giving them something to do in the church that will interest them in the study of the Bible.

**Does nonconformity to the world apply to our wearing apparel only?**

**Ans.** According to Rom. 12:2 and I Jno. 2:16 nonconformity implies an entire separation from the "lusts of the flesh, the lust of the eye, and the pride of life."

## Requests

Clearspring congregation asked permission to ordain a minister. Granted.

Bro. Denton H. Martin, minister at the Stauffer Church, asked advice of conference in regard to deaconship in his church. Conference advised that steps be taken toward the ordination of a deacon to assist the present deacon.

**Resolution:**—As it has pleased God in His wisdom to call from labor to reward our co-laborer, Bro. A. D. Martin, we acknowledge that the Church has sustained a loss, and we hereby extend our sym-

pathy and prayers to the family in their bereavement.

After the closing prayer, conference adjourned to meet, if the Lord will, at the Chambersburg Church, 1 mile north of Chambersburg, Pa., on the second Friday in October, 1914.

Jos. E. Lehman, Sec. of Conf.

## REPORT

Of the Bible Conference Held at Breslau, Ont., Dec. 16-18, 1913

For the Gospel Herald.

Bro. Isaiah Wismer conducted the devotional exercises, after which the following officers were elected: Mods., Oscar Burkholder, Urias Weber; Secys., Moses H. Shantz, Benj. Shantz; Chor., Titus Kolb; Query Mgr., O. S. Kolb; Instructors, J. S. Hartzler, L. J. Burkholder.

Subjects discussed by J. E. Hartzler: **Peace (in the Church).** Faith in God will bring peace as nothing else. When men's ways please the Lord there is no just cause for trouble.

**Peace (world-wide).** The only way to have peace (world-wide) is by the effort of God's people to evangelize the world. Time coming when world-wide peace will exist. Isa. 2:4.

**Fulfilled Prophecy concerning the Jew.**—Jewish nations' fall meant salvation to Gentiles. Israel will be blind until fullness of Gentiles comes.

**Unfulfilled prophecy concerning the Jew.**—Not all the land promised them is yet possessed. Time coming when they shall fully obey God.

**The problems of the rural Church and how to meet them.** Rural population on the decline. Large per cent of churches have no young men in them. Genuine conversion and education needed. Evangelism and sound doctrine are a great help to building a church.

**Church union.** We are laboring under a condition we are not responsible for. Basis of union.—Unity of faith, doctrine, practice, and general methods.

Subjects discussed by L. J. Burkholder: **Self-denial (home life).** Helps us in our Christian walk. Denying ourselves for another's profit.

**Self-denial (mission cause).** Those who are ready to give out what the Lord has given us, are those who are receiving the blessings. Our aim in life should be soul-winning for Christ.

**Christianity under persecution.** As the church drifts away from God the less persecutions of the evil one. Persecutions draw God's people nearer to Him.

**Future destiny of believers.** In this life we have to guard against evil; not so in heaven. We may behold Jesus in heaven.

**Future destiny of unbelievers.** All who are not in Christ are unbelievers. Past punishments show us that God will punish unbelievers.

**Co-laborers with God.** God has entrusted the work of redemption to His followers. Parents should hold high ideals before their children.

**Nonconformity to the world.** A new creation effected. The world should not dictate to the church.

**Nonresistance.**—Christian Church should be opposed to war. When man is in favor with God, he even makes his enemies to be at peace with him.

**Prayer.** Prayer unlocks the great storehouse of God. Ask God definitely for what we need. We must abide in Him if we want His Word to abide in us.

Bro. Hartzler preached a sermon each evening. The interest was good throughout the entire conference.

Secretaries.

## REPORT

Of Bible Conference held at Oak Grove Church, near Smithville, O.,

Dec. 22-27, 1913

For the Gospel Herald.

Instructors: Daniel Kauffman, S. H. Miller.

Opening service by D. Z. Yoder.

Organization: Mod., J. S. Gerig; Secy., S. J. Smucker; Chor., D. D. Hartzler.

The following subjects were discussed:

**Study, I Epistle of Peter; Christian character; Forgiving or forgiveness; Evils of murmuring and complaining; The overcoming life; Present and future of the righteous; The new born King; Judgment on earth; The work of the Church; Spiritual life—how attained; Nonconformity—how lost; Perilous times; Present day delusions; Believers' assurance.**

A few of the many thoughts presented:

No good Christian without character back of it.

Character is measured by the Word of God.

Jesus our foundation for character.

Nothing under heaven can save a soul, save the precious blood of Christ.

Take the Bible as your guide to believe in God. Do not bring about faith by reason.

We lack love, faith, and knowledge when we murmur and complain.

Young souls are discouraged because they are continually hearing some one complaining about conditions of the Church.

Mind culture in the right direction leads heavenward.

It is our blessed privilege and duty to help those who are not right with God.

Murmuring leads to religious rebellion.

As parents we have the weighty responsibility of bringing up our sons and our daughters in a pure and chaste way.

Better suffer for well doing in this life than evil doing in the great hereafter.

Unbelief is one of the things that belongs to the world and the child of God must not be contaminated with it.

We can not grow into the kingdom of heaven—we must be born again.

The righteous have the promise of a happy future.

Christ's second coming is the hope of the Church and that is what gives His followers an interest in Him.

Judgment is glory for the righteous and doom for the wicked. To make our calling and election sure we must study the Word of God.

Judgment is the time when the Lord will come and receive His own to Himself.

As we have opportunity let us do good whatever may be our talent. Live in the realm of the Church where Church can lay its hand on you whenever it sees fit.

If we walk in the Spirit we will not fulfill the lust of the flesh.

We are all destined to die. How glorious that God has provided a paradise for the soul.

It is beyond the finite mind to understand and behold what God has prepared for us in the future.

"There is no hell" theory has gotten in our theological schools. Kindly compare and study, Psalms 6:17, Matt. 25:46, Rev. 14:10, 11.

Holy Spirit is our guide and will lead us into all truth. I am the way, the truth, and the life.—Jesus.

Secretary.



## REPORT

## Of the Sunday School Meeting held at Elizabethtown, Pa., Christmas Day

For the Gospel Herald.

Devotional exercises. by Bro. B. L. Kraybill. Psalm 48.

Bro. S. B. Landis gave a hearty welcome to the exercises of the day, pointing out the true idea of celebrating the day.

**Sermon** by Bishop Peter R. Nissley. Luke 2:1-4.

1. Man's carnal inclinations. 2. Man's lack of interest in a Savior. 3. Christ's meek, lowly, and exemplary life. 4. The manner in which we should celebrate and enjoy this day.

**Christmas and our purpose in observing it.** Bro. John H. Mosemann.

1. The devil desires to have us celebrate this day in the myth of "Santa Claus." 2. The worldly purpose in celebrating this day is in feasting and revelry. 3. The purpose of the Christian, is to praise and worship God, and in helpfulness to the needy, and in extending the glad tidings of great joy to all men.

**Interest.** Bros. A. B. Lutz and Noah H. Mack.

1. The only interest that will live is one wrought in love. 2. Awaken an interest among the children in Sunday school and in life. 3. The old and young should take interest in each other.

**Purity and Sincerity.** Bros. S. L. Oberholtzer and H. W. Eshleman.

Purity should be taught to children. Let us be sincere in our devotion to God. Measure ourselves with the Word of God. Exercise our senses, so that they become more keen, that we may the more readily absorb the truths of the Bible.

**Scriptural and unscriptural gift giving.** Scriptural gift-giving the most profitable. Spiritual gifts—grace, faith, righteousness, eternal life. Temporal gifts—life, food, clothing, shelter. Giving to missionary causes are Scriptural. Give useful gifts, with simplicity, with cheerfulness, and freely.

**Am I doing my duty?** Bros. John Rutt and Jacob Shotzberger. Bro. Shotzberger not being present, Bro. S. B. Landis substituted.

Duty is service we owe someone. The duty we owe the church, Sunday school, children and to God. The Spirit says do your duty; Satan says, delay it, which leads to the sin of omission. It is easy to pick out the crooks in the other man's furrow; but taking the plow handles yourself is something else.

Quite a number responded in general discussion, bringing out some very profitable points.

**Sermon** by Bro. D. H. Mosemann. I Jno. 5:20.

The interest of the day's service was good and every one enjoyed this manner of celebrating the day. May the Lord abundantly bless this service to the strengthening of His cause.

B. L. Kraybill, Secy.

## REPORT

## Of 12th Quarterly Sunday School Meeting held at the Pleasant Valley Church near Harper, Kans., Dec. 28, 1913

For the Gospel Herald.

Organization: Mod., J. J. Zimmerman; Chor., Irena Neuhauser; Secys., Elsie Hostetler, Bertha Plank.

**How to create and promote life in the Sunday school.** B. A. Shupe.

A live Sunday school is a spiritual one. Parents have a great part in promoting

life in the Sunday school by teaching the children at home.

**Little things which count in Sunday school work.** S. G. Schmidt. Essay by Minnie Nafziger.

Some of the small things we should not overlook are—to obey, to love, kindness, interest, help and prayer.

**How may the Sunday school teacher gain influence with the teen age?** J. P. Berkey, D. B. Rich.

Be interested in things they are interested in. Teach as they did of old, using natural things to illustrate spiritual things.

**Best method for reviewing the Sunday school lesson.** J. T. Hamilton, H. E. Hostetler.

Some of the methods mentioned were—question, picture, map, blackboard, and written. Study the needs of your Sunday school and use the one that has the best effects. A change will often prove effective. Secretaries.

## REPORT

## Of the Bible Conference, held at West Liberty, O., Dec. 25-27, 30, 31, and Jan. 1, 1914

For the Gospel Herald.

Mods., S. L. Warye, D. S. Yoder; Instructors, Abram Metzler, J. E. Hartzler.

Subjects: **Book Study, John's Gospel,** by J. E. Hartzler.

**The Inspiration of the Word, The Authority of the Word, The Spirit Life, Self-denial, Pre-eminence of Love, Christian Separation, Present Day Delusions, Marriage—Scriptural and Unscriptural, Righteousness, Christian Fellowship, and Social Life or Influence,** by Abram Metzler.

Faith, love, and obedience are three principal elements in the Christian life.

God does not require us to do things for the purpose of exercising obedience. He does not require us to deny ourselves of anything which would do us good to retain.

Never allow the thing you know to be overturned by the thing you don't know.

Because of spiritual revelation we are more responsible than any age previous to us.

To live for Christ today requires more faith, actuated by love, than it did to die for Him two thousand years ago. We cannot die for Him unless we first live for Him.

Matthew's great theme is righteousness; Mark's is sanctification; Luke's is redemption; John's is life.

Sin in every case is the abuse of something good.

We must determine and purpose in our hearts that we want the Spirit before we will come into possession of it.

The honest, earnest man who is fearless of the opinion of men is less to be feared than the man who is afraid to state his conviction because of what others may think. An honest doubter will come to the truth.

Stay in the Church for safety. God never subtracted from the Church to save people but always added to it such as would be saved.

The nearer men attain to the Christian standard the easier it will be for women to attain to it and vice versa.

Concentration and co-operation are two conditions necessary for effective Church work.

Zeal or enthusiasm occasioned by a knowledge of the truth is safe.

Environment and temperament are two potent factors in the formation of character.

Twelve skilled men are better than five hundred untrained men.

Fellowship is heart to heart communication. Private devotions and Bible study must be continued if we would retain our Christian fellowship.

Every talent in the hands of God will increase wonderfully.

Popularity is very hard even on the very best of individuals.

A great trial may usually be expected after a great victory.

Make religion an avenue through which you may accomplish something.

Ignorance, in many cases, brings about prejudice. We allow personal opinions to come between us and the truth.

Alma R. Warye, Secy.

Quotations from J. E. Hartzler:

Christianity is a thing for this life just as well as the other. Some accept it for a fire-insurance policy.

Some people say they are on the altar but they tie a string to themselves and as soon as the fire begins to burn they pull themselves off the altar.

If our Christ is bigger than our old world then we can easily believe John 21:25.

Keep food within reach of the lambs.

## REPORT

## Of the Annual Instruction Meeting held at the Bank Church near Hinton, Va., Dec. 27, 1913

For the Gospel Herald.

Opened at 9:30 A. M. by the reading of Heb. 13 and prayer by S. M. Burkholder.

Organization: Mod., L. J. Heatwole; Secy., S. M. Burkholder.

The following topics were discussed:

1. **The devotional covering.**

a. Its meaning. J. E. Suter.

A special visible sign of power on a sister's head showing her relation to man, her head.

b. **When, where, and how it should be worn.**

As it is a shame for a woman to pray or prophesy with her head uncovered and as we are commanded to pray without ceasing, she should wear it at all times and places, or have it in easy reach, so she can get it at any time.

2. **Marriage.**

a. **Proper family relations.** Jos. W. Coffman.

Christ should be the Head of every home, their marriage will prove a blessing.

b. **Church relation.**

The heavy losses that the church has sustained by the unequal yoke show to us the necessity of our members marrying those of like precious faith with us.

Open discussion:

Sisters should be consistent to the object of the covering and not exercise too much authority by opposing those brethren who wish to work for the Lord.

3. **The Church—her mission problems solved.**

a. **Hindrances removed.** A. D. Heatwole.

Faithfulness to God and to the vows we have made will remove many hindrances.

b. **How to find workers.** S. H. Rhodes. By personal responses as Isaiah, "Lord, send me," and if necessary lay hands on some one and send them.

c. **Who shall be sent?** C. Good.

Spirit-filled, consecrated persons with the work at heart and willing to make the necessary sacrifice.

4. **The effect of good literature.** H. B. Keener.



We gain knowledge by seeing, hearing, and reading. By reading good literature we gain useful knowledge. By reading the Bible we get acquainted with God.

5. **Our customs at funerals.** S. S. Weaver.

Our funerals are conducted too much for show. We need no flowers to show our love to departed ones. Christ showed His love for Lazarus by weeping with his sisters.

6. **Our educational problems.** J. S. Martin.

We need educated ministers. Our young people will have an education. We should place them under teachers who are filled with the Holy Spirit if possible.

Open discussion:

We need the outward sign to show the inner life.

The greater the sacrifice the greater our joys will be.

7. **Unbecoming behavior of members during public worship.** Speaker absent.

The sanctity of the house of God should not be abused by talking, laughing or any other bad conduct.

An intermission was given after which the Home Mission Board and the Virginia Mennonite Board of Missions and Charities was held at which time also some other business was transacted.

Secretary.

## REPORT

Of the 11th Quarterly Mission Meeting for the Pacific Coast, held at the Zion A.

M. Church near Hubbard, Oreg.,

Dec. 23, 1913

For the Gospel Herald.

Organization: Mods., S. G. Shetler, A. P. Troyer; Chors., M. H. Hostetler, Eldora Lantz; Secys., C. R. Widmer, A. D. Erb.

Devotion by L. J. Yoder, Psalm 91 and prayer.

Missions sermon, S. G. Shetler, from Acts 8:26, 27.

Needs always bring responsibilities. Responsibility always brings new opportunity. The only true way to be happy is to make others happy.

**Jesus' far-reaching desire.** The Holy Spirit should enable us to teach all nations the true desire of Jesus, which was to do God's will.

**The captive Jewish maid.** Each one and all have our place in life. Even in prison and bondage there are opportunities to tell the sweet old story of Jesus.

**The leave and return of the prodigal.** Breaking of home ties and division of the spoils may cause drifting astray and sin. The humble spirit is necessary in order to return as a prodigal. Prayer is one of the elements to bring back the wayward. Secretaries.

## Married

**Stahl—Miller.**—Bro. John Stahl and Sister Elizabeth Miller were united in matrimony at the home of the bridegroom Dec. 26, 1913, Bro. W. C. Hershberger officiating.

**Graybill—Mishler.**—On Jan. 22, 1914, at the home of the bridegroom near Freeport, Ill., Bro. Simon E. Graybill and Sister Lucy Mishler of Alto, Mich., were united in marriage by Bro. J. S. Shoemaker. May the Lord richly bless them as they journey together during life's pilgrimage.

**Burkholder—Wenger.**—On Jan. 20, 1914, near Edom, Va., at Jacob Wenger's, the bride's home, Bro. Lewis A. Burkholder and Sister Laura R. Wenger were united in marriage. May they be blessed by our Father and useful in His service.

**Hostetler—Miller.**—On Jan. 18, 1914, Bro. William H. Hostetler of Portage Co., O., and Sister Lucy Miller of Lagrange Co., Ind., were united in holy matrimony at the home of the officiating minister, Bro. Y. C. Miller. May a long and happy life be theirs is the wish of their many friends.

**Shantz—Byler.**—On Jan. 1, 1914, Bro. Jesse Shantz and Sister Elizabeth Byler, both of Pleasant View A. M. Church, at Hydro, Okla., were united in the holy bonds of matrimony. May their life be happy and blessed with God's richest blessings is the wish of their many friends.

**Bender—Schweitzer.**—On Jan. 25, 1914, at the West Fairview Church near Beaver Crossing, Nebr., Bro. Ezra Bender and Sister Lena Schweitzer, both of the same congregation, were united in the holy bonds of matrimony by Bishop Peter Kennel of Shickley, Nebr. May God ever be with them through their daily walk in life.

**Wenger—Myer.**—On Jan. 21, 1914, Bro. Elam M. Wenger of Farmersville, Pa., and Sister Annie Myer of Bareville, Pa., were united in the holy bonds of matrimony at the home of our bishop, Benj. W. Weaver. The new couple attended the mission meeting in Lancaster then left for Ohio to visit relatives and the Old People's Home near Marshallville. May God's blessings attend them through life.

## Obituary

**Custer.**—Lydia Blough Custer, wife of Bro. Joseph Custer of the Kaufman congregation, Johnstown, Pa., district, was born Oct. 18, 1858; died Jan. 11, 1914; aged 55 y. 2 m. 23 d. While the sister's last years were passed much of the time in pain, she bore it all patiently. We believe she has passed from this life to a happier one, to the place of the righteous where there awaited her coming a little infant daughter and her son. She is survived by 2 daughters and 7 grandchildren. The church as well as the home feels the loss of a faithful one.

Funeral services were conducted at the Kaufman Mennonite Church on the 13th by W. C. Hershberger from Matt. 13:43. Interment in the Kaufman Cemetery.

**Camp.**—Christian Camp was born in Woodford Co., Ill., Oct. 29, 1836; died Jan. 13, 1914; aged 77 y. 3 m. 29 d. He was united in marriage Feb. 19, 1860, to Magdalena Smith who preceded him to the home beyond March 22, 1902. He united with the Amish Mennonite Church in his youth and remained a faithful member to the end. He had a longing desire to go home and during the last days of his life often mentioned it.

He leaves to mourn 1 brother, 1 half-brother, 5 sons, 3 daughters, 15 grandchildren, 1 foster grandchild and 1 great-grandchild.

Funeral services were conducted Feb. 17 by Bro. George Sommers (German) and Bro. A. L. Buzzard (English) at the Metamora Church.

**Lebelt.**—Rossella Lebelt was born in Germany Dec. —, 1829; died Jan. 20, 1914, at the home of her daughter, Mrs. Herman Aures, near Honeyville, Lagrange Co., Ind. Her husband preceded her to the spirit world nearly 8 years ago. She leaves 1 daughter, 2 sons, and 1 step-son to mourn her departure. She died very suddenly.

Funeral services were conducted at the Townline Church by the Brethren J. J. Troyer in German, Rev. 14:13, and Y. C. Miller, Matt. 24:44, in English.

**Hostetler.**—Solomon B. Hostetler was born Sept. 13, 1852; died Jan. 13, 1914; aged 61 y. 4 m. He was married to Alice O. Blickensderfer Jan. 23, 1881. He leaves to mourn his departure his wife, 3 sons, 3 daughters, 2 brothers, 2 sisters, and a host of friends. He united with the Walnut Creek Amish Mennonite Church of Holmes Co., O., in his younger years and was faithful to the end. As long as he could attend services his place was seldom vacant. He was buried at the Walnut Creek Amish Cemetery Jan. 16. A large host of relatives and friends followed him to his resting place.

Services by one of the home ministers, S. H. Miller, from Jno. 12:32, and H. A. Clausing of the Reformed Church of Shanesville, O., from Jno. 5:25.

**Mast.**—Catharine Yoder Mast was born Jan. 18, 1833, in Lancaster Co., Pa.; died in Elkhart, Ind., Jan. 18, 1914, on her 81st birthday. She was the only surviving member of a family of 7 children. She was married in Holmes Co., O., to Samuel S. Mast, Jan. 21, 1858. He preceded her in death ten years to within a few days. She had been suffering with kidney trouble and asthma since last August. She bore her affliction patiently and looked forward in the assurance and hope of a better life to come. She is survived by the following children: Nicholas Y., Noah T., Sanford D., Samuel E., and Dr. J. C. Mast, and Mrs. Elizabeth Fenzel. There are also 8 grandchildren. She was a faithful sister in the Mennonite Church, and we have reason to console our hearts with the thought that our loss is her eternal gain. Funeral services were conducted in the Mennonite Church, in Elkhart, on Jan. 21, by John F. Funk from II Tim. 4:6-8.

**Stofer.**—Elizabeth (Weaver) Stofer was born in Columbia Co., O., Aug. 6, 1836; died Jan. 18, 1914; aged 77 y. 6 m. 12 d. She was united in marriage with Eli Stofer Jan. 27, 1856, and they lived happily together almost 58 years. To this union were born 3 sons and 4 daughters. She has 15 grandchildren and 10 great-grandchildren. One son and 1 grandchild having preceded her to the spirit world, she leaves a husband, 2 sons, 4 daughters, 1 sister, 14 grandchildren, 10 great-grandchildren and a host of friends to mourn her departure. She united with the German Baptist Church in 1860 of which she remained a faithful member until death.

She, with her husband, moved to Fairfield, Twp., Dekalb Co., Ind., in 1864, where they resided until 1873, when they moved to Smithfield Twp., Dekalb Co., Ind., where they lived until her death.

Funeral services were held at the house conducted by Pre. John H. Urey and the remains were laid to rest in the Fairfield Center Cemetery.

**Metzler.**—Mary Ann Metzler (nee Landis) of near Farmersville, Lancaster Co., Pa., was born Oct. 31, 1834; died Jan. 12,

(Continued on next page.)



## Items and Comments

The Children's Aid Society of Philadelphia cared for 2,552 children last year.

A man of Pottsville, Pa., has become violently insane as the result of cigarette smoking.

A dog in Illinois recently saved his master's life by barking until help came, when the man fell into the water while crossing a stream.

The strike of the hosiery workers in Kensington, Philadelphia, has been referred to arbitration. The trouble began Dec. 15, 1913.

In license court at Sunbury, Pa. last week 36 licenses were held up and it was supposed that at least between 25 and 30 would be finally refused. In the southern end of Cambria Co., Pa., (the vicinity of Johnstown) 61,385 names were presented as remonstrating against licenses. In Delta, York Co., Pa., three out of four hotels were refused their licenses.

Haiti is in trouble again. The president has fled to a German cruiser and the country is without a government. German and American "blue jackets" are parading the streets and protecting the foreign legations. The presence of armed men serves to keep the place a little more quiet. Latin America seems to be in a chronic state of turmoil.

There are more than 5000 Mexican men and women and children interned at Fort Bliss, Texas, as refugees from the battle afflicted republic to the south. The last report told of 532 children, and about 400 of these are infants. Forty-one babies were born in five days recently. As these people are wards of the U. S. it may be necessary for our government to establish a big nursery.

A treaty has been arranged between Secretary Bryan and the Danish minister at Washington which provides for the settlement of all disputes, of whatsoever nature, by arbitration. Before becoming effective the treaty will have to be ratified by the Danish government and by the Senate of the United States. Secretary Bryan is hopeful that the treaty will receive the required ratification.

The latest news from Mexico seems to indicate that the government at Washington would be compelled to change its attitude regarding the trouble there. Just to what extent the U. S. will interfere in the matters has not yet been decided. It is probable, however, that the embargo against the selling of arms from the U. S. to the rebels will be lifted soon. At its very best war is frightfully cruel.

## TRACT NOTICE

"Heaven and Our Sainted Loved Ones," is the title of a little tractate of a very tender character. It bears a sweet Gospel message for the broken hearted, cheering them with the thought that their loved ones have only "gone before," and that they will meet and know them on the other shore. The message fills only a few pages, but it has comforted, and will continue to comfort many sorrowing ones. You can get it for ten cents by addressing the Western Christian Union, Boonville, Mo.

(Continued from preceding page).

1914, from infirmities incident to old age; aged 79 y. 2 m. 11 d. She was married to Jacob Metzler in 1857. To this union were born 1 son and 2 daughters. The son preceded her to the spirit world. She leaves to mourn her departure 2 daughters, 3 grandchildren, 1 great-grandchild, 5 sisters and 1 brother. Her husband preceded her 19 years. She was not able to walk for the last year, was confined to her bed most of the time, her body and mind being somewhat weak. She bore her suffering in Christian patience, never murmuring nor complaining. She was a kind and loving mother and will be greatly missed. She was a member of the Mennonite Church for many years, and her seat was seldom vacant when health permitted. Services were conducted by Bro. Banks S. Winey at the house and by Brethren Benj. Wenger and Benj. Weaver at the Metzler Church. Interment in the adjoining cemetery. Text, Rev. 14:13.

**Eshleman.**—Jonas Eshleman, of Landisville, Lancaster Co., Pa., was born Feb. 14, 1831; died Dec. 16, 1913; aged 82 y. 10 m. 2 d. He was married three times. His first wife was Mary Wisler by whom 4 sons and 5 daughters were born. His second wife was Lizzie Bally, 1 son and 1 daughter were born. His third wife was Lizzie Miller, to whom there were born 2 sons. There remain 57 grandchildren, 21 great-grandchildren and 1 brother, Peter R. Eshleman of Reid, Md. We hope and trust that he has gone to be with his Savior and the loved ones gone before. He was a kind and loving father and husband. He was a faithful member of the Mennonite Church and his seat in church was seldom vacant as long as he was able to go to church. He will be gratefully missed at home, at church and when we all go home his arm chair will be empty. We will not meet him with pleasant smiles any more.

Funeral was conducted at the house by Bro. Peter R. Nissley. At the church by Hiram Kauffman, Abram Herr and Isaac Brubaker. Text, II Cor. 5:1; Job 14:14. By a daughter.

## BOOK REVIEW

### The Sunday School

By Noah E. Byers

This is an interesting, helpful book, devoted to the interest of the Sunday school and for the benefit of Sunday school workers. It appears as Volume II of **Christian Workers' Manual**, prepared under the auspices of the Mennonite General Conference. As soon as the entire work will have been prepared the three volumes will be bound in one. Until then, the present volume on the Sunday School may be had at prices given below. The book is divided into six parts, as follows:

- I. Religious Instruction.
- II. The Pupil.
- III. The Teacher.
- IV. The Sunday School.
- V. The Recitation.
- VI. Auxiliary Work.

There are 25 chapters and 136 pages. The work is bound in Manilla cover, and may be had at the following prices:

- Single Copies, Postpaid 25c.  
Doz. Copies, Not Prepaid \$2.40.

Published by  
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## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhantari, C. P., India, M. C. Lapp, Supt.  
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 3rd St., S. E., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 962 W. Federal St., Youngstown, O., T. K. Hershy, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio. A Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, J. F. Brunk, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias F. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI (Herald of Truth)  
Established 1864

SCOTSDALE, PA., THURSDAY, FEBRUARY 12, 1914 (Gospel Witness)  
Established 1905

No. 46

## EDITORIAL

"Jesus Christ, the same yesterday, and today, and forever."

The Gospel of Jesus Christ is as unchangeable as Christ Himself.

The most unreasonable man living is the man who makes reason his god.

The testimony of Christ is, "In secret have I said nothing." What member of the secret lodge could say the same?

To those who live the overcoming life the promise is, "He that overcometh shall inherit all things." And the overcomer has the additional satisfaction of enjoying foretastes of "the glory that shall be revealed."

A very important lesson is ahead of us for consideration in our Sunday school lesson next Sunday. We need organization. It is needful that "all things be done decently and in order." But above all things we need the Lord Jesus Christ in our hearts, rendering Him cheerful and willing obedience in all things, and make His righteousness a part of our daily life.

These are times when we are unable to print promptly all the reports of special meetings sent us. We are printing them as fast as space permits. We are glad for these special meetings, glad that we have the privilege of informing the public of their progress. That we may have room for all, we would again remind our secretaries to make their reports brief. We also beg the indulgence of the writers for shortening the reports after they reach our office. Our limited space compels us to do this. May God bless all efforts put forth in His name.

Our readers have enjoyed, during the past two months, an unusual number of news letters and items telling of the work of the Church in many localities. In behalf of our readers we desire to thank our correspondents for their faithfulness in this respect, and trust that the same may continue. Among other things we have noticed cordial invitations, from a number of places, to prospective home-seekers to locate with them. We see nothing wrong in this, especially from our smaller congregations, when there is no "commercialism" in the kind invitations. Along this line we would suggest two things: (1) In writing about the favorable features connected with your community, don't forget to mention the defects. (2) If you are a prospective home-seeker, don't purchase land until you have personally visited and investigated the community in which you are moved to buy your land.

A and B are brothers in the same church. A takes it for granted that the people with whom he has to do are honest—until he finds he is mistaken. B takes it for granted that people generally are dishonest—and when he sees business transactions that seem honest he is not sure but that it is a trick to gain advantage later on. A trusts his fellow men and treats them as friends. B distrusts everybody that he does not absolutely know to be honest, and his suspicious nature keeps the latter class down to a very small number. A puts the best possible construction on the actions of others, and invariably speaks to them and of them from the standpoint of a friend. B puts the worst possible construction on others' motives and he makes many uncharitable remarks that he afterwards regrets when he finds out that he has judged others

wrongly. Now a few questions: Which of these two brethren has the most friends? Which has the more wholesome influence? What is your name; A or B?

**The Burden of Militarism.**—In a recent address at Manchester, England, Sir Edward Grey, Secretary of State for Foreign Affairs, declared frankly his convictions that the rage for battleships would ultimately bring about the ruin of Europe. This is not the opinion of a sensationalist, but comes from one who himself urges his country to take the lead in the building of these great instruments of murder. "Whom the gods would destroy, they first make mad."

That the blessings of peace may be vouchsafed to all nations some have favored a compulsory system of arbitration. By this means it is proposed that all the leading nations of the globe unite in forming an international court of arbitration and compel all nations (by force of arms, if necessary) to submit to this arbitral court. But this would still compel the maintenance of large standing armies and navies and would continue to encourage the spirit of militarism in that it would make the sword, not the WORD, the final arbiter in matters of dispute. It has well been said that "we shall not have genuine peace in the world until we permit the Prince of Peace to rule over us individually, and over our peace conventions." Only in a universal submission to the rule of the Prince of Peace—which means the beating of swords into plowshares, of spears into pruning hooks, of converting battleships into "angels of commerce" and armies of strife into armies of industry—can we ever hope to be relieved from the burdens of militarism.

Read the article on "A Waste of Life and Money." !



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE "I AM'S" OF CHRIST

By W. C. Hershberger.

For the Gospel Herald.

#### III. "I am the good Shepherd"

He also asserts that He is the door of the sheep, both figures meaning the same thing.

God realized that man needed some one to lead him so He chose His only Son to become His leader and feeder. The position of a shepherd is not only to lead and to protect his flock but also to care and provide for the flock. The only perfect shepherd yet known to mankind is Jesus.

Christ is all the time leading, not driving, His flock. Where can the Christian find greater consolation than in the twenty-third psalm and in the tenth chapter of John. Christ knows our needs and whosoever comes to Him and asks Him will receive whatever is needed. He has pastures enough for all and a variety for each. We do not all need the same kind of food so Christ has provided for each his proper diet and if we are willing to abide thereby we shall wax fat; no leanness of soul is found in His pastures. Often His sheep go astray and are browsing on bitter herbs; herbs not meet for tissue building and thus become discouraged and indolent in the Master's service; remember the Psalmist said, "though I walk through the valley of the shadow of death, I will fear no evil for thou art with me; thy rod and thy staff they comfort me." Again Christ says, "My sheep hear my voice and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Did you ever see the righteous forsaken or his seed begging bread? There is no need of the righteous, whether evangelist, missionary, home minister, or whatever sphere of life you are serving if you are truly one of His sheep to ever beg or want anything essential to life. Sometimes we see and hear pleadings from servants of God for better support. Have we been denying the luxuries of life and only complying with the necessities of life? God will not supply the lux-

uries, and if the luxuries are indulged in I fear the necessities will also be withheld. We are also to be economical in all things. Is it not also true that if we waste the Master's goods we will be cut short of our supply. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." When good use is made of that which God grants unto us we need not fear for a shortage of both temporal and spiritual. Brother, where is your faith? In the ending of the sermon on the mount Christ plainly and distinctly shows that there is but one side to the Christian life. Many are the experiences of the faithful missionaries of the fulfilling of Matt. 7:8. They may not have a single meal in the larder yet by the time the meal is needed God has supplied it. Are we losing sight of Matt. 6:19-34.

God was willing for Christ to give His life for the sheep and Christ gladly laid it down for us. Just as willing ought we to be. The reasons some receive no greater blessings is simply because they are not making the necessary preparation in life to use them. Christ's pastures are not to be simply used for our own gratification but to cause a growth that will be a living fountain out of which will issue streams of life to others. The pastures to which Christ leads us are the opportunities which confront us. Little would be availed if when the sheep are turned into pasture they would refuse to eat and browse upon the life-giving plants. So with the child of God. Every opportunity lost means leanness to the soul; and every opportunity approved means an addition of strength gained. In Christ's realm there is no dry corn-fodder to eat during the winter months, neither sour ensilage, or mouldy clover hay, but His pastures are always green, so if you break away from Sabbath school during the winter months you are simply refusing pasturage in Christ's kingdom, do either like the woodchuck or pasture on Satan's ragweeds of which neither gives strength but detracts.

There are three hundred and sixty-five days in a year of which Christ is willing to lead His servants, and every time we step aside we must only toil and struggle so much harder in order to catch up again or be out-cast. In Christ's kingdom there is no chance. It means either follow, drink from His fountain and eat from His pastures, grow and serve, giving to others what you have received, or reject His provisions and be an out-cast.

Hollsopple, Pa.

### THE ACCUSER AND HIS MESSENGERS

By J. R. Shank.

For the Gospel Herald.

And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: For the accuser of our brethren is cast down which accused them before our God day and night.—Rev. 12:10.

Whatever the time, when the voice in heaven triumphantly proclaims the words of our text, it is not our present purpose to give. Our present message concerns rather a portrait of the accusing spirit that comes from the camp of the evil one, and to help the accused to see their situation, and to open before us the perilous state of the poor blinded ones who become agents of the accuser.

The psalmist experienced the meaning of the accuser's voice when he prayed, "Let them be turned back for a reward of their shame that say aha, aha" (Psa. 70:3; 40:15)! The delight in the downfall of a human soul is the most terrible kind of pleasure that this poor trembling heart ever was made to witness. But we know that such is the pleasure of the devil (the separator and slanderer, or the malignant accuser). And as we journey through this vale of sorrow, we often are confronted with this same devilish enjoyment lurking in the lives of fellow-mortals. It stings our hearts as we behold it written in the countenance! It grates on the sensory nerves of our soul as we hear it from the tongue! It moves our whole being when we recognize it in defiant, presumptuous conduct!

That which so moves me, I am sure has some effect upon every man and woman in the world; either to drive them to the God of refuge, or to ensnare and drive them into slavery to the prince of darkness. Heaven is moved, I know, for the power of Almighty God is engaged in behalf of righteousness and salvation for those who have fled for refuge (Heb. 2:14, 15; 6:18).

Just why the devil is pleased in the overthrow and torture of a soul, and the anguish of the saints we are not fully prepared to say. We only know that it is characteristic of those who have fallen from light to a rebellious state to delight in the downfall and rebellion of other enlightened ones. For this reason the spirit is usually found, in backsliders, sceptics, apostates, and whoever may have for any cause loved darkness rather than light. You recognize the spirit in their diligence in finding fault with the Bible and the Church of Jesus Christ. The ministry, the membership, the church work, and the



church doctrines are all held up for ridicule. They tell with tantalizing pleasure of a weak one's fall. They peddle with zealous delight the stories of some preachers' weakness or shame. They cast ridiculous reflections upon the ordinances of God's house. They make sport of the piety of God's humble children. They read the motives of their own fallen lives between the lines of the pure deeds of the saints. Not satisfied to recite these accusations among those of their own kind their chief delight is to cast it up in the face of some trembling saint or awakened sinner that they may overthrow them or enjoy the pain and anguish it may cause them. Yea they sometimes cast it into the very face of God when they grow old in their craft. See Zech. 3:1-4; Psa. 109:31.

We sympathize with the saint, for we know his pain. Yet we know, too, his "friend that sticketh closer than a brother." He who has redeemed them will give them grace to conquer every foe. We feel particular compassion for the condition of the victim of this wicked spirit. We are concerned to know to what extent the chains of the devil are around him. We read of three stages of bondage in Psa. 1:1: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." We know that sin is deceitful (Heb. 3:13) and that the God of this world blinds the minds of those that believe not (II Cor. 4:4). If, by God's help, we may but instruct them, and manifest His Spirit to them, there may still be deliverance found for some of them (II Tim. 2:24-26). Brethren, do not hate them (Matt. 5:44). Love them, warn them. Entreat them. Pray for them. Do them good. Weep in secret places for them (Jer. 13:17). By this means through God's blessing you may win them, and if not, you will at least not be overtaken by the spirit that enchains them nor be overwhelmed by the accusations they cast before you. For whatever the time of Satan's overthrow in the heavens we do know that for all saints the victory must be wrought in their earthly pilgrimage, for "they overcame him by the blood of the lamb and by the word of their testimony: and they loved not their lives unto the death" (Rev. 12:11).

Carver, Mo.

"Love peace and harmony; love of strife is contrary to the spirit of Christ."

"Whatever stops us from being and doing good may be regarded as evil."

## A PLEA FOR A NEW BIBLE

Sel. by J. L. S.

"Sir A. W.—, speaking in London on the results of Bible criticisms, asked—'Why could not the more capable men of today compile the religions of the world into a book which should replace the Bible, a book written to twentieth-century pitch, without curses or woes, but all pleasant reading?'"

Why, certainly! A brilliant idea to be sure! Is it not extraordinary that no person has had the courage to propose it until now? Of course, the old Bible does tell us that, in its production, "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21), but then they could not possibly be so capable as the men of today. It is true that men of no mean ability have lived and died for it, but that was not in "the twentieth century." We are aware that our fathers and grandfathers—not to speak of our revered mothers—esteemed it their most precious treasure, and we surely respect their sentiments; still, times have changed, the world has moved on, education has wrought a mighty revolution, men claim the right to think for themselves, and having relegated to the past all that is ancient and antiquated, there seems to them no reason why we should cling to the old Bible.

In the new book, all that offends the cultured ear, such as "curses or woes," would be omitted, and only that which would form "pleasant reading" would be allowed.

That there are unpleasant statements in the old Bible cannot be denied; for example, there is that ugly assertion that:

"All have sinned, and come short of the glory of God" (Rom. 3:23).

That must go: somehow the very reading of it makes us feel uncomfortable.

Then there is the dismal text that says:

"It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

That is, to say the least, disconcerting; of course "the more capable men of today" do not accept it; still, curiously, when read, there is a sort of strange foreboding that after all—well, it **might** be true; better eliminate it.

Then there is that positively dreadful text:

"The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

Now, frankly, very few people believe that today. Theological professors deny it, ministers and clergy unite in repudiating it, and even in places where such things used to be

preached, it is seldom, if ever, heard now.

No! no!! no!!! Let us by all means have a new Bible with all these unpalatable "curses and woes" carefully eliminated.

Before, however, we finally cast the old Bible adrift, it might be well to stop and enquire, Are these unpleasant statements **true**? If they are, would our banishing the Book alter facts? To return to our first text, as we look abroad upon the world which in many respects is very beautiful, we have to acknowledge that there are some nasty blots. There are the prisons and penal settlements, which always appear to be fairly well filled. There are the poor-houses, where many through their own folly, and others as the result of being "knocked out" in the battle of life, find refuge. There are the hospitals, many of which are veritable colonies of suffering. There are the lunatic asylums, where so many, alas, from divers causes, pass a wretched existence. To come nearer home, we look at ourselves, at our own lives, in our own hearts there is a feeling that all is not well, and that in our relation to God we are not right. We enquire of "the more capable men of today" what is the reason of all this, but like Brutus, we wait for the answer that never comes. We turn to the old Bible, and the cause is given in one word—"sin." If then we abandon the Book will we abolish sin—from our own breast and from the world? If not, had we not better ascertain from the same Book if there be a remedy? We find that there is, for in John 1:29 we read:

"Behold the Lamb of God, which taketh away the sin of the world;" and in I John 1:7:

"The blood of Jesus Christ his (God's) Son, cleanseth us from all sin."

Furthermore, there have been men women, boys and girls, of every class and condition, of every clime and tongue, in the first century, in all the centuries, and even in the "twentieth century," who have owned their sin, trusted the Savior, learned the cleansing efficacy of His precious blood, and have become the possessors of a peace and a joy which the old Bible said could be theirs, but of which they never dreamed.

To pursue our inquiry and come to the second text. If we dispense with the old Bible will death disappear? So far, our cemeteries and churchyards are being filled with terrific rapidity. We were appalled by the number who perished in the terrible "Titanic" disaster; but we suppose, throughout the world, a larger number has died since you, dear reader, commenced to read these lines. It



seems therefore to be indisputable that "it is appointed unto men once to die." We again appeal to "the more capable men of today" and inquire, "What is the cause?" and the echo answers—"What?" We refer to the old Bible, and there we read:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

As to judgment, if we admit the existence of sin, we must also admit the necessity for judgment. If we had no law courts, no judges, no prisons, this world would, we opine, be an impossible place; and if our sense of right and wrong demands that wrong must be punished, we dare not degrade Almighty God to a level lower than ourselves. Here again the old Bible brings us good news, for it tells us that:

"As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation" (Heb. 9:27, 28).

So that the simple believer on the Lord Jesus Christ says: "I deserved to die, but the Lord Jesus Christ has died for me; I had earned eternal judgment that was due to me, so that I am no longer under sentence of death, but I have eternal life (I John 5:13). I no longer look for judgment, but I await the second coming of my Lord and Savior." Nor is there any presumption in this, for the old Bible tells us that the Lord Jesus Christ said:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (or judgment); but is passed from death unto life" (John 5:24).

Then with regard to the last text. It is indeed a serious one, but is it true? "No!" say "the more capable men of today; such a statement is positively revolting to our 'twentieth century pitch' of culture." Let us suggest to our cultured friends, should any such honor us by reading these lines, that for the next three months they throw houses open to thieves, drunkards, immoral persons, etc., etc. "How awful!" we think we hear some exclaim. But then, will not you and they spend eternity together in heaven? "Oh, but do you not understand," say "the more capable men of today," "they will have been punished, purified, and made fit before they enter heaven?" Ah! now then we must modify our proposal. We suggest that our friends should associate with discharged prisoners, re-

cent inmates of inebriates' homes, and those who have just quitted "Borstal" institutions. "Impossible!" is the instant retort. So then you consider that God should be less careful as to who should dwell in His house than you would be as to the kind of people that you would have dwell in your houses. Nay! The Word of God stands true: "The wicked shall be turned into hell," and if, in that category, our readers include those we have specified we do not object, and we feel sure they would take no exception to the appellation. Read on, however—"And all the nations that forget God." The mere religionists of "the twentieth century," "the more capable men of today," who by refusing the Bible refuse the God of the Bible, all who do not believe on the Lord Jesus Christ, for

"He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

What utter folly to banish the Book because it contains unpleasant facts, and to spurn the remedy because we resent being reminded of the disease. Shall we, on the same ground, burn the "British Pharmacopoeia" because we read therein of consumption, cancer, and other deadly maladies? or shall we not rather be grateful to the men who have pointed out the symptoms, told us of the diseases, and who have, where possible, indicated the remedies?

Let us thank God for the Bible; let us read it as His Word; let us believe it with all our heart, and let us stake our souls' eternal welfare upon its unerring and unalterable teaching. Therein God is revealed, the Lord Jesus Christ is presented, the way of salvation is made plain, guidance for the Christian path is vouchsafed, heaven is disclosed, hell is unveiled, eternity is set before us, and, writ large, is the glad message—"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).—Gospel Messenger.

### BEGIN RIGHT

Who does not want to succeed in life? Certainly no well-balanced person wants to be pronounced a failure in the presence of so many opportunities as now come to everybody. Probably no better advice can be given to a young person just entering upon life's duties than this: Begin right and keep on doing right. Many a success in life has been traced to a right beginning, and many a failure has been recognized as the inevitable and logical result of a wrong start. Begin right with God, right with fellow-beings, and right with one's self.—Sel.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### BE NOT FORGETFUL OF OTHERS

Sel. by Bertha Sarver.

Oh, be not forgetful of others,  
Because you are treading today  
A path that is sunny and pleasant—  
A flower-strewn, peaceful way.  
For oh! there are many around you,  
Still treading the path of despair,  
And sore are their feet with the journey,  
And great are the burdens they bear.

Oh, be not forgetful of others,  
Because you are out of the strife,  
Because neither trouble nor sorrow,  
Is marring the peace of your life;  
For oh! there are many around you,  
Who know not one moment of peace,  
And ever their tear-drops are falling,  
And ever their mournings increase.

Oh, be not forgetful of others,  
Because in the Father above,  
You have found the true source of all  
blessings,  
And tasted the sweets of His love.  
For, oh! there are many around you,  
Whom sin hurries down to the grave,  
And even your handclasp might stay them,  
Or even a whisper might save.  
White Cloud, Mich.

### COST OF PRAYER

By A. H. Leaman.

For the Gospel Herald.

Recently I wrote an article giving a remarkable answer to prayer. More and more am I firmly convinced that more things are wrought by prayer than by any other force working in the Church today. Money and workers are needed, better co-operation, more efficient leaders, but the chief need of all is men and women who pray. I am in sympathy with the movements of the Church, that are carried on within Gospel limits for the extension of the kingdom. But unless they are permeated by prayer, they become a hindrance to themselves, and block the way for other movements, that might do better work along other lines.

In the movements of the world which have been for reform, and for the uplifting of humanity men have given their life blood for the thing they so much cherished.

If this is being done by men who have little or no interest in religion what ought it mean to the Christian people who are interested in so great a cause as to win the world for Christ.

We are living in an age of mental activities. A man said recently he



only ate supper once in a month with his family. He was engaged in his business during the day and in the evening attended some meeting for the betterment of the city, etc. And may it not be said by many of us "we are too busy to pray." But we must **pray or fail**. Jesus gives us a beautiful outline to follow in our prayer life. It is in connection with the Lord's prayer. It is this: "When thou prayest," a time for prayer. "Enter into thy closet," a place for prayer. "When thou hast shut thy door," privacy in prayer. "And thy Father which seeth in secret," presence in prayer. "Shall reward thee openly," reward of prayer.

We ought to have a stated and unhurried time for prayer. The thing that becomes most powerful in our lives ought not to be crowded into a corner.

### Prayer Costs Life

Little did Bro. Jacob Burkhardt think, while in his days of preparation, what it meant to pray, "Thy will be done." When he gave himself to prayer, and joined the "Volunteer Band," he did not know what it would cost him. It meant a struggle to say good-bye to father and mother, it meant the laying aside of a business proposition, of which he might have enjoyed the fruits in old age. It meant a long siege of sickness. It meant the bidding good-bye to a loving wife and three beautiful children. It meant giving up a cherished life's work. It meant the planting of his own body under the burning sands of India. All this and even more wrapped up in the words of the prayer made personal, "Thy will be done."

It was my privilege to be with Bro. John Musselman when he decided, or rather answered the call from the Mission Board, to become a foreign missionary. Never will I forget the time he showed me the letter from his home minister, saying all was well at home. We had a long talk together and often prayed together. I urged him to answer the call. Finally after a long struggle he said, "Thy will be done." It cost him the leaving of his school work. It cost him many tears. It cost him a long siege of sickness. It meant the ending of a short life. It meant the raising of a new mound in a quiet country church yard. All wrapped up in the words, "Thy will be done." It costs to pray.

"Whether opportunities are doors that open to our success or failure depends upon the way we use them."

"Goodness is an element of bravery."

## FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We have great reason to praise the Lord for His working among us. Since our last writing eleven precious souls have been admitted into church fellowship. Ten by water baptism and one by the right hand of fellowship. There are more who are considering the question of their salvation and we ask that the Herald readers kindly remember us and them at the throne of grace.

We also want to thank the person or persons who so kindly sent us twenty dollars to be used "for those in need." We use this means to acknowledge the receipt of it as no name was given. It has been a great help along the line specified as there are many needy in the city now, due to the poor work in the railroad shops.

Following will be found an acknowledgement of money received during the month of January:

Masontown Cong. ....	\$ 7.50
A. L. Benner .....	1.00
Spring Cong. ....	26.17
Bro. Bressler .....	.50
James 1:17 .....	5.00
Conestoga Cong. ....	7.00
M. H. Eshleman .....	1.00
Belleville Cong. ....	11.42
J. N. Burkhardt .....	1.00
J. Y. Smucker .....	3.00
A Brother .....	10.00
Marion S. S. & Y. P. M. ....	12.38
A Sister .....	7.05

Yours in the Master's service,  
The Workers.

### MENNONITE CHILDREN'S HOME

For the Gospel Herald.

We now have twenty-five children in the Home. Among them are boys and girls between the ages of 11 months and twelve years.

One of our number, baby Ethel, died Jan. 24 at the home of Bro. and Sister A. S. Wanner, Hinkletown, Pa. Funeral at the home of Bro. and Sister Wanner. Interment in Mennonite Cemetery at Millersville.

Yours for the needy,  
Levi Sauder.

Millersville, Pa.

"The thing that is most worth while is good character, and for that every person should work."

"No one is compelled to choose the right, but he must shoulder the responsibility of his choice."

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it advisable for God's people to have trespass notices on their farms commanding hunters to keep out?

B. B.

That depends upon the motive for posting the notice and the wording of the notice. If there are live animals all over the farm so that shooting would be dangerous, a brief notice to that effect would be all right. If it is an arbitrary notice couched in the usual belligerent tones, we believe in to be contrary to the nonresistant spirit of good will, and the less we can do to arouse the spirit of animosity the better.

What can be done if an unconverted husband says he will leave, every time trifling things go wrong, and will not become a Christian? S.

"If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases" (I Cor. 7:15). This is one side of the question; but "knowest thou, O wife, whether thou shalt save thy husband" (16)? Has your life been so peaceful, so pure, so burdened for the salvation of your unconverted husband that he has had the privilege, at all times, to "behold your chaste conversation coupled with fear" (I Pet. 3:2)? Many an unbelieving husband has in this way been "won by the conversation of the wife." Let the believing wife of an unbelieving husband do what she can in the way of love, submission, prayer, looking to God for strength and guidance, making it as pleasant for him as she can never swerving from the right in her devotion to God and His Word, and God will reward her with a sweet peace in her soul and a charming grace that will win others to a holy life, even if her husband does prove himself incapable of appreciating the Christian charms of a noble wife. A husband who would mistreat a wife of that kind is an object of great pity.

Would you encourage taking membership in live stock associations? J. P. L.

In the light of II Cor. 6:14-18 and other scripture references like it we would rather advise Christian people to hold aloof from all organizations in which Christians and non-Christians are mixed up promiscuously in business enterprises.



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

### MOTHER'S BOYS

Sel. by Martha K. Brunk.

Yes, I know there are stains on my carpet,

The traces of small, muddy boots;  
And I see your fair tapestry glowing,  
And spotless with flowers and fruit.

And I know that my walls are disfigured,  
With prints of small fingers and hands,  
And that your own household most truly,  
In immaculate purity stands.

And I know that my parlor is litter  
With many old treasures and toys,  
While your own is in daintiest order,  
Unharm'd by the presence of boys.

And I know that my room is invaded  
Quite boldly all hours of the day;  
While you sit in yours unmolested,  
And dream the soft quiet away.

Yes, I know there are four little bed-sides,  
Where I must stand watchful each night,  
While you go out in your carriage,  
And flash in your dress so bright.

Now, I think I'm a neat little woman,  
And I like my house orderly too;  
And am fond of all dainty belongings,  
Yet would not change places with you.

No, keep your fair home with order,  
Its freedom from bother and noise;  
And keep your own fanciful leisure,  
But give me my four splendid boys.

Denbigh, Va.

### FEARING AND FRETTING, OR TRUSTING AND THANKING

They were two dear old saints, only one lived on the sunny side of the hill, and the other had her cottage in the shade: the name of the one was Mrs. Trust-and-be-thankful, the name of the other was Mrs. Fear-and-be-fretful. The first was always saying, "Praise the Lord!" the second ever sighing, "Lord, help me!"

It was Monday morning, and Mrs. Fear-and-be-fretful looked upon a pile of washing, "I never shall be done," said she; "the Lord help me!"

"Praise the Lord!" said Mrs. Trust-and-be-thankful, that same morning, under the same circumstances, "Praise Him for so many garments to wash!"

It was noon, and Mrs. Fear-and-be-fretful sat down before a heap of stockings and other articles of wearing apparel requiring the needle.

"The Lord help me," she groaned, "I need four pair of hands."

That same afternoon, before a similar heap, Mrs. Trust-and-be-thankful sang like a lark a song of praise for two nimble hands and eight fingers, not forgetting her two thumbs.

Night came. "Lord, help me, I fear I am too tired to sleep," whimpered our fearful friend; while she who sang like a lark in the sunshine, now warbled like a nightingale, "I will both lay me down in peace, and sleep: for Thou Lord, only makest me dwell in safety" (Psa. 4:8).

It was not the changing seasons that made any difference in these two children of God. "What shall we do for coals?" sighed Mrs. Fear-and-be-fretful; "Lord, help us." When Spring came, the tune was in the same minor key. "The weather is so trying: Lord help us!" Summer came, and she said, "The heat does affect us so: Lord, help us!" In Autumn; the only text she could find was, "We all do fade like a leaf: Lord, help us!"

Mrs. Trust-and-be-thankful girdled the year with praise rather than prayer. "Praise the Lord, He provideth for us in the winter," said she. Spring made her jubilant with budding hopes. Autumn brought her baskets of precious fruit: while Mid-summer was bright with beams of goodness and grace.

It was wonderful to note how these ladies met trials. "I have such a pain," said Mrs. Fear-and-be-fretful; "I know I shall be ill, Lord, help me!" She was not ill, so she began to fret about the losses. "I know the bank will break," said she; "Lord, help me!" The bank did not break. "Friends are so fickle: they will all forsake me, and I shall have to go to the workhouse: Lord, help me!"

Mrs. Trust-and-be-thankful was truly sick; but she whispered cheerfully, "The sickness is not unto death, Praise the Lord!" She lost much in a rotten building society, but she said, "I haven't lost Jesus: Praise the Lord!" Her dearest and nearest friend forsook her, but through her tears she read, "He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5): and as usual, she added, "Praise the Lord!"

Temptations were always frightening Mrs. Fear-and-be-fretful. "I shall meet Apollyon one dark day, or some demon transformed into an angel of light: Lord, help me!" Her neighbor saw the opposite side of truth, and read in psalms, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psa. 91:11, 12). As for the devil, she fairly started a

defiant "Praise the Lord," as she read, "And the Lord said Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not" (Luke 22:32).

One day they had a talk about the Lord's work, for they sought to do a little in a small way for His great love. "The Lord help us, hearts are so hard," said one. "Praise the Lord," replied the other, as she quoted Jer. 32:27: "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" "But there are so many oppositions and difficulties: the Lord help us!" "He will," said the sunny face, and she opened the book of Isaiah—41:10: "Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee."

Perhaps the great dread of Mrs. Fear-and-be-fretful was death: whenever she thought of it, and seldom a day or even an hour passed without the apparition of the grim skeleton, she shuddered and sighed, "Lord, help me!" Her friend had no such dread: indeed she applied comfort, telling her that Christ had come, "That through death he might destroy him that had the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14), and she tried very hard to get the shadowed heart to lisp a "Praise the Lord!"

"Perhaps," she added, "we will not die at all. Maybe the King will come and take us to Himself. Praise the Lord!" But her companion still sighed, "Lord, help me!"

To which of these mothers in Israel are you and I related? for both have many children. Surely, though it is good to say, "Lord, help me," it is even better to say, "Praise the Lord!" for praise is superior to prayer, and most of us would rather dwell with Mrs. Trust-and-be-thankful, than with Mrs. Fear-and-be-fretful.—The Alliance Weekly.

### THE PRAYER OF TWO LITTLE BOYS

At the C. E. Z. M. S. office one morning, were received two letters—one from India, commenting on the rapid way in which a new missionary was acquiring the language; the other, from a home in England, telling how two little boys were praying daily that this very missionary might learn the language quickly. "For," as they said, "you know mother, she won't be any good as a missionary till she turns into an Indian."—Homes of the East.



## Sunday School

For the Gospel Herald.

Lesson for Feb. 22, 1914.—Luke 12:1-12

### FAITH DESTROYING FEAR

**Golden Text.**—Whosoever shall confess me before men, him shall the Son of man confess before the angels of God.—Luke 12:8.

**Introductory.**—There are two kinds of fear: the fear of man and the fear of God. It is the mission of this lesson to teach the folly of the former and the blessedness of the latter. Of the former it is said, "Perfect love casteth out fear." Of the latter, "The fear of the Lord is the beginning of wisdom."

**Secrets to be Revealed.**—Surrounded by a great concourse of people, Christ had ample opportunity to warn them of the leaven of the Pharisees. Among the many other things credited to them was that of scheming. This trait of their character was quite as prominent as that of self-righteousness. In this connection He takes occasion to encourage the free and open policy which should characterize all Christians. One of the most prominent commandments of Christ to His people is that of letting our light shine. "Men loved darkness because their deeds are evil." Evil schemes are always hatched out in the dark. Righteousness is not afraid of the light. Whether the secrets spoken of are dark schemes on the part of plotters, the secrets of the lodge, or any other things designed to be hidden from the knowledge of the public, the secrecy is but temporary. "Murder will out." The open character and life of the Christian is not only the right way, but also the best and the wisest.

**Whom to Fear.**—Man-fear makes cowards of people—not only cowards but slaves. The fear of the Lord makes heroes out of them. Men may destroy the body, but they can not destroy the soul. It is sheer folly to be scared away from the path of duty for fear of popular disapproval. Soon these time-serving critics will be in the dust while the Lord God Omnipotent reigneth. Choose the fear that makes you free. We do well to heed our Savior's warning on this point. But let no one beguile us into the thought that to destroy the soul means extinction. The soul of the rich man was destroyed by being banished forever from the face of God, but his doomed soul writhing in the lake of torment is an everlasting reminder that destruction is not annihilation.

**Our Father's Care.**—The great power of God is manifest in that He

uses it in a dispensation of love toward us. He cares for the sparrows that sell for a trifle, He numbers the hairs on our heads, and shall He not much more care for our never-dying souls? Trust Him for all things, for He has never broken faith with any man.

**Confessing Christ.**—We get into favor and friendship with God by openly confessing His Son. Hear the blessed promise: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." The same truth is expressed negatively in the next sentence. To the child of God it is a blessed promise. To the enemies of God it is a fearful reminder. Many people imagine that they believe in Jesus and take comfort from the fact, at the same time lacking the moral courage to confess Him openly before men. Such a course is as cowardly as it is destructive. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The promises of the Bible are for those who have the courage to own our Savior as Redeemer and Lord. All other classes are excluded.

**Blasphemy against the Holy Ghost.**—Great as is the sin of refusing to confess the name of Christ, the sin against the Holy Ghost is still greater. Blasphemy against the Father and the Son may be forgiven, but the blasphemy against the Holy Ghost "hath never forgiveness." It is the "sin unto death" that can not be forgiven in this world nor in the world to come.

**Trust in the Lord.**—Paul says that "all that will live godly in this world shall suffer persecution." For this class of people Christ gives much in the way of encouragement. When brought before magistrates to suffer for the name of Jesus remember that "the servant of God must not strive." In meekness take what is meted out to you, depending upon the Holy Spirit to dictate to you what you shall say. Our best defence is by the power of the Word. "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say."—K.

Knowledge where the Prayers of the Godly were Heard in Behalf of Others. (Open Topic.)

#### For Older People.—

1. The Place of Prayer in Soul-Winning.
2. Hindrances to an Intercessory Life and How to Remove Them.

## Our Young People

### CONSECRATION: INTERCESSORY

PRAYER.—I Tim. 2:1-6

Topic for March 1

#### MOTTO

"Ye also . . . are . . . an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. 2:5.

#### THE STUDY HOUR

##### I. The Text.—I Tim. 2:1-6.

**V. 1. "First of all."**—The first in the list of Paul's exhortations, therefore occupying an important place in the Christian worker's charge (Cf. I Tim. 1:18).

**"Supplication."**—Specially in reference to personal needs.

**"Prayers."**—Devotions directed toward God.

**"Intercessions."**—In behalf of others.

**"Giving of thanks."**—Remembrance of God's goodness.

**V. 2. "For kings, etc."**—A few in the list of "all men" mentioned, as needing special emphasis.

**Vs. 3, 4. "Good and acceptable."**—Prayers of intercession and special remembrance of "all men" is in line with God's will who desires all men's salvation.

**Vs. 5, 6. "One mediator."**—In all our intercession we must not forget the means of grace by which intercession alone is possible, and powerful. This too is an evidence of God's willingness that all should come.

##### II. Define Intercessory Prayer.

1. Illustrate by examples.—
  - a. Num. 14:46.
  - b. Deut. 9:18-29.
  - c. Dan. 9:3-19.
  - d. Rom. 10:1.
  - e. Eph. 5:2; Jno. 17.
2. Find Scriptures enjoining it as a duty.—
  - a. For example.—Jas. 5:16, etc.

##### III. Name a Number of Specific Classes for Whom We should Pray.—

Ex.—Matt. 5:44; Rom. 1:9; I Jno. 5:16; Eph. 5:18, 19, etc.

##### IV. Give Reasons Why You should take Special Interest in Your Unsaved Friends.—

1. What relation does our knowledge bear to our praying?—Rom. 10:13, 14.
2. What promises can you claim?
3. What blessings follow soul-winning?—Prov. 11:30; Dan. 12:3.
4. How does true intercession for others fit us to help them?—Heb. 4:14-16.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, Ask.
2. Commit the prayers of Jesus on the Cross.

##### For Young People.—

1. Why should Christians be Soul-winners?
2. Jesus Our Example in Seeking the Lost.
3. Give Some Examples of Your Own



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, FEB. 12, 1914

## Field Notes

A series of meetings was begun at North Lima, Ohio, Feb. 6, in charge of Bro. J. E. Hartzler of Goshen, Ind.

Bro. A. W. Geigley of Goshen, Ind., closed a series of meetings at Leo, Ind., with 9 public confessions as one of the visible results.

Bro. Jacob S. Yoder of Wellman Iowa, recently filled a number of appointments in Waterloo and Oxford counties, Ontario.—S.

A number of young brethren from the Masontown, Pa., congregation were worshipers at the Scottdale Mennonite Church last Sunday.

Interesting meetings at the recent Sunday school normal and ministers' meeting are reported from Orrville Ohio. Read reports in other columns

Change of Address.—Bro. Clayton F. Derstine and wife from Souderton Pa., to Altoona, Pa. Bro. and Sister Derstine move to Altoona to assist in the work of the Mission at that place. The Lord bless their labors.

A Bible conference is being held at Carver, Mo., this week with the brethren, I. E. Buchwalter of Palmyra Mo., and Joe C. Driver of Garden City, Mo., in charge as instructors.

Bro. A. J. Steiner of North Lima Ohio, closed a series of meetings at the Martin Church near Orrville Ohio, Feb. 5. Two confessions, one reclaimed and a much revived congregation were some of the results. God be praised.—B.

Bro. I. J. Buchwalter of Dalton, O. has recently suffered from a spell of sickness which kept him confined to his bed for three weeks. We are glad to hear that he is again on the road to recovery and our prayer is that his restoration to health may be speedy and permanent.

The brethren, Ezra Smoker and Enos Stoltzfus of Belleville, Pa., were pleasant callers at this office one day last week. They were here as guests of Bro. M. K. Smoker and family. They left Saturday morning for Middlefield, Ohio, expecting to go farther west later on.

Last Sunday was the day set for the baptismal service at the Union Church near Washington, Ill., there having been seven applicants for baptism at that place. Bro. J. S. Shoemaker of Freeport, Ill., was expected to be present to receive the applicants into church fellowship.

A letter from Dalton, Ohio, dated Feb. 2, reads: "Bro. Geo. M. Hostetler of Canton, Ohio, closes his work at Pleasant View tonight, as instructor in vocal music. We appreciate his untiring efforts in teaching this class. His qualifications and his unassuming manner have won for him many friends."

A letter from Lancaster, Pa., says: "Meetings closed at the Chestnut St. Church, where many precious souls took a stand for Christ. Pray for them that they may look to Him for grace and strength to fight the battles of life. Others are counting the cost. Bro. Sanford Landis of Bird-in-hand conducted the meetings."

Bro. S. G. Lapp of South English Iowa, has recently labored with the brotherhood in the vicinity of Palmyra and Philadelphia, Mo. The brother writes quite hopefully of the future prospects of the little congregation at Pea Ridge. May God prosper the work at Philadelphia that a similar report may be given from that place.

As one of the results of the recent meetings held at Lancaster, Pa., under the leadership of Bro. Sanford Landis of Bird-in-hand, Pa., 25 precious souls have publicly confessed Jesus as their Savior and Lord.

Bro. Simon Gingerich of Wayland, Iowa, was with the Liberty congregation near South English, Iowa over Sunday, Feb. 1, preaching two interesting sermons. Both sermons were practical and well received.—W.

The Harmonia Sacra.—There is a movement among the people of Virginia to have a new edition of the Harmonia Sacra printed. They expect to use the 15th edition, which was printed in 1876, leaving out the "Singing School Department," and starting with the tune Old Hundred on page 53. They propose to use the photographic plan so that the work will be identically the same. They have three anthems added to the back part which are not in the 15th edition. They are taken from former editions. The additional anthems are as follows: The Earth is the Lord's; The Rose of Sharon; Farewell Anthem. This movement is not among our own people alone but includes all denominations. The following committee has the work in charge: Joseph N. Shrum, Dayton; Joseph H. Good, Dayton; Jacob Flory, Dayton; Noah Blosser, Dale Enterprise; all of Rockingham Co., Va. The success of the movement will depend very largely on the response this committee receives from the public, as to how many will subscribe for the new edition of the book. The cost of the work will be one dollar.

## Correspondence

Elizabethtown, Pa.

(Risser's congregation.)

Dear Herald Readers:—A few lines from this place may be of some interest to some one. On Sunday evening, Dec. 28, 1913, a series of meetings was opened by J. C. Habecker of Mountville, Pa. The meeting closed on Sunday evening, Jan. 11, 1914. The visible result was one confession and one reclaimed. May the Lord continue to bless the labors of our brother as he goes about proclaiming His Word. On Jan. 22 Bro. J. A. Heatwole was with us and preached a beautiful sermon using part of Matt. 5:44, Love your enemies. May God bless the brother in his labors.

New Holland, Pa.

(Groffdale congregation.)

To the Herald Readers, Greeting:—The meetings closed at this place



on Jan. 18, with 23 confessions, several of them are heads of families, the others are young people beginning in the teens, having the hope of many years of usefulness before them. We should give them the needed encouragement that their spiritual growth may not be hindered. Bro. John H. Mosemann shunned not to declare the whole counsel of God fearlessly and with the power of the Spirit, putting special stress upon the merits of the atoning blood of Christ. We had very little snow so far this winter but one morning we had zero with a high wind. W. H. Benner.

#### Hubbard, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—At the Hopewell Menonite Church near Hubbard, Oreg., was yesterday a day of rejoicing when seven young converts were received by water baptism into the said congregation which was the result of our Bible conference and series of meetings held at this place conducted by Bros. S. G. Shetler and J. P. Bontrager. The Bible conference lasted from Dec. 29, 1913, to Jan. 3, 1914. The night meetings from Dec. 28, 1913, to Jan. 11, 1914. Saints were encouraged and sinners warned, and more were counting the cost, but not yet willing to give up. May the Lord bless the work. The house was crowded every day and evening. Last week the writer and Bro. Shetler were at the Fairview Church, six miles east of Albany, where Bro. S. was instructing in a Bible conference which lasted 3 days. Bro. Shetler was preaching every evening at the same place. While there were no confessions, the meetings were good and I trust much good was done. Brethren, pray for our western fields. While Bro. Shetler expects to stay at least one year in this western field we trust much good may be the result. Yours in Christian love, Jan. 19, 1914. J. D. Mishler.

#### Mechanicsburg, Pa.

The thirty-eighth quarterly meeting of the Slate Hill and Churchtown Sunday schools was held at Churchtown, Jan. 18, 1914. At that time a number of lessons on this quarter were discussed, giving us many beautiful thoughts and strengthening us to press toward the mark of the prize of the high calling of God in Christ Jesus. Pray for the work at this place. Yours for Christ, Alice E. Hertzler, Sec.

Jan. 23, 1914.

#### Creston, Mont.

Greeting to all Herald Readers:—We feel grateful to the Father for the manifold blessings which He bestows

upon us. We are having a very mild winter. The thermometer has not been to zero as yet, and very little snow until just the last few days it has snowed enough for sleighing. Attendance at church and Sunday school has been good all winter, the average being about 40 to 50. We also have young people's meeting organized with a good attendance each Sunday evening. Have had quite a few additions to the Church since the new house of worship has been completed. Five were received by baptism and three families have moved in. We also expect another family next month. Bro. S. G. Shetler and family paid us a much appreciated visit on their way to Oregon. Several brethren from Nebraska were here looking for a new location and seemed to be well pleased with our country. Would be pleased to have others of our faith locate here as we still need more workers.

Sunday school was organized with the following results: Supts., Bro. Geo. Hoylman and Bro. Eli Yoder; Sec-Treas., Bro. John Bachman. We desire an interest in the prayers of God's people that we may labor for the good cause.

Jan. 28, 1914. N. L. Kauffman.

#### Zurich, Ont.

On Jan. 29, 1914, Huron Co. voted upon the Temperance Act and succeeded in carrying it with a majority of 2600 votes. The liquor people put up a great fight on the day of election, but failed to win the battle. May God add His blessings.

Jan. 30, 1914. S. Baechler.

#### Hesston, Kans.

Dear Herald Readers:—Last Friday, Jan. 30, marked the close of our special Bible term, and also the beginning of our new term for the second semester. Bro. M. D. Landis favored us with the term address having for his subject, "The Vision of Nebuchadnezzar." This was an excellent review of history in the light of prophecy and was much appreciated by students of history as well as many others.

During the special Bible term many helpful and interesting lessons were presented on the Plan of Salvation Christian Duties, Doctrines or Ordinances and Restrictions of the Bible. On Wednesday and Thursday of each week we were favored with an address by Bro. Daniel Kauffman, our special instructor. The subjects were live ones and full of practical interest—Christian Conservation, The Open Door, The Mission of the Teacher and Character Building, were those receiving special attention. Friday evening of the close of the special Bi-

ble term we listened to a sermon on Rev. 22:9.

Friday evening of each week except the last a special missionary program was rendered and on Sunday, Jan. 25 we observed missionary day.

All of these meetings were well attended and appreciated by all interested in the welfare of the Church and the ingathering of lost souls. Our purpose to be faithful to the Church and all for which she stands has been strengthened and even though the fight is hard we have a Captain in whom we can trust and we know that victory is certain.

A number of the special Bible term students have returned to their homes or places of labor while a few have remained to share with us the pleasures and duties of a student's life. We are glad for those who have remained and our prayers also attend those who have gone away, trusting that their short stay here has been not only profitable to us but to them also.

Sunday, Feb. 1, two precious souls were received into the visible Church by the rite of water baptism, Bro. D. H. Bender officiating. We trust that they have received great blessings in this and that the Holy Spirit's baptism which is the essential and crowning rite of entrance into the invisible Church may have been the holy experience in their souls. These things draw us nearer to God when we have the privilege of being witnesses and encourage us all in our Christian walk. Pray for the work at Hesston. F. Rose Shank.

#### Harper, Kans.

(Pleasant Valley congregation.)

Dear Herald Readers, Greeting in Jesus' worthy Name:—We are truly thankful for the many blessings we are permitted to enjoy in beautiful weather, good health, and spiritual food.

Bro. Allen Erb of McPherson Kans., began a series of meetings here on Dec. 28, closing Jan. 11. He handed out many of the precious truths found in the Book of books. Saints were encouraged and sinners warned to flee the wrath to come. There were 28 precious souls made willing to accept Christ as their Savior.

On Jan. 10 Bro. S. C. Miller from Jet, Okla., held an instruction meeting and the following Sunday morning baptismal services were held, 25 were received by baptism, one received from another denomination, and two renewed their covenant with God. May the fervent prayer of each believer be that the good effects of the meeting may never cease to grow. Some precious souls were counting

(Continued on page 712)



## Miscellaneous

### A VOICE OF WARNING

By John Horsch.

For the Gospel Herald.

Dr. L. W. Munhall, the author of the well-known work, "The Highest Critics vs. The Higher Critics" is out with a new work which deserves more than passing notice. The title is "Breakers! Methodism Adrift." Dr. Munhall is an ordained minister and noted evangelist of the Methodist Church. "I am and always have been loyal to the doctrines, polity and mission of the Church," he says in the foreword: "It must be therefore that I love the Church and I surely do." He sees conditions in the church of his choice that are alarming. In no uncertain tones he sounds a warning. His book should be read by all who have the cause of Christ at heart, for the same influences that have brought about the sad conditions which he describes are at work on every hand. Only unswerving firmness and loyalty to God and His Word, an attitude enjoined by the Apostle Paul on the believers in II Cor. 6:14-18 will save the Church from the influences of "the spirit of the times," the new theology, the higher criticism. In the Methodist Church these things have "crept in unawares," while the watchmen evidently supposed there were more necessary things for them to do than to be concerned about the ravages of the new theology.

The character of the book may be judged from the following excerpts:

The great body of our ministers and majority of our members believe the Bible is the Word of God. . . . But a *coterie* of men, mostly in our educational institutions and among General Conference officials have formulated and are promulgating a propaganda that denies the integrity, infallibility and authority of the Bible and thereby nullifies the doctrines of the Church.

Says the late bishop R. S. Foster: "The church of God is today courting the world. Its members are bringing the church down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred enclosure of the Church.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up is a fashionable church.

Do not Methodists, in violation of God's Word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies and often the wives and daughters of the ministry, put on gold and pearls and costly array? Would not the plain dress insisted upon by John Wesley, Bishop Asbury, etc., be

now regarded in Methodist circles as fanaticism? Can any one going into the Methodist Church in any of our chief cities distinguish the attire of the communicants from that of the theatre and ball goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs who in many cases make no profession of religion and are often sneering sceptics, go through a cold artistic or operatic performance which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performance spirituality is frozen to death.

Worldly socials, fairs, festivals, concerts and such like have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

The early Methodist ministers went forth to sacrifice and suffer for Christ. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and popular lectures."—So far the words of bishop R. S. Foster (Methodist).

Fourteen years ago I said in a public address: "There are two Methodist Theological schools where the so-called higher criticism is taught." My statement was denied at the time by President Little who was present, but in less than three years it was freely admitted; and no one now will for a moment deny it.

Garrett and Boston Theological Seminaries are openly committed to the teaching of higher criticism and Drew Seminary occupies a shamefully compromising position. All of which is unspeakably sad! The air today is full of scepticism. Our leaders, bishops, editors, preachers, are more responsible for it than all the infidels outside the church. False to ordination vows and the most sacred trusts, they seem to have united in a mad propaganda to wreck Methodism. Is it any wonder our pews are empty, and our altars deserted?

It is said that when Bishop Ames was on his death bed he made the remark: "I fear that our theological schools will give us trouble." If he could see the conditions today, no doubt, he would realize that his fears were well founded.

Presumably the object of these schools is to qualify men for the ministry of the Word. Of course, a pastor has many other things to do besides expounding the Word of God, but that is his chief business if he is a minister of Jesus Christ. . . . If the schools were true to the object had in view by their founders and loyal to the Word of God and the doctrines of the Methodist Episcopal Church, they would have a perfect right to expect hearty sympathy and generous support from all good Methodists, and would most surely receive it; but, sad to relate, the most influential of these schools are disloyal to the Word of God and the doctrines of Methodism, and are therefore not entitled to the sympathy and support of the Church.

Most of the students are graduated from the Methodist schools with but little real knowledge of the Word which they are called of God to preach. So far as the instruction they receive, is concerned, it is not taught them, but contrariwise the objections urged by sceptics and infidels against the Bible; and these young gentlemen go out into the world and preach what? Not the Bible, for it was little taught them while in the Theological school; nor how to defend the Bible against the infidel objections to it that are so alarmingly prevalent in these days, but to preach "another gospel that is not an-

other," and their ministry will result in failure.

. . . . In a land like ours, where the state furnishes freely adequate educational advantages, the Church has no reason whatever for supporting and operating a purely secular school, and there is not the least bit of sense in the Church giving its money to support schools that are no better—if as good—than the state freely provides.

At the present time most of our schools are as secular as the State schools; and, save in name, no more Methodist. They have entered into competition with the schools of the state and the authorities believe themselves justified in employing unmethodistic, unchristian and even infidel instructors, provided they are experts according to the methods of the secular schools. In them the Bible is freely criticised, its authority challenged, its infallibility and trustworthiness denied.

After relating various instances of young people whose faith was wrecked through the influence of theological schools, Dr. Munhall continues:

I say with all the vigor I can put into the words, it were infinitely better that every so-called Methodist educational institution should go into hopeless bankruptcy, than that one such case should occur; and there are doubtless hundreds of them, for an atmosphere of faith and soul-destroying scepticism pervades most of our Methodist schools.

The late Bishop Charles T. Fowler once said: "It may seem a severe thing for a Methodist bishop, and one who has been president of one of our largest universities to say, but nevertheless I believe it to be true that the schools and universities of the Methodist Episcopal Church belong more to the devil today than they do to our church.

In a trolley car in Cincinnati I have read the following advertisement of the Methodist Book Store: "No, you are mistaken! We do not sell *merely* religious books, but every sort: Fiction, cook-books, Classics, Science, Poetry. Books you can get anywhere are here at your elbow in huge quantities." The Methodist Church has no more reason for running a publishing house and book store that are in no particular sense different from the ordinary publishing house and book store, than for operating a grist mill or grocery store.

This book was published by Charles C. Cook, 150 Nassau St., New York. Price \$1.00 postpaid.

Scottdale, Pa.

### A WASTE OF LIFE AND MONEY

General Nelson Miles, for many years at the head of the United States regular army, and now the only retired lieutenant general in the United States, has recently visited Bulgaria and the other countries engaged in the recent Balkan war.

General Miles viewed the situation with the eye of a trained soldier who not only fought through the Civil war and took part in the most desperate and bloody battles of that awful conflict but was desperately wounded several times and after the



Civil war was engaged for years in the Indian wars that afflicted the border.

He has seen war in all its phases and experienced a great many of its horrors. He says that the misery caused by the Balkan war is greater than any other he has ever witnessed. Bulgaria, where he spent a good deal of his time, has been deprived of the very flower of its young manhood. These brave, stalwart and industrious young men have been killed by the thousands in battle. Other tens of thousands have died from exposure and disease incident to the campaign. Still other thousands have been incapacitated by wounds and disease so that they are a burden on the country instead of producers of wealth.

The resources of the country have been exhausted and starvation stares a large part of the industrious peasants in the face. An enormous war debt has been piled on the backs of a people who even before their young men had been killed, died of disease, or had been incapacitated by wounds, were already carrying as heavy a burden of taxation as they could well bear.

A fair land that was making rapid strides of progress now lies bleeding, exhausted, desolated by the awful curse of war. It is now a land of desperate poverty; a land filled with widows and orphans, overwhelmed by their multiplied miseries and almost without hope for the future.

That is the showing on the one side of the ledger.

What has been gained to offset this awful cost? Where are the assets to balance the tremendous liabilities? There are none. The only people who have profited by the war are those who have sold the arms and ammunition and other supplies to furnish out the armies. The only ones who have profited have never been within sight or sound of battle and have tasted none of its hardships and miseries.

War is a crime, worse than ordinary murder. The keeping of standing armies such as the nations now maintain is a crime. The building and equipping of battleships is a crime. The manufacture of great guns in a crime.—Farmer's Mail and Breeze.

### WICKED INVENTIONS

#### Set forth by the Roman Catholic Church

The Gospel does not teach in a single place that we should pray for the dead and make the sign of the cross. These two institutions came into existence about 300 years after the Savior and the apostles.

About 600 years after Christ and the apostles, Gregory I. established the worship in an unknown tongue, or in Latin. The Gospel teaches us only the use of a known language in the Church.

According to the Gospel all our prayers should be addressed to God alone. Prayers never were offered to Mary and the saints by the apostles and the members of the early Christian Church. The worship of Mary and the saints was commenced about 600 years after Christ and the apostles.

The worship of the cross, images and relics was established about 788 years after Christ. It is impossible to find a single trace of this practice in the Gospel.

The baptism of bells does not come from Christ and the apostles; this baptism was invented 965 years after the beginning of the Christian Church, by Pope John XIV.

It was about 998 years after the apostles that Lent was imposed by the Roman Catholic Church. Lent and the obligatory fast on Friday are commandments of men, not teachings of the Gospel. God does not say in His Word: "Do not eat," but, "Do not sin." Not to sin, is the true fast that God demands of us.

Roman Catholic priests introduced the fabrication of holy water about 1000 years after the apostles. Thus this so-called holy water is merely a human novelty.

Gregory VII. is the Pope who made the law against the marriage of the priest, 1079 years after Christ. The Gospel teaches the marriage of the clergy.

Beads were invented by Peter the Hermit, 1090 years after the apostles. This machine is used for counting prayers, but the Gospel does not speak of it.

The sacrifice of the Mass is a novelty, and has been in existence only since the eleventh century. The Gospel teaches us that the sacrifice of Christ was offered once for all.

About 1190 years after Christ, the Roman Catholic Church began the sale of indulgences. The Christian religion, as it is taught in the Gospel condemns such a traffic.

The Roman Catholic Church uses a wafer in the Lord's Supper, instead of bread. This change was made about the time the doctrine of transubstantiation was proclaimed an article of faith by Pope Innocent III., in 1215. In 1220 Pope Honorius III. invented the adoration of this wafer, and thus the Roman Catholic Church worships a god made by the hands of men. The adoration of such a god is strongly condemned by the Gospel.

Auricular confession, or confession to the priests, was also made an ar-

ticle of faith by Pope Innocent III., during a session of the Council of Latran, 1215 years after Christ.

Since the year 1414, the Roman Catholic Church refuses to give the cup, or wine, to the people in the Communion Service. This institution of Christ was changed by the Council of Constance. The Gospel teaches that the Lord's Supper should be given with bread and wine.

The doctrine of purgatory was proclaimed an article of faith 1438 years after the apostles, by the Council of Florence. The Gospel does not contain a single word concerning the Roman Catholic purgatory.

Roman Catholic traditions were placed on the same level with the Holy Scriptures by the Council of Trent 1545 years after Christ. These traditions are simply teachings of men.

The Apocryphal books (doubtless false) were placed in the Bible by the Council of Trent, 1546 years after the apostles.

1854 years after Christ, the Roman Catholic Church invented the doctrine that Mary was born without sin. But the Gospel tells us that all human beings have sinned.

The infallibility of the Pope is a new doctrine which was made in the year 1870. Before the year 1870 this dogma did not exist. No human being is infallible. All men make mistakes.

Still the Roman Catholic Church claims never to change, or to teach new doctrines!—Protestant Observer.

### UNITED EFFORT

Some years ago, when the ice was breaking up in the river several miles above Milton, Pa., a farmer got into one of his boats, purposing to drag it out on to the bank. Unfortunately, it was struck by a floating mass of ice and carried, with the farmer in it, out into the current. A neighbor, seeing the danger, rode off to Milton and gathered some people together with all the ropes that they could procure. They went to the bridge, and each man dangled a rope over the parapet. They could not tell at just what point the boat would pass, so they placed the ropes at distances of about three feet apart. By and by the farmer was seen, wet and cold, standing in the half-submerged boat, drifting rapidly down the stream. When he saw the row of ropes he seized the nearest one, was drawn up, and saved. "Striving together for the faith of the Gospel" (Phil. 1:27). "Pulling them out of the fire" (Jude 23).—Sel.

"The real worth of one's life will be revealed in the final result."



(Continued from page 709)

the cost, but were not willing to surrender themselves to the Lord. Our prayer is that they may come before it is too late.

From here Bro. Erb left for Manchester, Okla., to hold meetings. We ask an interest in God's people for the work at this place. Cor.

#### White Cloud, Mich.

Greeting to Herald Readers:—On Dec. 24 Bro. John O. Blosser came into our midst and remained with us until Jan. 6. He presented the Gospel truth so firmly that the brotherhood was encouraged and 7 precious souls confessed Christ. About 2 weeks previous Bro. Amos Nussbaum was with us, at which time 3 precious souls confessed Christ. On Sunday, Feb. 1, Bro. J. P. Miller of the Bowne Church received them into the visible Church by water baptism. There were also 2 received upon confession of faith. May the Lord be praised. Remember us in your prayers.

Feb. 2, 1914. S. Madlem.

#### Nappanee, Ind.

Dear Herald Readers, Greeting:—We are truly grateful to our heavenly Father for the blessings He is bestowing upon us. Jan. 4 Bro. Abram Metzler of Martinsburg, Pa., began a series of meetings at this place. He preached each evening for two weeks, bringing to us the Gospel truths in such a way that souls were made to see their lost condition, and as a result there were 13 confessions—several to renew their covenant while others started for the first time in the Christian service. Our desire is that many more might make the wise choice.

We are made to rejoice when souls become willing to leave the world, confess their Savior, and give their hearts to Him, and may we as Christian people hold them up to the throne of grace that they may make a full surrender and receive the needed grace to overcome all temptations. These meetings were well attended, and have been a great spiritual blessing. The church is greatly encouraged to press onward in the work of the Master. May God's blessing attend Bro. Metzler wherever he goes. May God continue to bless His work at this place, as well as elsewhere, and may we be workers together with Him. We ask an interest in the prayers of God's people. A Sister.

Feb. 2, 1914.

#### Wayland, Iowa

A Greeting of Love to All:—We are truly thankful to our heavenly Father for the many blessings we are

permitted to enjoy. On Sunday, Jan. 25, fifteen souls were received into church fellowship at the Sugar Creek Church near Wayland. May they be loyal workers for God. Cor.

Feb. 6, 1914.

#### New Hamburg, Ont.

Bro. J. K. Yoder of Iowa has been laboring among the brotherhood in Waterloo, Oxford, and Perth counties. We have all been reminded of our duties we owe to God and to our fellowmen. We thank God that He sends His servants from time to time. We always feel edified to listen to strangers having the same Gospel. We reorganized our Sunday school on Jan. 11 with John B. Youtzie, Mike Gerber and Daniel Bender as superintendents for 1914 in the Wilmot A. M. congregation. Bro. Yoder left Dec. 31 to labor among the brotherhood in Huron Co., Mich. We pray that God may bless His efforts while in the Master's service. Cor.

Feb. 2, 1914.

#### Peabody, Kans.

Dear Brothers and Sisters of the Gospel Herald family, Greeting in the Name of our Blessed Master:—We have great reasons to be thankful to our kind heavenly Father for the rich blessings we are permitted to enjoy. Bro. Daniel Kauffman of Scottsdale, Pa., came into our midst on Saturday evening, Jan. 31, and handed out the bread of life in a very simple way. He took his text from Eph. 5:1: "Be ye therefore followers of God as dear children." On Sunday morning he again preached to us from Rom. 6:1-6. He used this portion of God's Word for his discourse as we had one applicant for baptism. She came out and confessed Christ this winter during the meetings that were conducted by Bro. R. M. Weaver of Harper, Kans. Bro. Kauffman spoke very earnestly and made the message very plain. We are truly glad and praise God that one more soul was willing to come out and confess Christ and be added to our little flock. May God bless her and make her a blessing in this part of God's vineyard. This service was truly a spiritual feast for our souls. In the evening Bro. Kauffman again preached to us from Matt. 25:21 and 23. We were glad to have Bro. Kauffman with us at this time as he has given us renewed courage and strength to go on in the Master's service. L. L. Beck.

Feb. 3, 1914.

#### Kokomo, Ind.

Greetings to all Herald Readers in Jesus' Name:—On Jan. 24 we were made to rejoice and praise God. Bro. B. B. King of Ft. Wayne, Ind., came

to this place and preached to us on the same evening, and on Sunday morning after Sunday school he preached a soul-stirring sermon from I Jno. 1:5, 6. On Sunday evening after young people's meeting he gave a talk on city missions. He also preached for us on Monday and Tuesday evenings. The weather has been very mild so far yet this winter, with not much snow. On Sunday, Feb. 1, we had good sleighing, but the snow is nearly all gone again.

Feb. 3, 1914.

G. W. North.

#### Vineland, Ont.

To all Herald Readers, Greeting in the Name of Our Master:—Considerable time having elapsed since the last correspondence from our church brotherhood at this place, it might be of interest to know that, although silent through those columns, we are still active in service, and enjoying the blessings of God. It is encouraging to learn through these columns the progress others are making, and that souls are being numbered with the working force of Christ's Bride, the Church. While others are reporting the good things they have been enjoying, we too can mingle in their praise. During the two last weeks of December, we enjoyed a spiritual upbuilding, at which time Bro. D. N. Gish of Millersville, Pa., labored with us in a series of meetings. The weather being very inclement the meetings were not so well attended during the first week: Bro. Coffman also being present.

Bro. Gish presented the Gospel message with an earnest spirit; one precious soul made the good choice, while others were made to feel their great need of a Savior, and our prayer is that they too will obey the call and be saved, while still He is near, and mercy's door open.

We rejoice when souls are won for the kingdom, knowing also that there is joy in heaven, in the presence of the angels over one sinner that repents. Wm. F. Schisler.

Feb. 3, 1914.

#### Filer, Idaho

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—Truly "The Lord hath done great things for us: whereof we are glad." We as a small band of workers are glad for having had the privilege of having Bro. David Hilty of Nampa, Idaho with us from Jan. 30 to Feb. 2, during which time we organized a church at this place with 19 members. On Feb. 1 we held our communion services, 23 brethren and sisters taking part. We also organized a Sunday school with the following officers: Supts., Bros. Chas Seiber and Tim-



## MISSION MEETING REPORT

For the Gospel Herald.

The 73rd Quarterly Meeting of the Mennonite Sunday School Mission was held at Lancaster, Pa., Jan. 21, 1914.

Devotional, John W. Hess.

The following program was rendered:

Sermon, John W. Weaver.

The Justice of God. Amos H. Hoover.

The Mercy and Goodness of God. Amos B. Stoltzfus.

What Constitutes a Call? John B. Senger, D. N. Lehman.

Christian Fidelity. Sanford B. Landis.

Workers' Meeting, John H. Mosemann.

Sermon, Simon B. Landis.

Under the miscellaneous business was a report of the auditors for 1913, by Ezra H. Mellinger, who told us that the Welsh Mountain Mission had received during the year from all sources the sum of \$8656.59 and paid out the sum of \$8615.43, leaving a balance of \$41.16 in the treasury.

The treasurer of the Sunday School Mission had received the sum of \$881.85 and paid out \$933.50, leaving a deficit due treasurer of \$51.65.

The Eastern Treas. of the Mennonite Board of Missions and Charities had received and paid over to the Gen. Treas. the sum of \$4157.28.

Supt. Mellinger reported that the debt of the Philadelphia Mission has been reduced from \$400 to \$218. He also re-appointed the old board of directors for the Welsh Mountain Mission.

Contributions, \$206.76.

I hereby present a few thoughts given:

First we were reminded that much depends upon the hearers to make the meeting a success.

We are to consider Jesus the great Missionary.

Sometimes when we are defeated, we win our greatest victory.

We have not yet resisted unto blood.

Our calling is a high calling, and we must work the work He has given us to do while it is day, for the night cometh when no man can work.

Laborers together, when God puts His yoke upon us, we cannot pick out the easy things in life.

The Christian religion is the thing that makes men and women to enjoy this life and makes service easy.

If we embrace the opportunities as they present themselves, it will be well, but if not they will be gone forever.

A great mission for us all is to get our own family into the kingdom of God.

God calls to little deeds of kindness and love.

How often the Holy Ghost calls us to speak to some one of their lost soul, or visit some sick one and we struggle against the Spirit and disobey.

Men are not often called to a great work at once, but are led on from a small thing to a greater one.

Mountains will disappear if we surrender our will to God when He calls.

The body of the Church should be more concerned for the salvation of souls, by setting apart brethren for this or that field of work.

We should at all times be able to give a reason for the hope within us.

Should your son or daughter be called to go away from home to labor for the Lord, would you say no?

We have to be educated to the mission of the Church, and how much we lose until we get our education.

Many open doors for us to do good, and how many excuses are made before we enter.

People are robbing God today, by sitting at ease in Zion.

Love is a test of our Christianity, and our love is measured by what we give. Let the Lord have what we have, and He will bless it that it may do much good.

It is ours to hold fast the faithful Word.

Be ye faithful unto death.

Henry Hershey, Secy.

## REPORT

Of Bible Conference Held at Fairview, Mich., Dec. 25-27, 1913

For the Gospel Herald.

Instructors, D. D. Miller, Menno Esch, Menno Steiner; Mods., E. A. Troyer, Menno Esch; Sec., M. S. Steiner; Chor., Menno Detweiler; Query Mgr., A. A. Miller.

**Aim of the Church, The Authenticity of the Bible, New Birth, Dress, Present Day Delusions, Evils of Murmuring, Obedience, Marriage, Supporting the Church.**

As the Church lives, so the neighborhood.

Standing the tests of several thousand years proves the Bible's authenticity.

To be born of the Spirit constitutes new birth.

The offspring is like the parent, when born of the Spirit we should be spiritual.

"If the heart is right all is right." True, but the heart is the dictator of what is placed without. "As a man thinketh in his heart so is he."

God has purchased us with a price (His Son). It is only our reasonable service that we repay with our lives.

Some present day delusions are: false science and philosophy, covetousness, deceptive ministers, measuring our lives by the lives of others instead of Christ, false prophets, seducing spirits.

Be obedient, first to God, next to the Church, and to civil authorities. "Obey God rather than man."

Bro. Miller preached a sermon each evening until Jan. 3. God blessed the meetings with a number of confessions and gave great encouragement to His saints.

Secretary.

## REPORT

Of the Bible Conference Held at Hope-well Mennonite Church, near Hubbard, Ore., Dec. 29, 1913, to Jan. 3, 1914

For the Gospel Herald.

Devotional exercises by N. E. Hershberger. Acts 4:32-37.

Organization: Mod., J. D. Mishler; Secys., J. B. Mishler, Harry West; Chor., Daniel Shenk; Instructors, S. G. Shetler and J. P. Bontrager.

The following subjects were discussed: Worldly Gatherings, Evils of the Tongue, Angels, Education, Missions in Rural Districts, Sanctification, Eternal Punishment, Resurrection, Children in the Home, Temperance, Giving, Wrong Investments, Devotional Covering, Practical Christianity in the Church, Woman's Sphere, Covetousness, Oaths, Secret Societies.

The following are only a few of the many thoughts presented:

There are five great evils in worldly

othy Thut; Libr., Bro. Eli Shank; Secy.-Treas., Sister Tillie Snyder; Chor., Sister Anna Snyder. We will have a Y. P. B. M. and preaching every Sunday evening. We invite anyone interested in this place to visit us. Asking an interest in your prayers for us at this place, I am,

Yours in His service,  
Feb. 3, 1914. Verna R. Snyder.

## Jet, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—As there has been no news from this place for some time I will try and write a few lines.

Tuesday evening, Jan. 20, Bro. Allen Erb of McPherson, Kans., came into our midst and held revival meetings. He remained until Thursday evening, Jan. 29. During this time he preached many interesting and instructive sermons. Some of his subjects were: Heaven, Hell, Judgment etc., in which he showed us the awful results of living a sinful life and the way by which we may obtain the crown if we are only willing.

As visible results four precious souls confessed Christ and we believe the Church was strengthened as a whole. Saturday evening instruction services were held and Sunday, Feb. 1, the converts were received into church fellowship—two by baptism one by confession, while one of the converts did not wish to unite with this church but will unite with the Methodists. May God's richest blessings ever follow Bro. Erb wherever he may labor, is my prayer.

Sister Clara Bontrager, who has been sick for some time, is considerably better again. Weather is very pleasant for this time of the year. Will close, wishing you all God's blessings.

Cor.

Feb. 3, 1914.

## Manchester, Okla.

Greetings:—As nothing has appeared from this place for some time, I will try and write a few lines.

Bro. Allen Erb of McPherson, Kans., came here Jan. 12 and commenced a series of meetings. He remained with us one week. Then Bro. R. M. Weaver of Harper, Kans. came to take his place, and he also remained a week. We had very interesting meetings. While the brethren were with us there were five converts. Our prayer is that we may not soon forget the truths we heard, but that they may go with us through life.

There have been revival meetings held in this community this winter by many denominations, with more conversions than ever known before here. Winter has been very mild so far. Health is good.

Feb. 4, 1914. Amanda Schmidt.



gatherings: Over-eating, indulgence of liquor, pleasure, lust, and money.

Some of the evils of the tongue are, lying, deceit, babbling, evil speaking, unruly, busy bodys, flattery, and slander.

There are two kinds of angels, God's and the devil's. Where one kind is the other tries to be.

As the need of missions in rural districts is great obey God's command, "Go."

Children are a great blessing from God and should be taught the precious truths of the Bible in the home.

Giving is a grace of God, required of God in old Bible times and asked of Christians in the times of the apostles, and very acceptable to God at the present time if done in the right way.

Some improper investments are trying to get much for little, avoiding labor, satisfying self lust, questionable mining stock, gambling, paper farms, excessive living etc.

A safe guide is honest toil, square dealing, economic living and Gospel giving. Covetousness and all evil comes from within and is idolatry, is never satisfied, is vanity and ragerous.

Help the weak, warn the unruly, remember the aged and feeble minded, pray for each other, be sociably, and help others to see Jesus.

Secret societies deceive many by false hopes.

Thus ends another season of refreshing for which we should all praise God, for His goodness in permitting the brethren to give us by His help, so many words of encouragement.

A gospel sermon was given each evening discussed; and continued each evening the following week. Eight young people accepted Jesus as their Savior. Let us all pray for them that they may always be found faithful to Him who died for us.

Secretaries.

## REPORT

Of the Ministers' Meeting Held at the  
Orrville, Ohio, Mennonite Church,  
Jan. 12, 13, 1914

For the Gospel Herald.

The following subjects were very helpfully discussed; a good interest was maintained throughout the meeting:

### The Minister out of the Pulpit—

1. **In Study**, by A. I. Yoder. His must be a studious life or he will fail. He must study the Bible and other literature suited to his needs. Study his people and their needs, study to be approved of God.

2. **In prayer**, by Joseph Mast. He should feel the need of prayer.

3. **In occupation**, by N. A. Lind. His business is to make full proof of his ministry. He should aim to be an ideal preacher, and make all other work secondary.

4. **In visitation**, by P. R. Lantz. He should visit his people to study them and their needs.

**The Minister's Duty in Presenting the Relation of Church Extension Work of its Varicus Fields.**

1. **Rural**, by Joseph Mast. Church work is mission work, and people need much teaching.

2. **City**, by T. K. Hershey. Both rural and city districts should be evangelized. The ministers should be informed as to

the population in cities and their condition. Inconsistencies among Christians in the rural districts always make work harder in the cities.

3. **Foreign**, by I. W. Royer. We should invite missionaries to speak in our churches. We should aim to send from our congregations workers to the needy nearby rural districts, cities, and foreign fields:

**The Boy and Girl in and for the Church**, by E. M. Detweiler. The problems of the Church can not be solved without the boys and girls, we must have the boys and girls and should give them some responsibility.

## Tuesday Morning

### The Minister in the Pulpit—

1. **His texts and themes**, by J. A. Leichty. Preaching is a tough proposition because people like to be entertained. Texts and themes should be selected to suit the needs.

2. **Fearlessly proclaiming the truth**, by E. B. Stoltzfus. We should fearlessly declare the whole counsel of God, exhort, admonish, and rebuke, without fear of becoming unpopular.

3. **Adapting his messages**, by P. R. Lantz. After having chosen the proper theme it will not do much good unless accommodated to the people. Must see the truth from the viewpoint of the people.

4. **His mistakes and hobbies**, by A. I. Yoder. Laity has been very patient with the ministry. We do make mistakes, such as apologizing for not being prepared. We often are not clear and definite in expression. We misquote Scripture, preach too long when we have no message, make awkward gestures. It is a mistake to club people, but the greatest mistake is to think that we make none.

We all have hobbies. They may be all right, but we should not ride them much.

**Work of the Deacon**, by E. M. Detweiler. His office is a very important one. He should be a wise man, able to judge in civil affairs; also to preach the Gospel, and defend Christianity.

### Instruction of Converts—

1. **In public service**, by C. N. Amstutz. This is an important work, ministers and deacons should have much zeal in instructing them.

2. **By personal work**, by Adam Brennenman. Best results obtained by personal work.

**Hints and Suggestions to Ministers for Effective Personal and Pastoral Work**, by Aaron Eberly and J. S. Gerig. We have the believers, the unconverted, and the indifferent or backsliders; we must meet them all on their own ground, and work prayerfully and carefully to bring them to Christ and build them up in Christ.

**Members' Meeting**, conducted by Geo. Lehman. I Cor. 12:14.

**Essentials to Co-operative Service**, by Geo. M. Hostetler. (Eph. 4:16). The unity is more than federation, more than organization; it is organism. Rivalry has no place in the body.

**"We then as workers together with him,"** A. I. Yoder. We are all members, unity is needed, we should work with God, and expect results.

J. S. Gerig, moderator; E. M. Detweiler and P. R. Lantz, secretaries.

On motion J. S. Gerig, I. B. Witmer, E. M. Detweiler, and P. R. Lantz were acclaimed a committee to arrange for a ministerial meeting next year.

## REPORT

Of the Sunday School Normal Held at the  
Orrville, O., Mennonite Church,  
Jan. 5-10, 1914

For the Gospel Herald.

A goodly number attended the Normal, but what was more encouraging, those that attended worked.

A number of lectures were given on different phases of the Sunday school and its work.

Bro. I. W. Royer introduced the Sunday school lessons for 1914, and gave many valuable suggestions on how to study and prepare the lessons and how to teach.

Many declared it to have been a week well spent.

P. R. Lantz.

## A CORRECTION

Ed. Gospel Herald,—

In justice to the present owner of the land and building described in my report appearing in your issue of Jan. 15th, it becomes me to say that the words "offer," "offers," and "offered" as therein used, places him in an undesirable light before the Church, his position being that of one who has named conditions only on which the property is to revert to the Church for school purposes.

L. J. Heatwole,  
Corresponding Secretary.

## Married

**Nolt—Bliss.**—On Jan. 29, 1914, Bro. Reuben S. Nolt of Landisville, Pa., and Sister Mary S. Bliss of Rheems, Pa., were united in holy matrimony by Bro. John G. Ebersole, of Lawn, Pa. May their future life be joy and peace and happiness.

**Zeager—Lehman.**—On Dec. 25, 1913, Paul L. Zeager of Rowenna and Sister Mary L. Lehman of Lawn, were united in matrimony by Bro. John G. Ebersole at his home near Lawn, Pa. May their every day life be as one mind, and one heart.

**Helmuth—Jantzi.**—On Jan. 28, 1914, at the Zorra Church, Bro. Aaron Helmuth and Sister Barbara, youngest daughter of Dea. Jos. Jantzi, both of Tavistock, Ont., were joined in holy matrimony, Bro. J. M. Bender officiating. May God bless them through life.

**Zehr—Bast.**—On Jan. 29, 1914, at the St. Agatha Church, Bro. Elias Zehr of Tavistock, Ont., and Sister Fannie Bast of St. Agatha, Ont., were joined in holy matrimony, Bro. D. H. Steinman officiating. May God's richest blessings accompany them through life.

**Zeigler—Wenger.**—On Jan. 28, 1914, Bro. Wm. Ziegler of N. Lima, Ohio, and Sister Mattie Wenger of Columbiana, Ohio, were united in the holy bonds of matrimony at the home of the officiating minister, Bro. A. J. Steiner. May God's blessing accompany them.

**Frey—Landvater.**—On Feb. 1, 1914, Bro. Phares C. Frey of Greentree, Pa., and Sister Lilly E. Landvater of Elizabethtown, Pa., were united in holy matrimony at the home of the officiating bishop, Bro. John G. Ebersole. May their humble life be in accordance with the Word of truth and thereby gain that happy everlasting life.



## Obituary

**Schrock.**—Floyd, son of Christ and Sister Mary Schrock, was born Aug. 18, 1913; died at Shickley, Nebr., Jan. 21, 1914; aged 5 m. 3 d. He leaves to mourn his departure, father, mother, 3 sisters, 1 brother. He was laid to rest in the Salem Cemetery. Funeral services by Bro. Jos. Zimmerman of Woodriver, Nebr., from I Pet. 1:24, 25.

**Basinger.**—Jacob Basinger was born in Green Twp., Mahoning Co., O., Nov. 4, 1845; died Jan. 13, 1914; aged 68 y. 2 m. 9 d. Bro. Basinger united with the Mennonite Church a number of years ago and remained faithful to the end. He was of a kind and hospitable disposition, a son of the late Peter Basinger. There remains to mourn his loss a wife, a son, 3 brothers, 3 sisters, and a host of relatives and friends. Funeral services were conducted Thursday afternoon at the home and at Midway Church where interment was made at the adjoining cemetery. The brethren, A. J. Steiner and Allen Rickert, officiated.

**Friesner.**—Sarah Friesner was born near Millersburg, Ind., Dec. 2, 1880; died Jan. 11, 1914; aged 33 y. 1 m. 9 d. She was united in matrimony to John Friesner. She leaves to mourn her early departure a husband, 7 children, father, mother, 5 brothers, 3 sisters, and many other relatives and friends and neighbors. She confessed her Savior in earlier life, was received into the Mennonite Church by water baptism, and remained faithful to the end. When the end was near she laid her hands on her chest, said "good-bye" to the dear ones, and passed away as going to sleep. We believe she is now safe in the arms of Jesus. Buried at the Prairie St. Cemetery, Elkhart, Ind. Services by J. E. Hartzler.

**Kaltinbach.**—Lydia Viola, daughter of Bro. Charles and Sister Mary Kaltinbach, was born Feb. 6, 1913; died Dec. 25, 1913; aged 10 m. 19 d. Funeral services were conducted at the Stahl meeting house on the 28th by Bro. Wm. C. Hershberger, assisted by Bro. J. F. Bressler of Richfield, Pa. Interment in the cemetery adjoining the churchyard. This is the second time death called a precious jewel from this home. May we look to God as the right Giver and Taker of these gifts. However lovely they may be, God only bestows them unto us for the development of the hidden forces they possess; and may we as parents develop these forces in those that are entrusted to our care in a way that may be an honor and glory to God.

**Yantz.**—Catharine Hartzler Yantz, daughter of Samuel and Sarah Hartzler, was born Sept. 25, 1869; died Jan. 25, 1914; aged 44 y. 4 m. She was married to Andrew J. Yantz Dec. 3, 1888. Sister Yantz united with the Mennonite Church in early youth and was much interested in the growth and usefulness of the kingdom of God. She suffered from tuberculosis of the bones for some time. She died on the farm where she was raised

and married. She is survived by her husband, their daughter Viola, a foster-son, Herbert, 3 brothers, 1 sister and many friends. She will be sadly missed in the home, the Church, and the neighborhood. Funeral services on the 28th at the Maple Grove Church near Topeka, Ind. Sermon by Bro. Jonathan Kurtz. Text, Rev. 7:14.

**Leichty.**—Edna, daughter of Jacob and Emma Leichty, was born near Noble, Ia., Oct. 13, 1912; died Jan. 25, 1914; aged 1 y. 3 m. 13 d. She leaves father, mother, 1 sister, and 1 brother to mourn her early death, 2 brothers and 2 sisters having passed into the spirit world before. Funeral services were held at the Sugar Creek Church by the home ministers, using as a basis, Job 14:1, 2. Interment in the cemetery nearby.

**Hess.**—John R. Hess was born in Elkhart Co., Ind., May 28, 1854; died Jan. 21, 1914; aged 59 y. 7 m. 23 d. He was married to Lydia Ann Walters of Nappanee, Ind., Nov. 15, 1896. He leaves to mourn his departure his beloved wife, 2 daughters—Bernice, aged 16, and Lucille, aged 12—step-mother, 6 brothers, 2 sisters and many other relatives and friends. Death was due to organic heart disease. He had eaten a hearty meal and was in his usual health during the evening, retiring for the night, and some time during the night the summons came without a struggle. He had been confirmed in the Lutheran Evangelical Church at the age of 14. Funeral services conducted by Elder Frank Kreider of the Brethren Church, and by D. A. Yoder. Text, Jas. 4:14.

**Jones.**—Bro. Joseph Jones died at the home of his son, Bro. Frank Jones, near Chambersburg, Pa., Dec. 24, 1913; aged 87 y. 11 m. 4 d. He is survived by 6 children, 1 stepson, 32 grandchildren, and 28 great-grandchildren; also 3 brothers. During the Civil war, while serving in the 11th Penna. Cavalry Co. H. Volunteers he was wounded and in order to save his life both his legs were amputated; but being of a strong constitution he survived the shock and lived for 50 years in apparently good health. Bro. Jones accepted Christ as his Savior about 4 months before his death at which time he was baptized and received into the Mennonite Church. The funeral took place Jan. 27, 1914. Services were held at the Pleasant View Church by Geo. W. Ernst and W. W. Hege. Interment in Chambersburg Cemetery.

**Steinman.**—Christian G., oldest son of Pre. Daniel H. Steinman, was born Jan. 20, 1890; died at the home of his parents one mile west of Baden, Ont., Jan. 20, 1914; aged 24 y. Of late years he was in somewhat feeble health, but steadfast in the faith, and remained waiting and looking to meet his dear Savior to cross the death river of life. He was a member of the Amish Mennonite Church, having confessed his Savior some six years ago. He leaves to mourn their loss his parents, 5 sisters, 2 brothers, and a host of relatives and friends. Funeral services were conducted Jan. 22, 1914, from his late parents' home, with services at the house conducted by Noah Nafziger, thence to the Baden Church, with services by M. K. Jantzi and Jacob S. Yoder of Kalona, Iowa, (text,

Psa. 103:14-16) followed with short talks by J. M. Bender, C. S. Zehr, and Chr. Litwiller to a crowded house. Interment in cemetery beside the church.

**Stern.**—Bro. Peter M. Stern, residing near Elizabethtown, Pa., died Jan. 7, 1914, of paralysis of the heart; aged 57 y. 3 m. 18 d. He was born Sept. 19, 1856. On Sept. 15, 1878, he was united in wedlock to Anna Mary Groff who with one son, Samuel G., living near their home and 1 daughter, Stella, staying at home, survive; also 3 grandchildren and 1 brother. On the evening of Jan. 7 Bro. Stern was in the meeting at Risser's M. H., where a series of meetings was in progress. He appeared to be in his usual health. Shortly after coming home and retiring for the night he became ill and in about 5 minutes expired. Bro. Stern was a faithful member of the Mennonite Church for a number of years. He was much interested in Sunday school work being superintendent for some years. Funeral was held Jan. 12 at Risser's M. H., conducted by Bros. John Ebersole, J. C. Habecker, and Samuel L. Oberholtzer. Text, Mark 13:35. Interment in the adjoining cemetery. May the Lord bless and comfort the bereaved family.

**Aschliman.**—Benedict, son of John and Barbara Aschliman, was born near Stryker, O., Aug. 19, 1858. On the morning of Jan. 27, 1914, he quietly and peacefully fell asleep in Jesus, at his home and on the farm where he was born. Age, 55 y. 5 m. 8 d. On June 13, 1889, he united in marriage with Mary Graber. They lived together in peace and happiness 24 y. 7 m. 14 d. To this union were born 5 sons and 2 daughters. The oldest son preceded him to the home above 21 years ago. He leaves a deeply sorrowing companion, 4 sons, 2 daughters, a sister, and 4 brothers to mourn the loss of a loving husband, a kind and affectionate father and brother. He accepted Christ as his Savior while yet a young man and united with the Amish Mennonite Church of which he was a faithful member until death. Bro. Aschliman's bodily affliction was cancer of the face, which began about one year ago, and caused much pain and suffering, which was borne with patience. To our mind he was still needed in the home, the neighborhood, and in the Church; but God who knows all things best saw fit to call him home. The Lord's will be done.

**Detweiler.**—On Jan. 13, while assisting a daughter at butchering, Sallie E. Detweiler became seriously ill with what was supposed to be angina pectoris, and after suffering intensely, peacefully passed away about noon on the following day. She was born in Mifflin Co., Pa., Dec. 11, 1847; died at her home in Champaign Co., O., Jan. 14, 1914; aged 66 y. 1 m. 3 d. She was united in Matrimony to J. K. Detweiler, Jan. 19, 1869, and lived in this relation until Sept. 30, 1902, when death separated them, after having lived a happy and peaceful married life for nearly 34 years. This union was blessed with 3 sons and 4 daughters, all of whom survive her. They moved from Pennsylvania to Ohio in the spring of 1873, and spent the remainder of their lives in almost the same neighborhood. She united with the Amish Mennonite Church in early life and her loyalty and faithfulness to the church of her choice has won for her the confidence and admiration of those who wor-

(Continued on next page.)



## Items and Comments

A drastic liquor law is reported to have been put into force by the Russian government.

At a meeting for women only in Pittsburgh, Pa., 60,000 women are reported to have sought admission into the large tabernacle to hear what evangelist Sunday had to say.

A bill prohibiting the manufacture, sale, and importation of cigarets and cigaret wrappers, has been introduced in the House of Commons at Ottawa, Canada. The bill ought to become a law.

The hope that radium might prove a sure cure for cancer received a setback in the death of Congressman Bremner of New Jersey, who died in a hospital in Baltimore, Md., after a radium treatment involving an expense of \$100,000.

Latin America had another illustration of unstable government when a sudden revolution broke out in Peru, its President imprisoned, and Premier Varela killed. Popular government is possible only in a nation or state of substantial citizens.

A bill has been introduced into the national House of Representatives at Washington, D. C., providing for a constitutional amendment forbidding divorced persons from marrying again. This is the only practical plan for disposing of this great national curse.

At a recent conference in Pittsburgh, Pa., by men interested in the evangelization of Africa some appalling figures were given with reference to the menace of Islamism in that field. Bishop J. C. Hartzell of Africa, in discussing the situation said among other things that one-eighth of the world's population is Mohammedan; that there are 200,000,000 of them distributed from Gibraltar to Persian Gulf; that chief among the evils of Mohammedanism are slavery, polygamy, and general demoralization; that a strong effort be made to convert the people of Northern Africa from Mohammedanism to Christianity; that the present is a most favorable time, as the whole of Africa is under the rule of Christian nations.

Events in Mexico have of late assumed a more decisive aspect. President Wilson has lifted the embargo of the United States from the shipment of arms to the insurrectionists of Mexico, and arms and ammunition are being rushed by the wholesale to the Mexican rebels. Several important victories have recently been won by them over the federals, and the authority of Huerta seems to be tottering. The change in policy on the part of the United States is due, apparently, to the fact that foreign governments are taking a keener interest in the affairs of Mexico and the peace of nations demands that the unfortunate struggle be brought to a close at the earliest possible moment. The utter folly and savagery of war is becoming more and more apparent.

The sweetest and best government in all the world is that which we experience when we allow Christ the privilege of ruling over our hearts and lives.—Sel.

(Continued from preceding page).

shipped with her. She was a firm believer in the saving power of the Lord Jesus Christ, a regular attendant in Sunday school and church and an attentive listener to the truth. She was a kind, prayerful and loving mother, desirous of giving excellent counsel to her children, and willing to make sacrifice for their welfare and those around her. Her spirit of helpfulness has proved a blessing to many of her neighbors, and she will be greatly missed by all who had the privilege of associating with her. She leaves to mourn her departure 7 children, 12 grandchildren, 1 sister, Mrs. David R. Zook of Belleville, Pa., and a host of friends who mourn not as those who have no hope.

Funeral at Oak Grove Church, Jan. 17, 1914, conducted by S. E. Allgyer, assisted by J. J. Warye. Burial in the Hooley graveyard.

## AN ADDRESS TO THE MENNONITE BROTHERHOOD

In behalf of the movement looking to the establishing of a school for Mennonites in the East, it seems at this time in perfect order to submit to you the following report—

Among the various duties enjoined upon the committee that has been appointed to promote this movement was—

1. The awakening of an interest in this direction among the brotherhood.

2. The finding of brethren who are qualified and willing to be used for the Lord and the Church in the management and extension of such a school.

3. The calling of a general mass meeting of the brotherhood for re-organizing the Board, the perfecting of a safe and conservative constitution, the establishing of a location, and the final launching of the school.

The committee having deliberated on these points for some time through the medium of correspondence, and after comparing reports from the various sections of the brotherhood in the East, the conclusion is reached by a decided majority of their number, that the time is ripe for action and that further delay would seem unwise.

Therefore, due announcement is hereby made for all brethren who are interested to assemble in mass meeting on Tuesday, 10 P. M., on Feb. 17, 1914, in the Mennonite house of worship in Maugansville, Md., which is located four miles north of Hagerstown immediately on the line of the Cumberland Valley R. R.

We are authorized to state that a hearty welcome comes from the brethren of that section for all interested brethren elsewhere to make themselves at home with them while attending this meeting.

The committee has also deliberated on the question of a suitable location, and the one that has been recommended near Alexandria, Va., it will be seen by consulting a map of distances, is geographically nearer to the populous counties where Mennonite people are located in Maryland and Pennsylvania, than it is to the sections where Mennonite people are located in Virginia.

L. J. Heatwole,  
Corresponding Secretary.

It is better to fail by doing right than to succeed by doing wrong.—Sel.

## MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
Virginia	1st Fri. in Oct.	9034
Ontario	2nd Fri. in Oct.	916
Southwestern Pa.	2nd Fri. in Oct.	1530
Eastern A. M.	4th Thurs. in May	1615
Ohio	4th Thurs. in Aug.	1246
Indiana-Michigan	Last of May	4219
Ind. Mich. A. M.	4th Thurs. in May	1427
Illinois	2nd Fri. in Oct.	1697
Western A. M.	1st Thurs. in June	1811
Missouri-Iowa	1st Fri. in June	448
Kansas-Nebraska	Last of Sept.	3862
Nebraska-Minn.	Aug. 28, 29	668
Pacific Coast	3rd Thurs. in Oct.	811
Alberta Sask.	3rd Thurs. in Oct.	1491
India	4th Thurs. in Oct.	160
	Last week in June	217
	Spring	513

## PRECIOUS WORDS

Three young men stood with tear-filled eyes by a bedside on which a white, still form was lying.

"She has gone," was the unspoken thought of all.

"Never three sons were blessed with a better mother," said one.

The closed eyes opened once more, and with a look of unutterable love the white lips spoke these words, "Never mother was blessed with better sons."

Mother's last words, and such words!

Will they ever be forgotten?

Years have passed, and amid the turmoil of life the white lives of those boys tell that those precious words are not forgotten.—Sel.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI (Herald of Truth)  
Established 1864

SCOTSDALE, PA., THURSDAY, FEBRUARY 19, 1914

(Gospel Witness)  
Established 1905

No. 47

## EDITORIAL

"A faithful man shall abound with blessings: but he that hasteth to be rich shall not be innocent."

There are two great contrasts presented in the story of the rich man and Lazarus. The first is that between the rich man and the beggar at the gate; the second, between the rich man and the beggar in the lake.

On another page we print the second installment of Bro. Leaman's article on "The Cost of Prayer." To some it may seem costly, but to those who have been willing to pay the price whatever the cost it has been the best investment ever made. "He that soweth bountifully shall reap also bountifully."

The price of our salvation was paid once for all when Jesus paid it with His precious blood. The measure of our sacrifice for God is taken once for all when at conversion we offer our all to Him, agreeing to forsake the world and spend our lives in the service of our Redeemer. They who afterwards "keep back part, as did Annanias and Sapphira, will find, sooner or later, that it is a costly reservation.

A brother, writing about the work in his home congregation, says: "We have at present — converts under instruction. We rejoice that the Spirit of God is still moving upon the hearts of the unsaved; and this lays a greater responsibility upon us as a congregation, that we may be able to feed these lambs the plain and simple food." Amen. Saints on earth mingle their joys with saints in heaven when sinners turn to God. Let everything be done that can be done to start the converts right. Let all mem-

bers do what they can in the way of proper example and influence that the lambs in the fold may keep on going and growing right.

In one of his recent sermons in Pittsburgh, Pa., Evangelist Sunday is credited with the assertion that three-fourths of the church members are without a family paper. We are glad to state that fully three-fourths of the families belonging to the church represented by the Gospel Herald take their own church paper, and we believe that it will be only a question of time when this paper will find a welcome in the remaining one-fourth. We also believe that in every home where there are young people there should be a young people's paper which stands for the ideals held forth by the Church. To this end we invite a careful consideration, on the part of those who are not yet subscribers, of the Gospel Herald and Christian Monitor.

On another page we print a pointed and timely article on "The Husband's Relation to His Wife," from the pen of Bro. J. S. Shoemaker. As so much depends upon the character of the home, and as the character of the home depends so much upon the character of the recognized head, the husband and father, every man who occupies that place should read this article several times. In writing this article Bro. Shoemaker does not detract in the least from the importance of the mother's position. She has her place, which no one else can fill. But it is too often the case that the husband is altogether too willing that the mother should fill the whole thing when it comes to responsibility and drudgery, while he contents himself with money-making or going to town during the week and buries himself behind a Sunday newspaper or smoke-pipe on

Sunday. There isn't one of this kind of fathers but that ought to read the article under consideration a dozen times, especially "Picture No. 3" and what follows. With husband and wife, father and mother, doing all in their power to make the Christian home what it should be in every respect, and this rule followed in all Christian homes, we have little fear of the rest.

Consecration—implies two things: (1) a full surrender to God; (2) a bringing to the altar of Christ our bodies, talents, time, possessions, influence, service.

Contrary to the teaching of some, consecration is for all people. The only difference there is between preachers, deacons, missionaries, teachers, and other members is a difference in the kind of service they render, not a difference in consecration. Before God, we are committed to do our best for Him, and whether our time is devoted to preaching, to active missionary work, to direct personal work among saved or unsaved, to educational work, to literary pursuits, to farming or merchandising or something else, our whole time is dedicated to the Lord, or we are not consecrated.

Every consecrated man should have two aims in view: (1) to labor for the support of himself and those dependent upon him; (2) to labor for the increase of the faith and the prosperity of Zion. If the latter work is so abundant and so pressing that he cannot attend to the former, those responsible for this should supply the needs; but under no circumstances should any one get the idea that a full consecration to God excuses him from the duty of providing for his own whenever that is possible.

In this respect we have an excellent example in Paul. His work as preacher and apostle occupied most



of his time, and at different times he made his acknowledgments to those who ministered to him of their substance; yet when possible he worked at his trade (tent-making) even while in the synagogue every Sabbath looking after the interests of the Kingdom, and was able to say, "These hands have ministered unto my necessities, and to them that were with me." This seems to have been his rule: The work of the ministry came first; when that claimed his whole time his work as a tent-maker lay dormant, and he trusted in God for his sustenance: but when he had opportunity to do both, he applied himself to both secular and spiritual toil, that he might not be chargeable to any one. This is an excellent rule for all Christian ministers to follow.

We said that consecration is for all people. Our ministers and missionaries have not made too much sacrifice. In fact, most of us must confess that we might have done more. None of us can claim a self-denial and sacrifice equal to that of Christ, or even to that of Paul. Until we have done all that we can do, we should not complain that we have done too much—and if by the grace and power of God we will reach the limit of self-sacrifice our souls will be filled with such abundant grace that we will not complain even then. But we can not forbear the remark that if all of our ministers and missionaries would enter still deeper into the spirit of sacrifice and all the rest of the membership would stand with them on the same lofty plain, many who are now on the broad way to ruin would be rescued from the thralldom of sin and converted into earnest workers for God. The idea that only a select few should lay claim to full consecration has done much harm. The idea that a complete surrender to God is required only of those who occupy positions of responsibility has put thousands of church members to sleep in the lap of indifference. Until the laity is educated up to the idea that they need to be fully as self-sacrificing as the ministry, that it is as much of a sin for them to waste the Master's goods in extravagance and pride and pleasure and hoarding up riches as for ministers to do the same, we may expect much of the harvest to go to waste which might otherwise be saved. Let the spirit of sacrifice be taught to all people—ministers and missionaries and their families, lay members and their families—let all people preach it and all people live up to their preaching, and the great revival, concerning which we hear so much these days, will be upon us.

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### GOD OF GRACE

Praise, my soul, the King of Heaven,  
To His feet thy tribute bring;  
Ransomed, healed, restored, forgiven,  
Who like me His praise should sing?  
Praise Him! Praise Him!  
Praise the everlasting King!

Praise Him for His grace and favor  
To our fathers in distress;  
Praise Him, still the same forever,  
Slow to chide and swift to bless,  
Praise Him! Praise Him!  
Glorious in His faithfulness!

Fatherlike He tends and spares us,  
Well our feeble frame He knows;  
In His hands He gently bears us,  
Rescues us from all our foes.  
Praise Him! Praise Him!  
Widely as His mercy flows!

—Lyte.

### TRUE LIFE

By P. J. Blosser.

For the Gospel Herald.

In John 1:4 we read; "In him was life; and the life was the light of men."

It at once appears clear to us that the word "life" as applied to Christ indicated a condition that was lacking as applied to men. It looks beyond this physical life to something deeper, grander, and of greater consequence; something that was not found in men, or at least not in a general way—that is a true spiritual life.

The second setting of the word "life" in the text points to the life of men in the context. So the text also takes on a comparative aspect; and as we know little or nothing in this world except by comparison, we must here compare the moral and spiritual life of men with that condition of life as manifested in Christ.

It is clear that the moral and spiritual powers of both Christ and men are animated. There is activity on both sides. As we look into New Testament history we see much exercise along lines of moral and spiritual life, but when the comparison is made with the Christ-life it is found that the motive back of it all has assumed a degree untrue and false in its tendency to

the condition called "life," in the text. The activities tended towards destruction rather than construction—to death instead of life. Christ tells the Pharisees, "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves;" showing that their work was destructive, not constructive. There is much activity now-a-days that has the same effect on life, not only individual, but also organized. Men are thus farther led from God and their destiny made more certain. The trouble is their activity is moved by the spirit of their own righteousness, and they are speeding away under the motive force of their own wisdom and intelligence, often taking enough Bible (such as suits) to give a heavenly appearance and yet not submitting to the control of God, but resting in their own reason and judgment for a recipe of life.

The motive force as seen in the life of Christ is under full control of heaven. The governor belt is on, the machine is not assuming a speed out of harmony with universal law, becoming destructive to its own usefulness, and that to which it is connected. Nay! but he is under God's control. Notice, "I can of mine own self do nothing" (John 5:30), and verse 19; "But what he seeth the Father do \* \* \* these also doeth the Son likewise." Christ in His humanity was not like Peter the disciple: staked nothing on Himself and God was his model, the head of all authority, and recognized His laws. True, He exercises Himself under the hand of God and in His laws with such meekness and submission that the harmonies which are constructive to life are clearly seen.

Man was created under laws and subject to laws. Before the fall he was in perfect harmony with God and all laws. He filled his place in the great universe. He was held in balance to his Creator by a power vested in God which is true of every organism in the universe, but the balance power of man is hinged on his own will. In the fall man lost that relationship. The balance power that once held steady was severed by his own free choice. He stepped out on his own self. The governor belt is off, the mechanism is assuming a degree of activity which tends towards destruction, the destruction of all that is connected with it. Every human endeavor to promote the welfare of man which cannot be traced to God and under His control is false. Every man outside of God and not under His control is out of



harmony with the whole universe. So is every half-hearted church member who has not made a full consecration. The balance power of God has no regulating control. Such a life is destructive, not constructive. It not only renders its own self useless but also leads others in the same direction or by its influence drives away from the true state of life.

There is no hope of true life or usefulness but under the full control of the Master hand as manifested in Christ, only by an implicit faith connected with the great power-head. Thus held in rhythmical relationship with every action moving in harmony with the chords of universal laws, spells out true life and a means of life in others.

South English, Iowa.

### THE ROYAL PRIESTHOOD

By A. S. Rosenberger.

For the Gospel Herald.

Peter refers to the people of God as "a royal priesthood" (I Pet. 2:9). By what visible act or evidence are the people of God consecrated into that priesthood? By baptism. We also read in Hebrews that Christ was a priest, an high priest "after the order of Melchisedec." Yet it was ordained that before entering that priesthood He should be visibly consecrated by the baptism with water.

The question is often asked, How was Christ baptized? Why should it be considered necessary to ask that question? Do we not have a sufficient answer to that question in Exodus where it speaks of the consecrations into the other priesthood? This was explicitly commanded of the Lord, who directed Moses to prepare an oil, told him how to pour it upon Aaron's head, to consecrate him and sanctify him. God uses explicit words in His commands. Knowing what God commanded Moses to do, that the Jews followed the command down to John the Baptist, and that John, being of priestly origin, followed the practice, it should not be hard to determine how Christ was consecrated. We have also the explicit word that John, obedient to the heavenly Father, baptized with water. Since we have the word that God desired John to baptize with a different element than that which He commanded Moses to use in consecrating the priests, using the common cleansing liquid, water, can any one doubt that if God had also intended John to use a different method in applying this liquid than the method used

in the consecration of priests He would have told him so in equally plain words? So the method which God commanded Moses to use in the consecration of priests still stands unrevoked and is still the command of God.

South Hatfield, Pa.

### SHOULD CHRISTIANS ENCOURAGE CATHOLICISM FREEMASONRY, OR INSTITUTIONS OF LIKE TEACHING?

By W. B. Stoddard.

For the Gospel Herald.

"The Menace," an Anti-Catholic paper, in its issue of January thirty-first gives the address of the Most Puissant Sovereign Grand Commander General of the Ancient and accepted Scottish Rite of Freemasonry, thirty-third degree for the Southern Jurisdiction of the United States of America, The Honorable James D. Richardson, as delivered at the biennial session of the Supreme council of the thirty-third degree held at Washington, D. C., October, 1913.

More than one half of this address refers to the opposition which Masonry has to the efforts of the Catholics seeking political power. While disclaiming interference with any religion, this speaker would show masonry to be a rapidly growing power, which is being exercised together with all protestant bodies, against the political encroachment of Rome. The writer has a friend who says, though Free-Masonry may not be what it should be, its power is needed in opposing the Rome evil. From many conversations I judge that this feeling is not uncommon among Protestants, and naturally leads some to favor the Masonic power, who would otherwise look upon it as a danger. Just how far God may use the "Pots-herds" of earth to dash to pieces their kind, we may not know. Poison is used with good affect in overcoming rattle snakes bites. We surely cannot as Christians take the position that God would build up one evil system, that he might destroy another.

If the evidence were lacking that an organization like "Freemasonry" was unchristian and unamerican, we could find plenty in the address of this grand long titled man, who of all others, would be supposed to know what the society of which he is the head stands for. May we notice a few of his declarations: "Freemasonry makes no war on any religion, denomination, Church, or sect. On the other hand she

opens wide her doors to men of all religious creeds and faiths. Hebrews and Christians, Moslem and Parsee, Protestants and Catholics, all meet around her pacific altars." "When knocks for admission on her doors are made no one on the inside can inquire of the seeker to what church he belongs, what his religious opinions are, and what creed he professes. He must be a believer in God, a God to whom it is not folly to pray, and in the continuance of the soul of man after the death of the body."

There you have it! In one sentence he declares they take men of "all creeds and faiths," in the next gives as the masonic creed, 1st, "Belief in a God; 2nd, The immortality of the soul." In this declaration he agrees with Mackey and other eminent Masonic teachers. The reader will know this doctrine unchristian. Christianity can not recognize any such order or creed as in harmony with hers. If the Hebrews are right Christians are wrong. If belief in a Supreme Being is all God requires, then the devil is a Christian, for he not alone believes, but trembles.

Richardson goes on: "There certainly has never been in this country any opposition on the part of Masonry to Roman Catholicism as a religion. One of the cardinal principles of the Order is 'Toleration.' There is no church organization, sect or denomination, or political party whose members are not her members in greater or lesser number." "Grand Commander Pike many years ago estimated that of the Masonic membership there were more than one hundred thousand who were Roman Catholics. I do not know upon what basis he made his calculations, but we do know that there are many who profess the Catholic faith who meet with us in harmony around our Masonic altars." "All or nearly all of the churches abstain from attacks upon the order. They rather encourage their members to unite. They are often led into it by their pastor or ministers—there is one notable exception to this almost unbroken rule, that exception is found in the Church of Rome." The rest of the address is largely an effort to show the conflict between the Catholics and Masons. Referring to a pope's letter entitled, "Human Genius" he says, "Apostolic see denounced and openly declared that the sect of Masons is established against law and honesty, and is equally a danger to Christianity as well as to society," etc., etc. Of course he does not agree with the Pope or the Catholic Church in this and like declarations, and so opposes this "Notable exception." That Richardson and those of like views are

(Continued on page 729)



## Missions

As that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(639 W. 18th St.)

Dear Readers, Greeting in Jesus' Name:—I can truly say the work here is growing; with it, we as members feel our responsibility in doing our part, however small it may seem. Everywhere about us, we can see the need of such places and duties as our missions fill. They are truthfully called the lighthouses of our great cities, a guide to many shipwrecked souls. Those who are in closest touch with the work of missions, are the ones on whom the soul-sick and discouraged call for help and advice. Men, women and children come to the workers with every description of domestic troubles, seeking counsel and help. Sin is the chief cause of all troubles, either direct or indirect. Whichever it is, the Lord and His followers hold the only remedy; namely, "Seek ye first the kingdom of God and his righteousness, and all these things (necessities of life's comfort) shall be added unto you."

The work is encouraging. The services all around are well attended, especially the Sunday evening services. The hall is filled, almost regardless of weather. Many times it looks as if the hall could not accommodate all. Recently some folding chairs were purchased to help out; but they are filled, and besides this, these chairs only crowd the hall so much more, so that they really do not add to the comfort as they should. The advisability of a larger hall is being considered; but as property about here is valuable and labor high, it will be necessary to plan carefully, so as not to incur too great expense and yet have the desired result.

Our young people's Bible meeting is attended with interest, many of the recent converts taking active part in the programs.

The average attendance of the Sunday school hovers about the 170 to 180 mark. The children enter into the singing with great zeal. It is the one part they seem to find great joy in. I believe we can say their interest is manifested by the effort they put forth. It seems to be one of the sources of outlet to the pent-up energy in their little hearts. It is our

prayer to direct this energy so that the most good to human kind can be derived, thereby glorifying God just as our engineers endeavor to get the most efficient results out of the energy from the great machinery that turns the wheels of industry. I believe a lasting impression is being made in some of the lives of the young people. At present there are ten young men applicants for church membership. Others are thinking seriously of making the start.

We beg an interest in your prayers that we may work wisely and to the best interest for God's cause.

Yours in faith,

Edward L. Neff.

Feb. 6, 1914.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

Blessed be the name of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in heavenly places.

The Mission here the past month has enjoyed the richest blessing ever before bestowed upon the work. Never before was the power of God so visibly seen working in hearts of men as they were during the recent meetings conducted here by Bro. A. C. Good. The Lord certainly used our brother to impart His sacred Word to the people, and it was glorious to behold men who had spent fifty years in the devil's work have their hearts tendered by the love of God and were made to yield their hearts in loving submission to His will. And we were especially glad for the men and boys that found Christ as their Savior.

Sunday, Feb. 6, is a day that will never be forgotten at the Mission. Bro. David Yoder was here and held baptismal services at which time 21 sealed their vows with the Lord in water baptism and one was received by letter. Still others are counting the cost and we ask an interest in your prayers that they may yet lovingly yield heir all to the Lord.

Yours for the Master,

Workers.

Feb. 11, 1914.

### COST OF PRAYER

#### II

By A. H. Leaman.

For the Gospel Herald.

Time would fail us to tell of others who are equally as useful in the kingdom of Christ, whose names are not on the roll of the dead.

**Prayer costs sacrifice.** Think of our present missionaries who today are spending the best years of their

life in hard work for Christ and the Church. Think what it cost them to pray, "Thy will be done." When the call for volunteers came from the Mission Board they stepped forward and said, "Here am I, send me." Many of them are plodding on in the work under the great burden for Christ and the Church, denying themselves many of the comforts and sometimes the necessities of life.

A missionary at one of our stations who has been spending the best years of his life in a hard place of the Master's vineyard, could have earned during these years \$9,000, not counting what profit he might have made by judicious investment. On inquiry as to his present financial standing I learned to my surprise he has scarcely enough saved to pay his funeral expenses, thus leaving not one cent for the provision of his family. I know a sister missionary who comes from a home whose parents are poor and at times she does not have one cent that she can call her own. But these missionaries do not feel this great lack, because they are overpowered with the vision of Christ and the great need of giving their lives to the cause.

Thirty-five years from now most of our present missionaries will have become too old to be in active service, and their present comrades of this generation will be old also. The rising missionary will have no interest in the support of the old missionaries and then they will feel the meaning of the words of Jesus when He said, "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee."

They will have missed the opportunity of earning anything for themselves, such as having a little home of their own, sitting under their own fruit tree—all shall be another's; all is missed because they paid the price of prayer.

What would it mean if all the members would do as Jesus said, "That ye may give yourselves to prayer?" It would mean the evangelization of the world in this generation. It would mean the greatest spiritual blessing upon the Church. It would mean that the treasury of the Lord would be full. It would mean men and women all through the Church offering themselves to the work of Christ at home and abroad. It would mean a power such as has never been felt in the world before. The Church would have sufficient vitality for the tremendous task to which she is called. It is certain that the spiritual resources of the Church are more than sufficient for the accomplishment of the work of Christ if she will avail herself to



get them. While it costs to pray, it cost much more **not** to pray.

Prayer is never easy and cannot be entered into without definite preparation of mind and heart. It is a serious business in which we are engaged when we pray. The teachings of Christ on prayer are not the utterances of vague aspirations, but divinely ordained to receive definite and unmistakable answers.

Do we not in a modified sense feel the burden of the prophet of old when he said, "There is none that stirreth up himself to take hold of God?"

Chicago, Ill.

### A LETTER FROM IGATPURI

By S. H. Martin.

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' Name:—I thought a few words from the Rest Home might be of some interest. We left New York, Oct. 23, had an unusually pleasant voyage, we stopped at Gibraltar 7 days and had a pleasant and profitable time. We also stopped at Madeira Islands, Marseilles, Port Said, and Aden; got acquainted with some of the customs of the Spanish, French, some English and Egyptians and other nationalities; saw many places associated with Bible scenes. The one that impressed me most was the old camel route from Palestine to Egypt. Think of Abraham, Isaac, Jacob, Joseph and his brethren, and even the Son of God, traveling the very route. While passing through the waters and past land mentioned in the Bible we took our Bibles on deck and studied as never before those Scriptures.

At Bombay we got a welcome by Bro. M. C. Lapp who gave us an introduction to India. After doing necessary shopping we came to the rest home at Igatpuri, about 85 miles from Bombay, and on top of the Western Ghats about 2000 feet high. We can say with the psalmist, "Surely our lot has fallen unto us in pleasant places." Praise His dear name. We rented part of the bungalow and the 18 acres of land (for 30 rupees per month) which I hope to cultivate towards paying expenses, grubbing the bushes, clearing the land of stones, grading for rice, putting a fence around it, putting tile roof on bungalow, afford an opportunity to do industrial work. Then finding out what and how to raise things in a country where it doesn't rain for 8 or 9 months and then the rest of the year has a rainfall of 185 to 200 inches is interesting.

We opened a dispensary on New

Year's Day, which I hope will be self-supporting. The people in general are glad we came to do medical work for the poor. The other day a boy of about 7 or 8 was carried here, not having eaten anything for 3 or 4 days, and not able to sit up alone. I gave him a little medicine and an hydratic treatment. As soon as it had its desired effect he said he was well. I inquired the next day and he said he was very well. There is a Hindoo graveyard on the land where they have ancestral worship. At another place there is a stone idol with white and red paint and is being used right along, and only about 40 rods away and in plain sight is the Tower of Silence where the Parsees dispose of their dead. The Hindus do not bury deep enough and the dogs interfere. While picking stones I find human bones. Native children wear no clothing, but jewelry.

Remember these dear people at a throne of Almighty God in prayer. Although they speak the Marathi language (which we are learning) and live, eat, dress, worship, and do many things different than we do, yet in the sight of God their souls are as precious as ours, and He died for them as well as us, but they do not know it. There are about 65 villages around Igatpuri. How nice it would be if we could start a school and get a native young man from each of the villages and train them in the fear of the Lord and caring for the sick and send them back to their homes as Christian teachers, then follow up the movement with evangelistic work. This is the burden of my heart and believe God will make it possible. Oh, for faith, love, courage, patience, that will not shrink though pressed by every foe. Oh, for a life that is upright and downright, upright and inright, and that will not give in or give out, when in the path of duty and right.

On Dec. 27-28 Bro. and Sister A. C. Brunk stopped off on their way from Bombay to Dhamtari, and paid us a pleasant visit. Come again.

This is the pleasantest winter I ever spent, as it is nice and cool. We are trying to get the hard work done before the hot weather comes. Thus far I have been working as hard as in the States, even if I could hire the same work done for 10 cents a day. This leaves us both well and busy and happy, rejoicing in Him. Pray for us that God may bless us and make us a blessing.

Jan. 14, 1914.

"It is better to be great than big; better worthy than eminent."

"We may withdraw from danger, but not from usefulness."

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.  
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it right to show stock at fairs or agricultural shows? E. W. B.

The mind of the average individual is so constituted that he will hardly take a "yes" or a "no" for a conclusive answer. But here is a test which if intelligently and conscientiously made, will answer all questions of this kind: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." In all things doubtful, stay on the safe side. While we can conceive of a collection of agricultural products that would be all right to patronize, an ordinary fair has so many things about it that is decidedly objectionable from a scriptural standpoint that it should not be patronized by Christian people.

What is the meaning of, "Be ye angry, and sin not?" E. W. B.

The remaining part of this verse throws some light on the question: "Let not the sun go down upon your wrath." In other words, when you find yourselves overtaken in anger compose yourself immediately, lest you do or say things that are rash and unbecoming the child of God. Have you done or said things out of the way, repent immediately. You can not afford to approach the morrow (for who knows whether you will live that long?) with sin in your soul. It may be that this quotation has reference to "righteous indignation;" but to "get mad" at people can not be classified under this head, for "who-soever hateth his brother is a murderer." There is nothing in this reference which would in any way justify a hasty temper.

Explain Gen. 1:27-30. Just recently I heard a minister state that God created another race before Adam but that they were not tillers of the soil. Is this true? G. B. B.

Take this reference as it reads and believe it. The minister who propounded that strange doctrine indulged in the rankest speculation, as there is not a hint of that kind of a theory in the text above referred to. Some have attempted to write the history of a world of people on the blank space between the first and second verses of this chapter; but even this is speculation, supported in the main by a vivid imagination. We are always safe when we read the Bible as it reads, leaving to others the task of speculating about things which the Bible does not say.



## Family Circle

Remember, now thy Creator in the days of thy youth,  
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.  
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in purity.—I Tim. 4:12

### SACRED TO THE MEMORY OF A BELOVED DAUGHTER

One day a fragrant flower was placed up-  
on my breast,  
An angel gave it, saying, "I lend this bud  
to you."  
I dearly loved the flower and pressed it to  
my breast,  
My love for it grew stronger as months  
and years passed by.

But, lo, one Easter morning, a messenger  
drew near  
To take away the flower that long had  
blossomed here.

I asked, "Who claims my treasure, the  
object of my love?"  
"The gardener," was the answer, "The  
husbandman above.

The Father sent me for it; fear not the  
parting sting,  
I weave it in a garland, for our beloved  
King.

I take this precious treasure, remove it  
from your care,  
And flee away to Jesus to place it gently  
there."

I said, "Farewell, my darling," and kissed  
the precious one,  
And whispered in my sorrow, "Dear Lord,  
Thy will be done.

Sometime I'll know the reason if it's best  
to know;  
So Father, take the flower that I have  
cherished so."

—Selected by a mother.

### THE HUSBAND'S RELATION TO HIS WIFE

By J. S. Shoemaker.

For the Gospel Herald.

Husbands, love your wives, even as  
Christ loved the church and gave  
himself for it.—Eph. 5:25.

If the home is what God intended  
that it should be, the relationship be-  
tween husband and wife is the most  
intimate, affectionate, and sacred of  
any relationship on earth.

The husband's relation to his wife  
is similar to the relation that Christ  
sustains to the Church. They are  
bound together with a band of love  
no less sacrificial than that which  
binds Christ to the Church.

The marriage vow which every  
husband takes is no less sacred than  
the baptismal vow which binds every  
Christian to Christ. To violate the  
marriage vow is equally as sinful as  
to violate the baptismal vow.

One who is not faithful to his mar-  
riage vow, in loving, cherishing, car-  
ing, and providing for his wife and  
exercising patience and forbearance

toward her is not worthy to be recog-  
nized as a Christian husband, even  
though he may be otherwise consid-  
ered a consistent church member.

What a man is in his home deter-  
mines his standing before God. The  
true estimate of a husband's loy-  
alty, faithfulness, and devotion can  
only be made by the standard of his  
life in the home, not what he ap-  
pears to be away from home, or in  
society, or in the Church.

Men too often forget that they owe  
any special duties to their wives,  
and yet there is no man who has a  
noble wife but owes her a debt he  
can never pay even though he should  
do his utmost to make her home life  
happy. She has given him what  
money cannot purchase, the invalua-  
ble treasure of a human heart. When  
she plighted vows with him in the  
marriage relation, she paid him the  
highest compliment that any hu-  
man being can pay another. She told  
him by actions that cannot be misun-  
derstood that he is more to her than  
all other associations; more than the  
intimate association of her girl  
friends; more than the sweet com-  
panionship of brothers and sisters;  
more than the love and devotion of  
kind parents; more than the tender  
ties of the parental home. She left  
all these for him, because she hoped  
to find in him all that will tend to  
make her life worth while, and pro-  
vide for her a home which will be  
to her, nearer and dearer than any  
other place on earth.

There can be no more touching  
scene, than to see a young bride  
suppressing her tears, and forcing a  
smile, while she kisses father, mo-  
ther, brothers, and sisters good-bye,  
and leaves the parental home to go  
and live with one who has vowed to  
be to her a kind, loving, and faithful  
husband.

How hard hearted, yet, how un-  
worthy of her! must the husband be  
who under these conditions and cir-  
cumstances does not feel it his high-  
est duty to love and cherish his wife  
as his own body.

The faithful Christian husband will  
take advantage of every opportunity  
to discharge his sacred duties toward  
his wife in a way that all will tend  
to her best welfare, and in making  
their home ideal.

It is of course understood that the  
wife has much to do in the way of  
making the home what it ought to  
be, but the influence of a model hus-  
band goes a great ways in helping  
the wife to be a model home-maker.

Alas! How often do husbands fall  
far short in fulfilling their obligations  
toward their wives.

We herewith present the pictures  
of three distinct kinds of husbands.  
It would be well for each husband

who looks at these pictures, to note  
whether his photo is included.

**Picture No. 1.** A husband who is  
a faithful Christian, the head of a  
Christian wife. He is true to his  
marriage vows. He faithfully cares  
and provides for his wife and family.  
He exercises kindness, forbearance,  
and patience, at all times and under  
all conditions. He helps to bear the  
wife's burdens in a kind, loving way.  
She always has his sympathy in the  
trials and perplexities of life. He so  
directs the family devotions that  
they become a season of real uplift to  
each member of the family. The  
home of which he is the head is an  
inspiration to the community.

**Picture No. 2.** A husband whose  
wife is a Christian, but he is not. He  
takes no interest in Christianity, but  
does not oppose his wife in her  
Christian work. He takes her to the  
church services regularly, and treats  
her kindly in every way possible. He  
provides well for her and the fam-  
ily, and is greatly attached to her  
and the children. He is recognized  
as a good husband and father, but  
one thing is lacking—he is not a  
Christian.

**Picture No. 3.** This husband is a  
member of the same church to which  
his wife belongs. He attends church  
services, providing he cannot find  
some excuse to be absent. He is usu-  
ally present at the communion ser-  
vice, for fear he would forfeit his  
membership if he absented himself.  
When he does attend church he usu-  
ally sleeps, or if awake, the ex-  
pression in his face indicates that his  
mind is occupied with other things,  
not related to the sermon. Instead  
of speaking in appreciative terms of  
the discourse, he is inclined to find  
fault with the preacher and his ser-  
mon. When he fails to attend reli-  
gious services on Sunday he usually  
spends the day in sleeping and loung-  
ing about, or reading the secular pa-  
pers and magazines. He has a Bi-  
ble in his home but seldom reads it.  
If it is his custom to have family  
worship, he usually selects a very  
short Scripture lesson which he reads  
hurriedly, then leads in a formal,  
heartless, lifeless prayer. When he  
comes into the home he greets his  
wife with frowns instead of smiles.  
The home life is made uncomfortable  
by his grumbling, grouchy, faultfind-  
ing disposition. He treats his wife as  
a slave, or at least as one very in-  
ferior to himself. He robs his wife of  
the sunshine of life because of his  
unmanly, inconsiderate, unthankful,  
and unchristian attitude toward her.  
In his blinded condition he seems to  
think that everybody is at fault ex-  
cept himself.

This latter picture is one that is  
(Continued on page 729)



## Sunday School

For the Gospel Herald.

Lesson for March 1, 1914—Luke 12: 13-21

### TRUSTING IN RICHES AND TRUSTING IN GOD

**Golden Text.**—Where your treasure is, there will your heart be also. —Luke 12:34.

**Introductory.**—One of the most vital questions known to man is involved in the lesson before us. The request of the man who wanted Christ to talk with his brother so that he might have a part of his brother's inheritance reveals an interest in riches which is common to man. Though "the love of money is the root of all evil," this fact does not seem to cause many people to turn against it. Though it is universally admitted that money, outside of what it takes to provide the necessities of life, is a curse rather than a blessing, most people are willing to stand the risk of being cursed thereby. The teaching of Christ on this subject should receive the prayerful consideration of all people.

**An Heir's Request.**—"Master, speak to my brother, that he divide the inheritance with me." Was this an unreasonable request? We can not tell. The fact that Christ begins to warn against the evils of covetousness may be taken as a hint that this man was asking for something that did not belong to him. It may be that he, like the prodigal son, had "wasted his substance with riotous living," and that he had received all that was rightfully coming to him. But whether his request was reasonable or unreasonable, there were two things which he had entirely failed to consider: (1) Christ was not sent into the world as a judge or divider in matters pertaining to earthly riches. (2) There are riches which are of far greater importance than earthly treasures. The more important matter of the eternal welfare of the soul had seemingly little weight with him compared to the question as to who shall have the greater part of his father's estate. This man, as probably the whole company with him, and certainly whole companies of men at the present time, needed the warning: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

**Parable of the Rich Fool.**—That those who are covetously inclined might get the full force of this warning Christ relates the story of another man who had set his heart on the riches of this world. A man who had either inherited a fortune or had

been blessed by the Lord with abundant prosperity, was perplexed with the problem of what to do with it all. He finally fell on this happy thought, "This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry."

Anything wrong with that kind of reasoning? He was not like so many people of the present time who make slaves of themselves till they die, vainly endeavoring to lay up an immense fortune (over which his children or relatives may quarrel after they are gone); he proposed to take it easy and have a gloriously good time of it as long as he lived. That is ideal—judged from a worldly standpoint.

But there was one thought that he had overlooked. He was building for time only. In the language of God that man was a "fool," for the most important part of his career—that in eternity—he had overlooked. Granting that money may purchase happiness all his life (which is by no means always the case) what provisions had he made for himself after death? Can he trust in the magical and mighty dollar to tide him across the chilly river at the other end of life's journey; to plead his case before the judgment seat of Christ; to buy a mansion of pure gold on the evergreen shore; to purchase a place in the family of God in the paradise of everlasting bliss? Ah, no! That had not engaged his attention; he had thought only of this world. How like the ungrateful sinner of today who revels in the blessings which God has so mercifully permitted him to enjoy, without a word of thanks or a feeling of gratitude to the bountiful Giver of all good. Listen to the stinging rebuke which God administered to this man: "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?"

Here is the picture of every man who makes provision for this world only. They whose hearts, minds, and eyes are filled with gold dust and with pleasure are not liable to see the folly of their short-sightedness, neither are they capable of looking beyond and seeing clearly the riches and glory of heaven. They may, like Dives, be clothed with purple and fine linen and fare sumptuously every day, but when they close their eyes in time to open them in eternity, the awful folly of their selfish course will bring the greater pain because it will then be too late to repent.—K.

## Our Young People

### CHRISTIAN CONDUCT: IN THE HOME.—Tit. 2:1-15

Topic for March 8

#### MOTTO

"Adorn the doctrine of God our Savior in all things."—Tit. 2:10.

#### THE STUDY HOUR

##### I. The Text.—Tit. 2:1-15

If we carefully note the subject under discussion in this chapter we will find it partly opened in chapter one, verses 15 and 16. The professor of religion must possess such inner virtues that when his works are seen, they will correspond with the Gospel message.

Titus is to speak things becoming sound doctrine in which the following points are included:

1. Behavior in the aged men.—V. 2.
2. Behavior in the aged women.—V. 3.
3. Instruction for young women.—Vs. 4, 5.
4. Exhortations for young men.—V. 6.
5. The pattern.—Vs. 7, 8, 15.
6. The spirit manifest in servants.—Vs. 9, 10.
7. All men have the privilege of the grace of God which teaches (1) what to deny, (2) how to live, (3) what end to look for, and (4) how that end has been provided for.—Vs. 11-14.

##### II. What Kind of Conduct is Christian?—

1. Conduct after the example of Christ. (a) Illustrate.—I Pet. 2:21; Luke 9:23-25; Phil. 1:27-2:8.

##### III. How Can Such Conduct Become the Habit of our Life?

Study:—II Cor. 3:16-18; 4:6-11; Rom. 6:6-13.

##### IV. Working Out the Duties in the Various Home Relationships.—

Study:—Eph. 5:22-33; Col. 3:18-23; I Tim. 5:4-8; I Pet. 3:1-7.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text words, Meet, Fitly, Becometh.
2. Commit Verses Teaching About Children's Duties at Home.

##### For Young People.—

1. The Returns of Giving Due Honor to Parents.
2. The Fatal Effect upon the Character through Disobedience to Parents.
3. Does Religion change the Spirit of the Home?

##### For Older People.—

1. Selfdenial a Factor in the Happy Home.
2. The Power of the Conduct of a True Christian Home.
3. How should the Home Help Others?

**Note.**—Let the Program Committee plan to lay a foundation in this topic for the ones to follow on Christian conduct. It might be well to have some one open the discussion emphasizing the necessity of fruit-bearing of the right kind as an evidence of true religion.



# Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church  
by

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, FEB. 19, 1914

## Field Notes

The Protection, Kans., congregation expects to hold a quarterly Sunday school meeting on March 29. S.

A series of meetings have been in progress at Rockton, Pa., in charge of Bro. J. F. Bressler of Richfield, Pa. Bro. Ressler, of this office, who spent last week in the vicinity of Martinsburg, Pa., is also expected at Rockton before returning to his home the latter part of this week.

Bro. Adam Baer of Hagerstown, Md., spent a few days in the vicinity of Masontown and Scottsdale, Pa., last week in the interest of the proposed new school at Alexandria, Va.

By the time that this reaches the eye of the reader a series of meetings will be in progress at the Scottsdale Mennonite Church, in charge of Bro. I. W. Royer of Orrville, Ohio. Pray for the work.

Bro. J. K. Bixler of Wakarusa, Ind., commenced a series of meetings at Goshen, Ind., on Friday evening, Feb. 6. The Lord bless the meetings to the salvation and uplift of many souls.

A letter from Mount Joy, Ont., dated Feb. 9, says: "Three precious souls confessed Christ at the regular services last night, at which time Bro. L. J. Burkholder gave instructions to applicants for baptism at the Wideman Church." Praise God for results. May others follow.

From the meetings at North Lima, Ohio, we get this brief note: "Interest good. Souls confessing Christ. More coming." The meetings were to close last Sunday night. From this place Bro. Hartzler goes to Pennsylvania to visit a number of congregations, an appointment having been made for him at Masontown on Tuesday evening of this week.

Bro. Simon Graybill and wife of Freeport, Ill., are at this writing visiting in Scottsdale, Pa., the guests of Bro. C. A. Graybill and family. Bro. Simon preached two acceptable sermons at the Scottsdale Mennonite Church last Sunday morning and evening. From this place it is their aim to go to Sister Graybill's former home at Elmdale, Mich., and from there home.

## Correspondence

Newville, Pa.

Five souls sealed their vows with God in baptism at the Diller Mennonite Church, Newville, Pa., Sunday, Jan. 25, 1914. Many more realize that they ought to come out on the Lord's side, but are halting between two opinions. This is one of the results of the meetings recently held by Bro. J. B. Senger at this place. Pray for him in his work and the work at the Diller congregation that the Spirit of God may rule in all things. F. B. B.

Strasburg, Pa.

Greetings in His Dear Name:—The series of meetings conducted by Bro. I. B. Good of East Earl, Jan. 4-18 were a feast to all who came hungering for the Bread of Life. There were sixteen confessions, two reclaimed and one from another denomination. May they be bright and shining lights for the Master. The Lord's name be praised.

A Sister.

Elizabethtown, Pa.

Program for the Monthly Workers' Meeting to be held Thursday evening, Feb. 26. On account of the series of meetings to be in progress at that time the meeting will open at six o'clock.

Lesson for Mar. 1, S. E. Garber.

Lesson for Mar. 8, Walter Herr.

Lesson for Mar. 15, E. E. Garber.

Lesson for Mar. 22, P. N. Gish.

May we all show our interest by our presence at these meetings; also the continued meetings. May we all pray for their success.

E. L. Heisey, Sec.

Upland, Calif.

Dear Herald Readers, Greeting in the Master's Name:—First of all, I wish you all a prosperous New Year, both spiritual and temporal.

We are certainly having lovely weather; it is just like summer. Jan. 25 we had a heavy rain. It did quite a bit of damage. Bro. J. R. Zook and wife of De Moines are here. Bro. Zook is holding revival meetings. There have quite a few been saved. Bro. Zook has charge of a mission in De Moines.

Bro. Eyster of South Africa is here. We enjoy the talks he gives us. Bro. Eyster has been a missionary in that part for ten years. He is home on a furlough.

Among those who have come to Upland to stay a while are, Anna Nissley of Pennsylvania, Ada Zook from Indiana, Cora and Anna Wenger from Kansas, Miss Kauffman from Colorado, Anna Ebersole from Indiana, Charlie Miller from Iowa, Aaron Hochstetler from Iowa, Bro. and Sister Kreider and son from Sterling, Ill. spent a few days in Upland.

Written in Christian love,

Ida Swartzendruber.

Feb. 2, 1914.

Low Point, Ill.

(Roanoke, Metamora, and Harmony congregations.)

Greetings to all Herald Readers:—Bro. A. M. Eash, of the Gospel Mission, Chicago, came to Metamora, Jan. 16. On the 17th, Bro. Christian Camp was buried, funeral services



being held at the Metamora Church. The next day Bro. Eash worshiped with the Metamora congregation, in their regular Sunday morning service, breaking the bread of life to them. That evening he was with us in our Y. P. B. M. at Harmony. Instead of the regular program, the meeting was given over to the brother who gave a plain, practical talk on mission work in the city, appealing to us as a church, and especially as young people, to realize our privileges and to respond to the call in whatever way we can. We greatly appreciated his presence and help.

On Jan. 25, baptismal services were held at the Roanoke Church. Seven young men and boys sealed their vows and were received into church fellowship. May they be faithful through life. Remember us at the "golden gate of prayer."

In His name,  
Feb. 4, 1914. Lydia Oyer.

#### White Cloud, Mich.

We have had seasons of rejoicing in the Lord during this winter. Bro. Amos Nusbaum of Indiana, held several meetings in December which were followed by our Bible conference conducted by Bro. J. O. Blosser of Rawson, Ohio, holiday week. He also continued preaching for nearly a week after the conference. Visible results, 10 open confessions, and a deeper spiritual interest in the Church. We organized a Bible reading which meets at the church every other Sunday evening.

On Feb. 1 Bro. J. P. Miller of Clarksville, Mich., conducted the baptismal services. Ten converts were received by water baptism and one on confession. May God give them grace to hold out faithful to the end.  
Feb. 7, 1914. Cor.

#### Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We praise God for His goodness and the blessings He bestows on us. On Sunday evening, Jan. 18, Bro. Benj. Wenger preached an instructive sermon on Repentance. Saturday morning, Jan. 24, it was the writer's privilege to be at the Groffdale Church where the brethren, J. A. Heatwole of La Junta, Colo., and Henry Baer of Hagerstown, Md., preached. Also were glad to see Sister Elizabeth G. Musser (in Lancaster the same day) who has come back to Pennsylvania again since her stay in Colorado.

Sunday evening, Jan. 25, Bro. Benj. Weaver preached a helpful sermon from the first chapter of Ruth. On Tuesday evening, Jan. 27, Bro. John W. Hess preached a farewell sermon. He based his remarks on the second

part of II Tim. 1:12. Bro. Hess and family left the next day for their home in Missouri. Although we do not like to give the parting hand, yet we know that God is faithful and will keep us and bring us all to that land which knows no parting, if we are faithful. Saturday afternoon, Jan. 31, the converts met for instruction. On Sunday morning, Feb. 1, the converts were received by water baptism. Our bishop, Bro. Benj. Weaver, baptized them. Nine were baptized and one reclaimed. Two had been baptized previously in their home and one will be received with the converts at Groffdale. Bro. and Sister J. F. Bressler were present at this service. Bro. Bressler also preached for us in the evening. He based his remarks on prayer, Luke 11:1-4. We seek an interest in your prayers to the Father.

Minnie E. Schload.  
Feb. 7, 1914.

#### Garden City, Mo.

(Bethel congregation.)

Dear Herald Readers, Greeting:—Day by day we see the goodness of God manifesting itself in behalf of His children, and we feel to express ourselves in the language of the psalmist: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Besides the many natural blessings we have received from the Lord, we desire also to acknowledge the spiritual blessing received during the past few weeks. The last Sunday in December, 1913, Bro. A. G. Yoder, who was laboring with the Sycamore congregation in Bible conference, was with us and richly admonished us from the words, "Go forward."

On the first Sunday in January, 1914, we had the joy of welcoming back into full fellowship one that had been with us, but for a time had gone out in the way of the world. May God's keeping power be manifested in his behalf. May we all likewise consider ourselves lest we also be tempted and fall.

Jan. 25 Bro. J. D. Mininger of the Kansas City Mission was with us. His theme was "Study the Bible." He set forth very clearly the importance of knowing our Bibles better.

Again we were glad for the short visit from Bro. Daniel Kauffman who was with us on the evening of Feb. 2. His message based upon Phil. 2:12, 13, was full of good advice to us all.

We are glad for the visits from these brethren and invite them, as well as others, to stop with us again. May the blessing of God attend all

Gospel Herald readers, is our prayer.

In Jesus' name,  
Feb. 7, 1914. Joe C. Driver.

#### Denbigh, Va.

Dear Herald Readers, Greeting in the worthy Name of Christ:—We are glad for the many visitations of God's mercy and goodness. We rejoice that He still reserves a people that own and embrace His goodness, and recognize His sovereignty and guiding hand in all things, and choose to walk in the light of divine truth even among a scoffing world. As worldliness increases may God deepen the work of grace in His Church everywhere.

Among the many who spent a season in this part of the sunny south was Bro. David Hostetler of Wayne Co., O., who spent several weeks with this congregation and also the Providence Church. Bro. H. spoke very earnestly and soundly from the Word of God from time to time at both places.

Services at this place today were an occasion of special rejoicing when eleven were added to the Church, as a result of continued meetings. For the past two and a half weeks Bro. E. C. Shank of Waynesboro, Va., has been with us laboring earnestly and faithfully for the cause of Christ. God has given the increase. Well may we rejoice in the very goodness of God that leads men to repentance, and that attends His children down through life.

Following young people's Bible meeting tonight Bro. Shank will give his farewell counsel and on tomorrow morning leave for his home. God bless our brother's efforts likewise in his home field. Pray for the work in Warwick.

Fraternally,  
Feb. 8, 1914. Johannan.

#### Wakarusa, Ind.

To the Herald Readers, Greetings:—We are glad to report an interesting series of meetings just closed at our church. Bro. Abram Metzler of Martinsburg, Pa., was with us two weeks. A partial result of the meetings were eleven confessions. On account of conditions of weather and roads the attendance for most of the time was not what we had hoped for. We are thankful for the season of refreshing we have had and the evidence of the Lord's work in our midst. Services closed Sunday, Feb. 1.

Today, Feb 8, has been a cold, stormy day. There is a good deal of snow and deeply drifted. With mercury near the zero mark and the roads barely passable the attendance today was small. Sunday school re-

(Continued on page 728)



## Miscellaneous

### FULFILL FOR GOD

Finish thy work, the time is short,  
The sun is in the west,  
The night is coming down; till then  
Think not of rest.

Yes! finish all thy work, then rest;  
Till then rest never;  
The rest prepared for thee by God,  
Is rest forever.

Finish thy work, then wipe thy brow,  
Ungird thee from thy toil:  
Take breath, and from each weary limb  
Shake off the soil.

Finish thy work, then sit thee down  
On some celestial hill;  
And of the strength-reviving air,  
Take thou thy fill.

Finish thy work, then go in peace,  
Life's battles fought and won;  
Hear from the throne the Master's voice:  
"Well done! Well done!"

Finish thy work, then take thy harp,  
Give praise to God above;  
Sing a new song of mighty joy,  
And endless love.

—Bonar.

### "BEHOLD THE LAMB OF GOD"

By Minnie F. Brunk.

For the Gospel Herald.

Behold the Lamb of God! wrapped in swaddling clothes lying in a manger. No room for Him in the inn. No room for Him in the heart of some today. They close their eyes and turn a deaf ear to His teachings and try to flee from convictions like chaff before the wind.

In the same country shepherds were keeping watch over their flocks by night; when lo the angel of the Lord came upon them and said: "Fear not for behold I bring you glad tidings of great joy, for unto you is born this day in the city of David, a Savior which is Christ the Lord."

The shepherds had room in their hearts for they said one to another: "Let us go even unto Bethlehem and see this thing which is come to pass which the Lord hath made known unto us." The Holy Ghost revealed to Simon, a just and devout man who was waiting for the consolation of Israel, that he should not see death before he had seen the Lord's Christ. What a glorious thing if men everywhere would repent and see their Christ before they have to meet Him in death unprepared. The great white Throne will sometime appear, all the world must then draw near. I must meet Him so must you.

Behold the Lamb of God! tempted in all points like as we are yet without sin, coming from Galilee to Jor-

dan to be baptized of John and a voice from heaven saying this is my beloved Son in whom I am well pleased.

Behold the Lamb of God! on the Mount declaring who are blessed. Can anyone be blessed save the poor in spirit? for theirs is the kingdom of heaven; they that mourn, for they shall be comforted; the meek, for they shall inherit the earth; they which hunger and thirst after righteousness, for they shall be filled; the merciful, for they shall obtain mercy; the pure in heart, for they shall see God; the peacemakers, for they shall be called the children of God; they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven.

Behold the Lamb of God! clothed in purple with a crown of thorns about His head led away by the soldiers to be mocked and spit upon, and when they had put His own clothes on Him, and led Him out to Mt. Calvary's brow—there crucified Him.

Behold the Lamb of God, which taketh away the sin of the world!  
Linville Depot, Va.

### UNCONDITIONAL SURRENDER

Luke 9:57-62; 10:38-42

By A. Metzler.

For the Gospel Herald.

From the above passages of Scripture, in connection with Matt. 10:37, we conclude that God is not pleased with anything short of an unconditional surrender when calling laborers into His vineyard. The volunteer who perhaps became very much enthused while attending religious gatherings, which is sometimes the case, at once offered his service for the Lord upon **his own conditions**. It seems, however, he had failed to count the cost. Jesus gently reminded him what it may mean to surrender all and follow Him, for we are commanded to take up our cross and follow Him **daily**. Did he stand the test to surrender **all** and put his words into practice? Actual service means more than merely to talk.

The second one had a direct call from Christ to follow Him. But family ties held him back, as he was not willing to leave his father while he lived. After that there would not likely be anything to hinder him from doing mission work. The answer Jesus gives to his request to postpone the work implies that there are others, who are not qualified to do this

service for Him, that are well able to take care of his father. I want you (now) to go and preach the Gospel; and if he had not made his surrender conditional, Jesus might have allowed this man to begin at home to preach.

There are many people in the world who are qualified to look after the temporal welfare of your relatives that have not the qualifications to preach or fill positions at mission stations. "Let the dead bury their dead."

The third one volunteered to follow Jesus on condition that he be allowed first to go home and bid farewell to those he loved. Had he not done that before he left home? We infer from our Lord's reply to him that "the King's business requireth haste," that the kingdom of God is of **first importance**, and that "he that loveth father or mother . . . son or daughter more than me is not worthy of me." When God commands us to lay hold of the plow means for us to plow with a willing mind and heart, and not look back and long after things that are but a hindrance to the work. Home ties are strong and dear, but God should be dearer yet to us. We cannot serve two masters. We must let go of one or the other.

It is a noble work to take good care of parents or relatives who need help; but as to choosing between that or helping to fill up the ranks at our mission stations where especially qualified workers are always needed, the Lord should always have His undisputed will in the matter. The fact may be consoling that both are mission work, but it is evident that Gospel requirements are an unconditional surrender—a willingness to let go of everything. Then only can God use us to the best advantage in His service, and I believe the chances are at least equal that he will use you at home instead of sending you away from all your kindred. It is not for us to dictate conditions.

West Liberty, Ohio.

### A SAD ACCIDENT

Written by Mother.

For the Gospel Herald.

I will try by God's grace to write about the sad accident which occurred in our home Nov. 1, 1913. Just as supper was finished, the entire family having finished their conversation concerning school affairs, Jennie looked livelier than ever before, and I thought what a pretty young lady she was going to be. Rising from the table with the lamp in one hand and my chair in the other, I said, "Come on Papa," and started for the front room, all the rest fol-



lowing. When I got to the stand and placing the lamp upon it I heard a faint pop, thinking it was a small, dry stick of tamarack that broke. Just then Papa cried out, "Oh, mamma, come here!" Rushing to the middle door I found her papa catching our dying daughter! As the two older brothers were trying to rescue her while falling through their arms over on the table, Papa cried, "Oh, poor thing! She is dead." I said, "No, only fainted," not knowing what had happened. Then Tom said, "Get the camphor." Just as I started Papa said, "Get some cold water." Papa said, "Poor child, shot through the head! Killed instantly." Just then I realized what had happened, and at the same time saw the blood on the chair. She fell while they were trying to catch her, went to the floor, or the wall on one side, and the table on the other. Then taking her to a bed downstairs, Papa asked, "Mamma, what will we do? What can we do?" I replied, "We can't do anything. Just send and tell the neighbors." She was breathing hard and fast—or rather gurgling, not a natural breathing. Papa said, "Oh, Tom, go and tell Chapman's" (our neighbors,) while he sent Henry on horseback after the two married sisters. All I could do was to ask God for strength to do whatever there was to do. Also to give Papa strength to stand this awful trouble; and if it was the Lord's will to take her this way, "Please, dear Lord, save her till some one could get here." So He did, for soon Tom and Edgar were back with Mr. and Mrs. Chapman and our teacher. Just before they got to the house I thought possibly she was going to be spared for a while, but she only lasted about 10 minutes after they arrived. She lived nearly two hours in an unconscious state before passing away. She leaves father, mother, four brothers, three sisters and many relatives and friends to mourn her departure. Funeral was preached at the school house by Bro. Roper, of Palisade, Minn.

The men had been hunting that afternoon. Coming home late the boys went to do the evening chores while their father took a rifle and walked up to the school to see if he might get a rabbit. Coming home, the ground being muddy, he came to the kitchen door and one of the boys met him there and took the gun and hung it on a set of deer horns with the barrel down. No one knew if Jennie went to raise from the table and struck the gun with her head, or put her hand on the gun to help her raise from her chair. She never knew what killed her, as she was unconscious during the two hours that she lived after the shot. Her age was 13 y. 6

m. 3 d. We believe that she has gone to meet her infant brother and sister who have gone before.

Palisade, Minn.

## A VOICE FROM THE SOUTH

### II

For the Gospel Herald.

On Jan. 22 we left Roseland for Lake Charles, La., via New Orleans. As we wend our way westward we come to nice prairies where thousands of acres are devoted to rice culture. In the towns we see large rice mills instead of the flour mills in the North, large rice straw stacks in the fields in place of wheat and oats straw with us at home, rice warehouses instead of grainaries and corn cribs. As we arrived safely at Lake Charles we were met by Bro. and Sister J. T. Nice. Sister Yoder and Sister Nice were school mates together in Ohio, but had not seen each other for more than 42 years. Oh, what a change these years have made since they last looked into each others faces when in their teens. They scarcely knew each other, though fond recollections of the past have been cherished all these years.

Leaving the city we soon get on to the trail that leads across the prairie to their comfortable home where we enjoyed ourselves together several days, especially so because the brethren here have no church house so that the public services are being held at Bro. Nice's home, where we had meeting nearly every night, as well as on Sunday. The climate is so mild that the roses, chamelieae, narcissus, carnations, etc., are blooming in the house yards, also a few oranges, grape fruit, etc., can be seen here and there. While we enjoyed the warm, sunshiny days and the nice scenery, the work of nature, we much more enjoyed the spiritual feasts we had together and the visits in the homes of all the brethren and their associations. On Feb. 2 we had our last meeting at Sister Leidig's in Lake Charles, where we again bade farewell to loved ones of like precious faith.

Early the next morning we left for Houston, Texas, where Bro. Frank Nice, son of Jonas Nice, met us and his kind assistance we appreciated very much. From here we went to Galveston, spending the day very pleasantly along the beach which is very fine and a healthful place. Here in midwinter I bathed my feet in the waters of the Gulf of Mexico, drying them in the nice warm sand of the sea shore. Here is the great set wall costing millions of dollars built since the great storm of 1900, to protect

the city from such destructive floods. If only the Christian people would put forth such efforts to save souls from going to everlasting destruction, so many more might be saved than there are because souls are not valued as they should be, and as we will when in eternity.

We now go to Victoria, Co., Texas, where there are three Mennonite families who worship with about that many members of the River Brethren—Bro. Abner Stoltzfus and wife, who have a store and P. O., Bro. Stephen Fisher and wife, and Sister Newcomer. These three families have children growing up. A few already have arrived to the age of accountability, that should be gathered into the fold of Christ. Here also are good opportunities on these nice large prairies to get cheap homes where can be grown a great variety of fruits, vegetables, and grains. Here we ate the first ripe strawberries for this year. They have had ripe strawberries over a month ago, when they brought 50 cents per quart in Victoria. At this time they get 25 cents per quart. Last year the berry season lasted 6 months. Before our people start any more new colonies they should visit such places where we have members and help build up a church that may become a soul-saving station. And our ministers, instead of 3 or 4 locating in one congregation, should be looking around to find small congregations like this one where they have no minister, where they could do far more to advance Christ's kingdom and receive greater blessings than by crowding together and so often become inactive in spiritual work. I was favorably impressed with this small colony and its opportunities. Of course, as in all new countries, there are some hindrances. One is, on this level prairie they need a good drainage system, and better railroad facilities which can be overcome in course of time. This country is subject to northerners, so-called, which sometimes injure their fruit and vegetables. We experienced this when a cold wave from the North lowered the temperature from 75 to 80 degrees to 26 degrees inside of 18 hours, but the ground being so warm this change does not damage the crops as much as one would imagine. Still they make a person feel uncomfortable after enjoying such nice warm days. They generally only last 3 or 4 days.

There is also a brother and sister here belonging to the Mennonite Brethren in Christ (David Musselman and wife—Rose Lambert) whose association we enjoyed quite well as she gave us her experience as a missionary among the Armenians; also related to us the awful



massacre that occurred here among these people by the Turks of the Mohammedan faith. How thankful we should be to our heavenly Father that it has been our lot to live in a country where we have religious liberty and can worship God according to the dictates of our conscience. May we heed the commandment of Paul where we are commanded to pray for the rulers and those in authority that we may have a peaceable and quiet life.

While here we had meeting every night in the River Brethren Church. Again we say Good-bye, bidding each other God speed and a hope to meet in the great beyond. In the morning of Feb. 7 we go to Victoria to board the train for Tuleta, Tex. On the way to Victoria (16 miles) we mostly follow the trails across the prairies, crossing ranches containing 12,000 to 14,000 acres with many hundreds of cattle grazing on the open prairies. We arrived at Tuleta at 11 P. M. and were kindly greeted by Bro. Joseph Hostetler, who took us to his home.

C. Z. Yoder and wife.

## THE FIRST EPISTLE OF PETER

For the Gospel Herald.

During the Bible conference held in the Oak Grove congregation near Smithville, Ohio, Dec. 22-28, 1913, one of the subjects under consideration was a book study of First Peter. At the close of each chapter a summary of teachings was given by different ones who had been appointed for that purpose. Believing that these summaries given by different writers will be appreciated by our readers, we herewith submit them for consideration.—Ed.

### Chapter One

By L. J. Wenger.

The Apostle Peter is considered by some as an ignorant and unlearned man, but no man, although having his mental faculties developed to their full capacity exempt from the Spirit of God, could have more clearly revealed Jesus Christ and his doctrines. In this letter Peter has taken up practically all the doctrines of the Bible, twenty or twenty-five of which can be found in this first chapter. He uses no superfluous expressions such as "hallelujah!" "praise the Lord!" etc., which would have been unnecessary repetitions, but with the spirit of praise and great devotion every phrase in the letter bears an additional meaning.

This chapter may be divided into three parts; namely, (1) the introduction of Peter himself; (2) the Christian's hope and suffering; and (3) sundry admonitions.

1. Peter introduces himself simply

as an apostle, without holding himself on an equality with his hearers as being begotten of God, elected through sanctification of the Spirit by the sprinkling of the blood of Jesus Christ unto obedience.

2. Rejoicing by those who are begotten of God, is greatly emphasized in this part. Rejoice in a hope which is an incorruptible and undefiled inheritance that fadeth not away, being kept by the power of God through faith. Rejoicing in him whom having not seen yet we believe and love because of the experimental knowledge of salvation.

3. Peter admonishes us to be holy in all manner of conversation, (conduct) for we are redeemed by the precious blood of Christ. Because we are born again by incorruptible seed namely by the word of God, we should love one another fervently with a pure heart.

Smithville, Ohio.

## ALL ONCE SAVED

Comforting beyond expression is the truth that little children are saved, all saved, unconditionally saved, made heirs of eternal life, through the atonement of Jesus Christ which meets them at birth and avails for them, and that they remain in this saved relation until, by personal act, they reject the atonement of Christ.

But this consoling fact it also a thought of exceeding solemnity for the adult sinner, who knows that once he was saved, as a child, but now has rejected the Savior and His great salvation. In view of such wondrous atoning love and grace, which meets the child at the shore line of life. "how shall we escape if we neglect so great salvation," rejecting the only Savior, Jesus Christ?—The Evangelical.

## ORIGIN OF A FAMILIAR SAYING

In the reign of James I the Scotch adventurers who came over with that monarch were greatly annoyed by persons breaking the windows of their houses, and among the instigators was Buckingham, the court favorite, who lived in a house which, from its great number of windows, was termed the "Glass House." Now the Scotchmen, in retaliation, broke the windows of Buckingham's mansion. The courtier complained to the king, and the monarch replied to Buckingham, "Those who live in glass houses, Steenie, should be careful how they throw stones," whence arose the common saying.—Sel.

## CORRESPONDENCE

(Continued from page 725)

ports show an attendance of 86. Bro. Silas Weldy preached, using the text, I Pet. 1:3, 4, and those who were able to go felt blessed for the efforts.

Bro. Jacob K. Bixler is at Goshen at present, conducting a series of meetings.

Feb. 8, 1914.

### McVeytown, Pa.

Dear Herald Readers, Greeting:—Sunday, Feb. 8, being a cold, stormy day, not all the brethren came out; but nevertheless an impressive and profitable baptismal service was conducted by Bro. John E. Kauffman and three precious souls were added to the church by water baptism. May the Lord richly impart to them of His Spirit and wisdom that they may be loyal to the Church and to their God, and that the Lord will move upon the hearts of others that many more will make the wise choice. Brethren, kindly entreat the Lord for the same.

J. H. Byler.

Feb. 9, 1914.

### La Junta, Colo.

(Holbrook congregation)

On Sunday, Feb. 1, six young converts were received into the Church by water baptism. We were glad to see them come one by one and say they wanted to live for Jesus. The Lord willing, we expect to have some brother minister come and hold meetings some time in the spring. We still have others who should be in the fold of Jesus.

Bro. E. N. Nunemaker, who was operated on for gall-stone, is slowly recovering. He was able to leave the Sanitarium Feb. 7 for La Junta, where he will make his home. It is true some of the brethren have moved away but are encouraged to see other families move in and fill the vacancy.

Our midweek Bible meetings are interesting and we now begin to realize that it is a good way to learn to know how to use our Bibles better.

In His service,

Feb. 9, 1914. A. F. Burkholder.

### Calverton, Va.

Winter has come at last. Changeable weather has caused some to have colds, a few cases of pneumonia. Bro. Berkey is having sale Mar. 4, immediately after which he intends moving his family to the Springdale community near Waynesboro, Va., where the family will disperse to various homes among the brotherhood. Mary Etta, the baby, is doing nicely. She is at the home of the writer. Salome Horst is again home from the hospital where she



underwent an operation for appendicitis, and is nicely improving.

Bro. and Sister Aldus Brackbill of Lancaster, Pa., stopped here Jan. 30 enroute from Alexandria to Basic, Va. Sorry that no appointment could be made for Bro. B.

At our regular appointment at St. Stephens school house Sunday eve, Feb. 8, we had with us Bro. David Hostetler of Weilersville, Ohio, who preached an inspiring sermon. These visits were much appreciated. May others follow. Elam Horst.

Feb. 11, 1914.

#### Salunga, Pa.

Greetings to Herald Readers in the Master's Name:—On Jan. 25 Bro. John W. Weaver commenced a series of meetings at the Landisville Meeting house and closed on Feb. 10 with 16 confessions. Bro. Weaver preached (or the Lord through him) very practical, truthful and stirring sermons, shunning not to declare all the commands and privileges that the Lord gives us, and yet so many will not heed the calling. The attendance and attention were very good, and good order prevailed throughout the meetings. We rejoice that so many yielded to their convictions and stood up for Christ, but sorry and disappointed that not many more responded and took heed to the call.

Yours in His service,

Jacob M. Greider.

Feb. 12, 1914.

#### Alexandria, Va.

Dear Herald Readers, Greeting in the Name of Jesus:—It is nearly one year since we have moved to this place, and glad to say that Sister Garber, who has been in poor health for a number of years, has greatly improved. This seems to be a healthful place. During the year we have been visited by the following ministering brethren: Geo. R. Brunk and Daniel Shenk, of Denbigh, Va.; Aaron Loucks and Daniel Kauffman of Scottdale, Pa.; D. N. Gish of Millersville, Pa.; William Sieber of Mifflintown, Pa.; L. J. Heatwole of Dale Enterprise, Va.; E. J. Berkeley of Warrentown, Va.; Elam Horst of Calverton, Va.; David Hostetler of Weilersville, O.; Jacob A. Heatwole of La Junta, Colo., besides a goodly number of brethren and sisters from different localities. Many words of comfort and warning were handed out to us, by which we wish to profit. Lately Bro. J. J. Wenger and family have moved here from Linnville Depot, Va. Glad to have them here, especially since Bro. Wenger will serve us as our deacon. We have had a very mild winter; no snow to

speak of. Sunday school and Bible meeting each Sunday and Sunday evening. The Russellites are making an effort at Alexandria at this time, and it is not surprising to note that the thugs, drunkards, adulterers, etc., are glad for their no-hell-for-the-wicked doctrine. By word, and through distributing tracts we expect to oppose the heresy. Pray for the work at this place. David Garber.

Feb. 13, 1914.

#### Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greeting:—We were all glad to welcome Bro. and Sister Aldus Brackbill into our midst the first Sunday of February. He preached his first sermon the first Sunday of February and was with us that week, preaching with power and earnestness every night. They visited the brotherhood and all enjoyed their visit.

They went to the Hildebrand Church the second Sunday and are there at present. From there they expect to go to Harrisonburg for a while.

Our Sunday school was reorganized the 3rd Sunday in January to begin with the second quarter. The following brethren are in charge: Amos Showalter and D. R. Martin, Supts.; D. E. Weaver and Dan W. Driver, Chors.; George Davis, Sec. We trust the work will be taken up with zeal, and a mind to work, that all may be built up and encouraged on their way heavenward, and children early be brought to see the need of a Savior, that they may be sheltered in the fold of the great and good Shepherd.

We are having winter weather at present. Wishing all the rich blessings of God, I am yours humbly,

Maggie M. Driver.

Feb. 13, 1914.

#### THE RED SEA DIFFICULTY

An infidel, speaking about the Israelites crossing the Red Sea, said to a Christian worker, "But have you no difficulty about the Red Sea?" "Yes, I have," said the Christian worker, "not about its dividing, but how it ever got there." God, "who made the worlds" (Heb. 1:2; 11:3), could surely divide a bit in twain.—Sel.

What are your thoughts when you are alone? Do you find them dwelling on things noble and good, or on things degrading and evil. Some one says, "We are no purer in character than are our thoughts when we are alone."—Sel.

#### HUSBAND'S RELATION

(Continued from page 722)

anything but complimentary, nevertheless it is to be deplored that it is the true picture of too many husbands.

The woman who is so unfortunate as to be the wife of such a man is greatly to be pitied and prayed for, that she may be given the abundance of grace to meekly endure her lot with Christian fortitude, until called to a home where love and joy reigns supreme.

A husband as described in the third picture is not worthy of the name Christian; he brings reflection upon the Christian profession; reproach upon himself as a husband; great sorrows and burdens upon his wife; and dark forebodings concerning the future.

"Husbands, love your wives, even as Christ loved the Church and gave himself for it." By making practical Paul's admonition the husband will be a model; his wife will be loved, honored, and faithfully cared for; their home will be ideal in many respects; their lives will be happy, and their reward will be glorious.

Freeport, Ill.

#### SHOULD CHRISTIANS ENCOURAGE

(Continued from page 719)

deplorably in need of light will be apparent to all intelligent readers. What possible sense could there be in more than one hundred thousand or less "meeting in harmony around an altar" that their head the Pope denounced as against law, honesty, Christianity and society? What is his idea of harmony anyway? Is he so blind as to think he can keep in "harmony" a society inviting God and the devil to its membership? Will not some one kindly give this man knowledge concerning the forty or more Protestant denominations in the United States, having three or more million in their membership, who are not in favor of an organization that would seek to harmonize Jew and Christian at its altar? We may well fear that many are led into this thing by pastors or ministers, but what kind? Are they full of Christian light? Are they wise, and well informed, the kind you would want to pray for you when you were dying? The world knows that some preachers run off with other men's wives. Would this man with such a string of titles recommend that such preachers be followed? No; we should not join the Masons to fight the Catholics. Christians must hold up Christ, and His teaching. Masonry rejects both.

Washington, D. C.



## REPORT

Of the Mennonite Sunday School Normal  
for Illinois, Held Dec. 22-24, 1913,  
Near Roanoke, Ill.

For the Gospel Herald.

Organization: Mods., A. L. Buzzard, H. R. Schertz; Sec., Lydia Oyer.

Religious Education. J. E. Hartzler.

There is no other work in the educational world that is of so great importance as the Sunday school work. We need to know much more about and of the Bible. The Sunday school world needs a great awakening. The Bible teaches that the parents should teach the Word to the children. Our religious education is not as complete as it should be. Its purpose should be to correlate Bible truth with secular knowledge. To help the immature to stand against sin and temptation.

**Youths' Physical and Mental Relation to Religion.** J. E. Hartzler.

There are different stages of individual growth that must be taken into consideration: infancy, childhood, adolescence, young manhood and womanhood, mature age. Each demand and need a different message. The critical period is from 12 to 18 years of age. The teacher must guide the child to higher ideals. The right Bible truths must be brought to the child in the proper way. Great appeals should be made for strong manhood and womanhood in Jesus. The success of the teacher depends largely on the ability to get the right thing to the right place at the right time.

**Co-operation of Parent and Teacher.** N. O. Blosser.

Our young people have talents but lack development and training. The parents opportunity is to meet these conditions. We need men and women who can teach the child the Word. Parents must be willing to have their children become qualified for service. If we are His then all that we have are not our own.

**Challenge of the Country District.** C. A. Hartzler.

The great commission includes the whole world. The country churches cannot ignore this demand. There are many open fields at our door. We must become awakened to conditions around us. Many country churches are empty because the church has not solved this condition. The country church must meet this condition or fail. The 1700 empty country churches ought to awaken us to our responsibility as a Church.

**The Sunday School Teacher in Preparation.** J. E. Hartzler.

The object of the teacher's preparation should be character building in Jesus Christ. Preparation depends on conditions, application of knowledge the great problem how apply the thing we know and believe. How shall we apply the truth? The teacher's part is to make the preparation in general. The ability to ask or answer a question does not make a good teacher. Make few points and drive them home. Have a definite object in view. Survey your field, lay your plans, and work your lesson. Gather the material for work, determine the lesson setting, get the geography of the lesson, local customs, etc. There must be a definite aim. Without a definite aim there can be no successful teaching?

This is but a brief summary of the many practical truths that were given by the brethren.

Deep impressions were made in the hearts and minds of many as the great

truths of the work of the Sunday school were given.

Many were the remarks that it was good to be there; and may many more meetings of this kind be held is the prayer of many.

We are entrusted with the greatest work in the world when we are presenting the Word to others, therefore we need to know more of the methods of presenting it.

Secretary.

## REPORT

Of Bible Conference held at the Shore  
Church near Shippshewana, Ind.,  
Dec. 31, 1913, to Jan. 3, 1914

For the Gospel Herald.

Instructors, J. M. Kreider, J. W. Christophel, and others.

The following topics were discussed and a few of the many thoughts presented are given:

**Nonconformity in Attire, Proper Observance of the Lord's Day, Covetousness, Idolatry of the Present Day, Hindrances to Receiving the Spirit's Fulness, The Minister's Responsibility, True Christian Piety in the Home, The Holy Ghost, Marriage, Duty of Members toward their Ministers, True Progress in Christian Life, Heaven.**

Sabbath a type of the heavenly rest. Only works of mercy allowed.

Covetousness is a great evil of which many are guilty.

Possessions obtained by coveting will never satisfy the soul. Be content with what you receive honorably and take it as a gift from God.

The gods of this world blind the eyes to the light of the real God, and darken the light of the Gospel to them.

We hinder the Spirit's receiving fulness by grieving the Holy Spirit, by harboring a hatred against our fellowman and by disobeying the voice of God.

True Christian piety in the home is to show reverence to God, be obedient to His Word.

The Holy Ghost imparts wisdom, convicts man of his wrongs, sanctifies, and gives power for service.

Ministers should be looked upon as the messengers of God, should not be despised for thereby you may despise Christ. Their example of life should be held in high esteem and given double honor. They should be remembered in our prayers and be encouraged in the work of the Lord.

Only by taking advantage of the means of grace before us can we grow and make progress in the Christian life.

Hindrances—unholy conversation, crooked dealing, sleeping late Sunday mornings and following after worldly fashions.

Heaven is God's throne, only to be inherited by His obedient children. Jesus left heaven to redeem His people and to prepare them for a prepared place.

Many more good thoughts were presented, saints encouraged and sinners warned to flee the wrath to come.

J. J. Mishler, Sec.

## REPORT

Of Bible Conference Held at Clinton A.  
M. Church near Goshen, Ind.,  
Jan. 5-10, 1914

For the Gospel Herald.

Organization: Mod., Silas Yoder; Query Mgr., Lendan Fletcher; Chor., Clarence Byler.

**The Inspired Book,** D. J. Johns.

The attributes of God, such as omniscience, omnipotence, and immortality were shown. The Bible came by God putting His words into the prophets' mouths, making the Bible free from all human infirmities. Since it was the work of God, prophecies came not by the will of man, "but holy men of God spake as they were moved by the Holy Ghost."

"How unsearchable are his riches, and his ways past finding out."

**Practical Christianity in the Home.** Eli Frey.

Practical Christianity means Christianity put into use or practice. The Christian home is the center of love and peace where husband and wife have a God-given affinity for each other, where God has had a hand in the marriage and where children are taught the need of a Savior. Special emphasis was placed on the necessity of showing the Christ life to servants. Christ should be an abiding guest in every home. The family's daily devotion should not be neglected.

The lesson was followed by a sermon. Text, Heb. 11:6, showing man's instinct to believe in the existence of God and his consciousness of God's approval or disapproval.

Lesson III, on Tuesday A. M. was devoted to the study of Hebrews, beginning with chapter I.

In order to receive benefit of God's Word I must apply it to myself. The writer of Hebrews shows that the prophecies both verbal and typical are fulfilled in Christ who is the effulgence of God's glory and whose desire is the salvation of all men.

**Self Denial.** Daniel D. Troyer.

A scriptural definition: Refusing gratifying luxuries or even necessities for the sake of gaining Christ or others, or a subordination of our will to the will of God. Self is to be crucified and the new birth to be manifested which means a mortification of the deeds of the body. Self-denial for others' sake is a fruitful life. See Christ for example.

**Practical Christianity in Society.** Eli Frey.

Christianity cannot be practiced at gatherings which are inconsistent with God's Word. A Christian influence will be felt in society when its leaders are practicing Christianity. Show yourself to be friendly.

The lesson was followed by a sermon. Text, Gen. 2:7, 17. The theme of which was expressed in Rom. 7:8.

**Child Training.** D. J. Johns.

The Bible places great stress upon the parents' duty to teach God's Word. Child training can not begin too early. It precedes teaching. Unless children are trained and taught to submit and obey, you can not expect them to show reverence for God and His cause. A child may go wrong in the face of much teaching, but if a child be trained up in the way he should go, "when he is old he will not depart from it" (Prov. 22:6).

**A Study of the Book of Hebrews.** Eli Frey.

Christ upheld as a priest of God after the order of Melchizedek. Christ's exalted position was clearly held out. We need not be ashamed at any time to own Him. He is the Christ.

**Practical Christianity in Business.** Eli Frey.

Paul teaches diligence, honesty, and admonishes to labor. Should your occupation require dishonesty or selfishness to make it successful, leave it and acquire an honest business. "Looking out for number one," taking advantage of our neighbor, and "driving sharp bargains,"



are not putting Christianity into use. Let your light shine.

The lesson was followed by a sermon. Text, Psa. 119:129. The Bible is a wonderful store house rich in treasures and thoughts to those only who are diligent in searching it unparalled by anything that human ingenuity or device can invent. A very impressive sermon.

**A Study of the Book of Hebrews.** Eli Frey.

The writer of Hebrews makes his point as he goes using an argument followed by a warning continually throughout the Epistle. In chapter 11 Christ is held forth as the Captain of our salvation. The severity of the law and Christ's reign in the hearts of men should make us more earnest to take heed. The Christian is compelled to keep Christ's commandments by the greatest power ever manifested. Great stress was placed on the love of God with the question, "How shall we escape if we neglect so great salvation?"

**Keeping the Lord's Day.** Silas Yoder. Under the law a sanctified day of rest for a blessed purpose. The Christian's Sabbath or Lord's Day means to them a day of reverence for God and His cause, a day of seclusion from worldly affairs such as labor, big dinners, open stores, ball games, automobile rides, excursions, etc., etc.

**Enticing Snares.** Eli Frey.

Defined as a deceitful, alluring trap to catch the unwary, often set by false teachers. Americanized idolatry: Popularity, self-worship, pleasure-seeking, such as ball games, cards, billiards, horse races, etc., are enticing allurements which catch many a talented young man or woman and lead them away from God and the Christ life and drown them in perdition.

The lesson was followed by a sermon. Text, Gal. 3:21-24. The condition of the sinner held out in face of the law which can not restore the fallen one.

**Consecration.** Ira S. Johns.

Defined as a setting apart for God's use or service.

The Tabernacle and its furnishings were consecrated to God's service and could be used for that only, unless desecrated or defiled—a beautiful type of the Christian. We all have free access as priests to God and are set apart for the holy service of the Most High. May we not be defiled or desecrated.

**A Study on the Book of Hebrews.** Eli Frey.

The comparison of the Son and the angels continues. The Son is the Representative of man to God our Mediator and intercessor. Christ is brought to the level of man in order to raise man to the exalted position of Christ. "We shall be like him."

**Evils of the Tongue.** Eli Frey.

This unruly member can be tamed only by God. Physicians look upon the tongue as an index to the health of the body. Physicians are sometimes deceived but in speaking of the tongue as an index to the heart of man one is seldom if ever deceived, for "out of the abundance of the heart the mouth speaketh." It is a great power to either appease or stir up strife. The many deceitful manners of the tongue were set forth such as flattering, bearing false witness, babbling, foolish jesting and contentions.

The lesson was followed by a sermon. Text, I Cor. 13:3. The office of a loving and sympathetic mediator was clearly held out.

A second lesson on **Enticing Snares.** Eli Frey.

The lewd fashions of modern times were strongly condemned. The band, vaudeville, secret orders, etc., were held out as snares or traps which drown men in perdition and destruction.

The lesson was followed by a sermon.

Text, Jno. 3:3-5. The new birth can be only the outcome of the life germ given by God. The life germ can come by no other but of God. Real happiness is not brought about by honor, wealth or fame, but by the second birth.

Sunday's sermon. Text, Tit. 2:11-13. Proclamation of the Gospel message. The picture of man with putrefying sores as given by Isa. 1:6 was held out. The sick and not the whole need the physician. The balm of Gilead (Jer. 8:22) figurative of Christ is a remedy for sin.

**Character Study—Timothy.** Eli Frey.

Timothy was held out as a strong young man devoted to the cause of God and to Paul of good report and of unfeigned faith, a lover of righteousness, a son in the faith.

The lesson was followed by a sermon. Text, II Cor. 7:10. A discourse on repentance. Special emphasis being placed on confession and restitution.

The conference was well attended. Much interest was shown and a spiritual edification was manifest among the believers. One visible result was 12 confessions.

Silvanus Yoder.

## Married

**Umble—Kauffman.**—On Jan. 8, 1914, Bro. Elam H. Umble and Sister Annie E. Kauffman, both of Gap, Pa., were united in marriage at the Millwood Church, Bro. J. S. Mast officiating. May this union prove one of God.

**Schweitzer—Miller.**—On Feb. 8, 1914, Bro. John Schweitzer and Sister Ida Miller, both of the West Fairview Church near Beaver Crossing, Nebr., were united in marriage, Bro. Peter Kennel of Shickley, Nebr., officiating. May God bless this union to His honor and glory.

**Risser—Kraybill.**—At the home of Bro. and Sister S. S. Kraybill, of the Kraybill congregation near Mount Joy, Pa., their daughter, Anna R., and Bro. Abner H. Risser were united in marriage, Feb. 7, 1914, Bro. Peter R. Nissley officiating. Their many friends join in wishing them God's blessing for a long and useful life.

**Freed—Smeltzer.**—On Feb. 5, 1914, Bro. Francis Freed and Sister Laura Smeltzer, both of the Holdeman congregation near Wakarusa, Ind., were united in marriage at the home of the bride's parents, Bro. and Sister Samuel Smeltzer, in St. Joseph Co., Ind., by Bro. Jacob K. Bixler. May many happy years of wedded life be theirs.

## Obituary

**Martin.**—Titus G., infant son of Bro. and Sister Enos Martin, of near Middlebury, York Co., Pa., was born Aug. 2, 1913; died Feb. 5, 1914; aged 6 m. 3 d. Interment in the Hershey graveyard. Funeral conducted at the home and church by Reuben S. Bair and H. H. Loose. Text, Job 1:21.

**Oesch.**—Charles Wilbur, son of Charles and Olena Oesch, was born Jan. 27, 1911, in East Lynne, Mo.; died Jan. 30, 1914; aged 3 y. 3 d. Funeral at the Sycamore Church, Feb. 1, by I. G. Hartzler, Joe C. Driver, S. S. Hershberger. May God comfort the bereaved parents.

**Wismer.**—Sister Catharine, wife of Bro. Abraham Wismer, was born Feb. 24, 1830; died in Bedminster Twp., Bucks Co., Pa., Nov. 26, 1913, of paralysis; aged 83 y. 9 m. 2 d. She was married to her surviving husband Dec. 21, 1852, and lived in matrimony nearly 61 years. This union was blessed with 4 sons and 4 daughters. She united with the Mennonite Church before marriage, and remained faithful until death. She leaves husband, 6 children, 31 grandchildren, 20 great-grandchildren to mourn her departure. Buried at Deep Run Mennonite Church.

**Overholt.**—Sister Mary, wife of Bro. Isaac G. Overholt, of near Plumsteadville, Bucks Co., Pa., was born Jan. 27, 1884; died of cancer of the stomach Jan. 2, 1914; aged 69 y. 11 m. 5 d. In 1865 she was married to Bro. Samuel Detweiler who departed this life about 20 years after. In 1887 she was married to Bro. Overholt. She was never blessed with children, but she was a kind and loving stepmother. She united with the Mennonite Church before her first marriage and remained faithful until death. She leaves a husband and 3 step-daughters to mourn her departure. Buried at the Deep Run Mennonite Church, Jan. 6.

**Histand.**—Sister Rebecca, widow of Bro. Samuel Histand, was born Aug. 18, 1836; died near Curley Hill, Bucks Co., Pa., Jan. 20, 1914; aged 77 y. 5 m. 2 d. She united with the Mennonite Church before marriage. She was married in early life to Bro. Jos. Moyer, who died about 9 months after their marriage. She was again married to Bro. Samuel Histand Dec. 17, 1864, who died Aug. 20, 1892. This union was blessed with 2 sons and 5 daughters, 1 daughter dying in infancy. She leaves 6 children and 32 grandchildren to mourn her departure. She was faithful until death and was buried Jan. 26, 1914, at the Doylestown, Pa., Mennonite Church.

**Kinsinger.**—Katie Luella, daughter of Ananias and Katie Kinsinger, was born Oct. 24, 1913; died Jan. 11, 1914; aged 2 m. 18 d. Her stay was short but she budded on earth to bloom in heaven. May God richly comfort and bless the bereaved ones that we may say, "What God does is well done." She leaves to mourn her early departure father, mother, 2 sisters, 2 brothers. One sister preceded her to the spirit world over 2 years ago. Funeral services conducted by J. K. Yoder and Abner Yoder at the West Union Church, Iowa Co., Iowa. Text, Luke 18:15.

The golden gates were opened wide,

A gentle voice said, "Come."

An angel on the other side,

Welcomed our Luella home.

**Moyer.**—Paul B., infant son of Bro. Wm. M. and Sister Flora (Bishop) Moyer, of Perkaspie, Pa., was born May 9, 1913; died Feb. 3, 1914; aged 8 m. 25 d. The peculiar nature of the disease caused little Paul much suffering, his glands being so badly swollen that he could scarcely receive a stimulant for about three

(Continued on next page.)



## Items and Comments

An Anti-secrecy convention has been called to meet in Titusville, Pa., March 9 and 10. A profitable meeting wherein the "works of darkness" are to be shown up in their real colors is expected.

The eastern part of North America, from Philadelphia, Pa., to Montreal, Can., was visited by several slight earthquake shocks, Jan. 10. It caused a panic in some places, but comparatively little damage was done by the shock.

Andrew Carnegie has added to his peace record by contributing an additional \$2,000,000 to the churches for working in the cause of international peace. An organization known as the "Church Peace Union" has been formed and incorporated under the laws of New York. The organization is in the hands of a Board of 29 directors who are to spend about \$100,000 a year in the interests of peace. The oldest peace foundation is that established by Jesus Christ the Prince of Peace.

Latest estimates of the relative strength of churches in the United States are as follows: Protestants, 23,000,000; Catholics, 13,000,000; Greek Catholics, 500,000; Mormons, 356,000; Christian Scientists, 85,000. According to these figures a little over one-third of the population of the United States are included among the church membership. These, however, are not all communicant members, and of the communicant members, it is safe to say, many are not in touch with Jesus Christ our elder Brother. It will take much evangelizing before United States can justly be claimed as a Christian country.

The British Parliament convened in regular session Feb. 10 and listened to a speech from the throne. More than usual importance attaches to this session of Parliament, as the specter of civil war hangs over the nation in case an attempt is made to pass the Home Rule bill for Ireland. In that case Ulster, which has all along protested against the measure on the ground that it is opposed to Roman Catholic rule, threatens to oppose the law by force of arms, having 100,000 troops in training for that purpose. It is to be hoped that good sense may prevail over passion, and the question settled to the satisfaction of all parties concerned.

Japan is another nation having its troubles. Imagining itself among the civilized nations of the globe, it must adopt civilized (?) methods and build up for itself a monstrous navy. To this end it proposes to spend \$62,000,000 to expand its navy. The populace, seeing more graft than benefit in such a course, has restored to violent means to compel the government to change its purpose. The mob was dispersed by the police, and some of the more violent agitators put in jail and opposition newspapers suppressed. Staggering under an enormous debt, this little island kingdom should think of making the burdens of the people lighter rather than to add to these burdens by increasing the military machinery of the empire; but the pride of nations dictates the other course.

(Continued from preceding page).

weeks. A short life, but long enough to endear him to parents, 1 sister, 2 brothers, grandpa, grandma, uncles, aunts, cousins and all who saw his happy countenance while in health. Funeral services were held Feb. 7, by Bros. A. O. Hiestand, J. C. Clemmens, Henry Rosenberger, and Peter Loux, at the home and Blooming Glen Mennonite Church. Burial in adjoining cemetery. Text, Luke 22:42, latter clause.

"The little crib is empty now,  
The little clothes laid by,  
A mother's hope, a father's joy,  
In death's cold arm doth lie.  
Go, little pilgrim, to thy home,  
On yonder blissful shore;  
We miss thee here, but soon we'll come,  
Where thou hast gone before."

**Detweiler.**—Lewis Jonathan, son of Jacob and Mattie Detweiler, was born Oct. 16, 1892, in Logan Co., Ohio; died of pneumonia at his home near Bellefontaine, Ohio, Jan. 28, 1914; aged 21 y 3 m. 12 d. He confessed Christ as his Savior and united with the Amish Mennonite Church at the age of 16 years and remained faithful to the end of his life. Why one in the prime of life should be taken away God only knows. Lewis was an obedient son, a kind and affectionate brother. His kind disposition won for him many friends who mourn the loss of one whom they loved. He has only gone before. He leaves to mourn his departure father, mother, 2 brothers, 4 sisters, an aged grandmother and many relatives and friends.

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home,  
That never can be filled."

**King.**—21 hours later, in the same home, his grandmother, Saloma (Zook) King, died of the same disease—pneumonia. She was born in Mifflin Co., Pa., Sept. 20, 1845; died Jan. 29, 1914; aged 68 y. 3 m. 29 d. In her childhood she moved with her parents to Lawrence Co., Pa., where she grew to womanhood. On Jan. 7, 1869, she was united in marriage to Jonathan K. King who soon after being married came to Champaign Co., Ohio, to live, later moving to Logan Co., where she lived until death called her home, her companion having preceded her to the spirit world April 8, 1897. She was a faithful member of the Amish Mennonite Church and died as she lived in the faith of the Lord Jesus Christ. She frequently made the remark, "I don't know how long I can be with you, but not my will but the Lord's will be done." She was a kind and loving mother, always ready to sacrifice for the good of her children and friends. She leaves to mourn her departure 1 daughter, 1 son, 10 grandchildren, 2 sisters and a host of friends. Our loss is her eternal gain.

"Dearest mother, thou hast left us,  
Here our loss we deeply feel,  
But 'tis God who hath bereft us,  
He can all our sorrows heal."

A double funeral service was held at South Union Church Jan. 31, conducted by A. I. Yoder from I Thes. 5:9, 10, and S. E. Allgyer from Isa. 38:1. Opening services were by G. H. Brunk of Elida, Ohio. A large concourse of people was present to pay a last tribute of respect to the departed ones. Interment in the cemetery near by.

The Friends.

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Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
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### BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, J. F. Brunk, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel. How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VI (Herald of Truth)  
Established 1864

SCOTSDALE, PA., THURSDAY, FEBRUARY 26, 1914 (Gospel Witness)  
Established 1905

No. 48

## EDITORIAL

"Keep thy tongue from evil, and thy lips from speaking guile."

"I can't," so far as it applies to obedience to God, means, "I will not."

The more a man gets out of self and into God, the more he feels like being a humble, devoted servant.

"Trust in the Lord, and verily thou shalt be fed." This promise comes to us with peculiar emphasis as we study the Sunday school lesson for next Sunday.

There are two kinds of yokes which men wear. There is the yoke of bondage, which is not only galling but crushes its victim under the load of sin. Then there is the yoke of Christ, which lifts the burden and gives the weary soul sweet rest.

**A minister Called Home.** — The news of the death of Bro. Benjamin L. Horst of Porterville, Calif., chronicled elsewhere in this issue, occasions especial sadness, in that it leaves but one of our ministers, Bro. Emmanuel Stahley, in that distant state. "We know not why"—but we know that "all things work together for good to them that love God." May God comfort the bereaved, and answer the prayers of many people that He send forth more laborers into that harvest field.

**Renewals.**—With this number of the Gospel Herald a renewal slip is sent with every paper where the label shows that the subscription is in arrears. We do this that the subscription list may be kept alive and up-to-date, and that the paper goes to those only who desire it. Should there be

any errors in the way the label reads, please let us know. Should you desire to continue the paper but are not now in position to remit, a line to that effect will be sufficient, and the paper will keep on paying its weekly visits to your home. Should you be interested in extending the circulation of the paper, send us two new subscribers enclosing two dollars, and your paper will come to you a year longer, free of cost. To all who are interested in this work we will say, we are now within 600 of our desired 10,000 subscribers. Who will help to secure the 600 new names?

**"Safety First."**—This expression is seen quite frequently in the later publications. It was a part of the New Year's message to the 75,000 employees of the B. & O. railroad. It is an advice that has been adopted by the temperance forces to convince the laboring men that one of their foremost duties is to help get the saloon out of the way of temptation, and parents are urged, for the safety of their children, to help remove these soul-destroying institutions. There is hardly an avenue in life where the advice does not apply.

It may not be amiss to remind our readers that this principle of "safety first" is one of the great doctrines of the Bible.—Christ's advice is, "Seek ye first the kingdom of God, and his righteousness." Peter likewise reminds us that we should make our "calling and election sure." This is the tenor of the whole Gospel message. "Safety first," in a spiritual sense, should be the motto of every man, woman, and child on the face of the globe. "What shall it profit a man, if he shall gain the whole world and lose his own soul?" Being safe in the great Pavilion yourself, do your best to work for the safety of others.

**Care of Young Converts.** — The editor has just had the privilege of editing the article, "Daily Record of Events," by Bro. Oliver H. Zook. One of the features of that contribution is the unusual number of converts reported from various portions of the field. The question naturally presents itself, What of the future of these converts? what is being done, what can be done, in the way of building them up in the faith and making of them valiant soldiers of the cross?

In the first place, the future of these converts depends mainly upon two things: (1) the grace of God; (2) the genuineness of their conversion. Yet there are two more factors in the case which must not be overlooked: (1) their own individual effort; (2) the work of the Church in their behalf. The first of these depends largely upon the genuineness of their conversion and upon their opportunity; the second we shall endeavor to notice at some length.

The acceptance of Christ as their Savior is but the first step of young disciples in their journey heavenward. Many a time has this step been taken nobly, but because of unfavorable circumstances the rest of their journey was not satisfactory and the end disastrous. It behooves us as a church, therefore, to do all in our power not only to win souls for Christ but also to build them up in Christ after they are won. What then can be done in this line. Among the more important things to be done we mention the following:

1. **Instruction before Baptism.**—The purpose of this instruction is two-fold: (1) to ascertain whether they have been truly converted, or whether they are simply going through the motion of uniting with the Church; (2) to give them a clear idea of what they are going into.



Have they been truly convicted of their sin and repented of the same, or are they simply joining Church because others do or somebody wants them to? Have they truly forsaken the world, and know by experimental knowledge that Jesus Christ reigns in their soul? Have they surrendered their all to God, and are they willing to make any sacrifices for God which the Word and Christian service call for? Do they accept the Word "gladly" or by compulsion? Converts before taking the baptismal vow should be made to see what it means to accept Christ; that it means more than a mere joining the Church, more than an outward compliance with a few forms, but that it means a full surrender to God and an acceptance from the heart of all that God asks of us. The conditions upon which God accepts human souls, the assurances of salvation, the first steps in the Christian service, together with a view of the possible trials ahead, should all be taught to young converts as they enter into the life of service. A heart-to-heart talk between minister and convert has done much in the way of establishing many young converts and making their lives successful from the start.

**2. Instruction after Baptism.**—Too often the mistake is made of thinking that now since the convert has been received into the Church that our especial obligations to him or her are at an end. But the fact is, however intelligent a young convert may be and however bright the conversion may seem, that person is still a babe in Christ and needs especial attention, just as a little child needs especial attention though it may be ever so precocious. Ministers should go out of their way to speak a special word to young converts. Parents should take especial pains to lead their children in the right way. Those established in the faith should keep their eyes open for opportunities to help the young convert upon the higher ground. And it is of especial importance to young converts to have some other young converts of several years older standing to take them by the hand and lead them along the way.

There are two ways in which our young people should be indoctrinated. (And when we talk about indoctrination we do not mean simply the doctrines peculiar to our denomination, although these should be included.) In the first place there should be wholesome preaching along doctrinal lines, presented in a way in which the lambs as well as the sheep can get hold of the food.

**3. Consistent Examples.**—It is an

advantage to young converts when they have good patterns in the lives of older members. Children are great imitators. The same is true of "children of a larger growth." A body of consistent members is a powerful incentive to young disciples to start upward on the same "high-way of holiness." On the other hand, where the members of a church are of a low type spiritually, it is hard for the young converts to rise above them. Dear people, is it your desire that our young members grow in grace continually; that they live lives of purity, holiness, separation from the world, occupied in the affairs of the Kingdom? Then show them how. This should appeal with especial force to those who have been in the Church but a few years, as the ones just starting are more liable to pattern after them than any other class. Picture in your mind what kind of a church member a person ought to be. Then try, by God's grace, to be just that kind of a member. All who are interested in a high standard of living on the part of Christian people should do their best, by way of example and personal work, to get the greatest possible number of members to attain to the highest possible standard.

**4. Exercise.**—Young people should be given some work to do as soon as they are taken into the Church. Of course, we do not expect of them what we expect of veterans in the service. Again, a mistake is made sometimes in mistaking intelligence for spiritual training, and allot tasks to babes in Christ which are beyond their spiritual attainments. "Not a novice," says Paul, in speaking of choosing people for responsible callings. Yet we should not overlook the fact that one of the best ways to prepare young people for responsible tasks is to load some responsibility upon them. Whatever they can do in the way of Bible reading, prayer, personal work, active part in young people's meetings, etc., etc.—experiences in which they figure largely as learners and as workers—should be done for their edification and for the good of the cause. As they advance in experience, load heavier responsibilities upon them. By the time the older ones pass away and the responsibilities of the Church rest wholly upon the shoulders of our now young people they will be prepared for their burdens.

**Discipline.**—This is one of the most powerful agents in the work of building up strong characters. Lack of discipline means lack of training. Lack of training means lack of character. Where discipline is a dead letter you generally find a lot of dead

## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### WE THANK THEE, LORD

By N. M. B.

This day we stay our toils to rest,  
Each heart unites with one accord—  
The hearts of people Thou hast blessed,  
Pour forth their thanks to Thee, dear Lord;

Hear then, as grateful servants we  
Would breathe a nation's prayer to Thee.

Thy blessings, Lord, long have we known  
Our many acres well proclaim;  
For we have reaped as we had sown,  
And stored the harvest in Thy name;  
As undeserving children, we  
Now give our humble thanks to Thee.

When nations quarreled in lands afar,  
By Thy rich grace in peace we slept;  
We heard not their stern call to war,  
Nor saw we how their lands were swept  
With fire and sword—may this ne'er be,  
In our blessed land of liberty.

Their harvest fields with gore were stained,  
Their hills re-echoed cannon's roar;  
The spoils that were through bloodshed gained,  
Bid nations now to slaughter more.  
Lord may Thy hand cause this to cease  
And bless those distant lands with peace.

May all the world united stand,  
In realms of peace to harmonize;  
That every sea, and every land,  
The stains of war may e'er despise.  
Thy message we recall again,  
Peace on earth, goodwill toward men.

Elmira, Ont.

### THE "I AM'S" OF CHRIST

By W. C. Hershberger.

For the Gospel Herald.

#### IV. "I am the door" (Jno. 10:9)

The door always suggests the opening into some apartment. A door also stands as an emblem of separation. Christ is the door. God's kingdom is on one side, you and I on the other. By permission you and I are allowed to pass through this door into God's kingdom. Christ gave the conditions by which you

members. Let every congregation see to it that the discipline of the Church is put in force. It means a forceful congregation; it means a safe, and a healthy, growing condition of the membership.



and I may use this door, not only to find access to God's kingdom, but to pass in and out and find pasture, receive strength to give to others some of the joys we receive by this permission. God's kingdom is likened unto a sheep-fold, the door of which is closely guarded. Some would fain climb in some other way than by Christ. These are called thieves and robbers.

Christ came to admit into His Father's kingdom all those who with a true and contrite heart seek after that admission. Some would come seeking but they would first want to bury their father, or some other member of the family; some want to go home and bid their friends farewell; but Christ says, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

Christ is the door to separate the kingdom of God from the kingdom of the world. He who pretends to be a child of God and still hankers after the world being moved with every fad or fashion, installation of so-called Christian reforms and movements, desire of worldly honor and gain, etc., is nothing else but "a thief and a robber" (Jno. 10:1). Dear brother and sister, does not Christ desire first of all a thorough cleansing before the admission into His Father's kingdom? Why then those frizzles, flounces, and laces from head to feet? The writer not long ago saw a young sister dressed in almost Indian style, only instead of feathers she used lace.

Christ is the door that separates the world with all her fashions and haughtiness, and he who patterns after the devil cannot pass through this door into God's kingdom; but he who is willing and throws aside the allurements of the world throws his all on the altar and is willing to sacrifice all that he has to God is sure to pass through this door into God's sheepfold.

We all need the tender care of the Good Shepherd. Through Him alone can men enter His Church or the ministry which he has appointed.

Christ the door also opens into the different avenues of the spiritual life. We are commanded to be wise. God grants the needed wisdom through Christ. This open door is also the way to strength. God allows man to be tempted, not that he may commit sin and be lost, but to strengthen the individual. During temptations Christ will assist if we are true and devoted to His cause. This door opens into the avenue of protection. Only is this door opened unto His followers as they obey His commandments. Many professed followers of Christ have never passed

through this door into the avenues of life and they are those who hinder rather than aid the progress of the cause. Many are those who come into the visible church who do not pretend to be obedient to the rules and doctrines of the Church, thus regarding the commandments of Christ as nothing, these are "thieves and robbers." While they claim membership here in the visible Church let us remember that Christ has not received such into His Church. The door is still fastened against the unbelieving and under no circumstances will He open until the unbelieving do believe and obey His commandments. Many so called good people interested in the cause to a great extent are still out of the kingdom because of their inclinations and desires to hanker after the allurements of the world. Though these allurements may not be followed the mere looking at them and upholding the same becomes sin. The follower of Christ who argues that the sporting of a gold watch chain on the vest is right, has a double vision, thus cannot see clearly. Christ is no arguer. His teaching is plain and simple and he who does not accept Him as He is will have no pass to the avenues of life, but is spiritually dead. Real Christians have spiritual discernment and relish of the great truths of the Gospel. No instructions however specious or learned which deny or omit or modify the doctrines of Christ crucified, as a divine, atoning Savior, commends itself to the conscience if enlightened or meets their wants as sinners. Some would pick up every doctrine and become enthusiastic and lead off with it in the form of a whirlwind. Remember the avenues of life are opened only to those who believe Christ in His fulness and are obedient to all of His teaching. Christ is the door in the great wall that separates the eternal kingdom from the world and he who tries to pass from here over any other way but through the door will be sadly disappointed.

Hollsopple, Pa.

(To be continued.)

### THE ARTIFICIAL BEE

An inventor made an artificial bee which fluttered its wings and buzzed by machinery with such effect that it defied the observer to detect its unreality until the question was asked, "Does it produce honey?" Such a simple test showed all the difference between the real and the sham. "Ye shall know them by their fruits" (Luke 6:44; Psal. 119:103). "What fruit had ye then" (Rom. 6:21)?—Sel.

### THE MERCY OF GOD

That gentleness, compassion, and tender care with which God deals with His failing and feeble people; that tender love which forbears and suffers with the erring sinner, which the psalmist says is from everlasting to everlasting on them that fear Him (Psal. 103:17).

**Revealed** (Psal. 100:1-5). "It is of the Lord's mercies that we are not consumed" (Lam. 3:22) was the heartfelt expression of the old time prophet. How much more true today! Man's continued rebellion, his rejection of the Son, and the cross on which they nailed Him, all bear witness to his guilt. The long-suffering of God, the ministry of reconciliation, the day of grace, the preaching of the Gospel, bear witness to that mercy which was brought to us in the Person of His Son, "for with the Lord there is mercy, and with him is plentiful redemption" (Psal. 130:7).

**Extended** (Psal. 103:1-22). Mercy, however, peculiarly marks God's dealings with His children. Grace marks His attitude to the world (Rom. 5:16). His dealings with us show His mercy. We are saved "according to his mercy" (Tit. 3:5). "Quickened," because "He is rich in mercy" (Eph. 2:4); "Begotten" and enriched by "His abundant mercy" (I Pet. 1:3). And when as failing ones we seek His face it is still "to obtain mercy" (Heb. 4:16), while we are looking for "the mercy of God unto eternal life" (Jude 21).

**Fulfilled** (Psal. 130:1-8). "Mercy and truth are met together" (Psal. 85:10). God's attributes are never found opposed to each other, and as grace and truth came by His Son, so in the work of the Son mercy and truth harmonize. All that the holiness of God demanded His love provided in the Lord Jesus Christ, and it is on this basis that He saves. "Not of him that willeth, . . . but of God that sheweth mercy" (Rom. 9:16).

**Manifested** (Psal. 142:1-7). "A God ready to pardon, gracious, merciful" (Neh. 9:17). Thus God manifested Himself to His people during remnant days in the history of Israel. Not to condone their sin, not to provide an excuse for their further disobedience, nor as a salve for their indifference, but to encourage and cheer them in days of leanness, failure, and ruin. To strengthen their confidence in Himself, and give them comfort and joy outside of themselves and their surroundings. Thus God manifests Himself to us as "the Father of mercies, the God of all consolation" (II Cor. 1:3), "able to make all grace abound toward you" (II Cor. 9:8). Trust in but never presume on mercy.—Sel.



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Quench

To quench means to suppress, or check, or stifle a thing or an emotion.

There are a lot of things in this wicked world that **must be quenched**, if we are going to continue on the King's Highway, and we will mention only a few: Pride, fashions, love of pleasure, love of money, envy, jealousy, hatred, lust, covetousness, etc., etc., etc. These things are all evil. They come from evil, are dictated by the evil one, and must be suppressed, subdued, and quenched.

But there are things also that must not be quenched. For instance, the Bible says, "Quench **not** the Spirit" (I Thes. 5:19). Neither the spirit of forgiveness (Eph. 4:32), neither the exercising of our talents (I Tim. 4:14; II Tim. 1:6), nor the talents of others (I Cor. 14:30).

We understand by these and many other scriptures that we shall quench everything that is evil or that has a tendency toward evil and uphold and heartily support all the good that comes under our scope of knowledge. The Holy Spirit has been sent to "guide us into all truth" (Jno. 16:13), and, thank God, if this Spirit is never quenched, our name will remain in the "Lamb's Book of Life" until we inherit that mansion prepared for us from the foundation of the world.

#### Stubbornness

Stubbornness means to be unreasonably obstinate; not yielding to reason. A stubborn person is one who cannot be easily moved or persuaded. Stubbornness and disobedience generally go hand in hand. They are twin evils that are not easily separated.

There is not much said in the Bible about stubbornness, but God put His stamp of disapproval upon it when he told faithful Samuel to tell the disobedient Saul that "stubbornness is as iniquity and idolatry" (I Sam. 15:23). We read of a "stiff-hearted people" (Ezek. 2:4), a "stiff-necked people" (Ex. 32:9; Acts 7:51) and judging what the Lord has to say of them, we conclude that they were self-willed, obstinate, and stubborn.

It is so easy to fall into this hateful, selfish habit if we are not careful. And oh, how miserable it makes every one feel! If the Bible were entirely silent on the subject, its ef-

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

The country seems to be tightening its grip in so far as the laws governing the care and placement of neglected and dependent children is concerned, and the Christian people can welcome this advancement. Recently the work of this institution was closely inspected by the Director of the Children's Welfare Department of the Ohio Board of State Charities. A matter that is being strongly urged, everywhere it seems, is that the church officials in communities where children are placed into private families be instructed to keep a close watch over these children, and report to the superintendent in case they find a child is not fairly treated by its foster-parents; or else that the superintendent of the Home occasionally visits such homes to see whether the agreement is carried out, especially in the matter of the child's education and Sunday school attendance. The matter of allowing dependent children to go into private homes for commercial purposes only, is also being discouraged, or to allow them to remain with families when there is a continual strained relation between the child and its foster-parents. We can vouch for the fact that one brother was taken into custody by the officers of the law and fined several hundred dollars for abusing an orphan child that was placed into their family, and the child removed from their home by the officials. God will surely hear the cries of the neglected orphan children.

We admitted a bright 3-months old baby boy yesterday, and shall be glad to place him into some Christian family. Have 86 inmates, all well. Some fifty of them attending

fect on man and the awful consequences of a stubborn heart, would make it so unreasonable as to be sinful. At any rate, it is far better to respect the knowledge and wisdom of others and yield to reason than to set up our own stubborn will against everybody else.

Belleville, Pa.

the public schools are making good progress.

West Liberty, Ohio.

P. S.—A call has been issued by the Secretary of the Board of State Charities for the Superintendent of each public or private institution and agency caring for dependent children to attend a special conference at Columbus, Feb. 25, to further discuss and consider the above and other kindred subjects in the light of our new official relations under the Juvenile Code.

A. M.

### MENNONITE SANITARIUM

For the Gospel Herald.

Gospel Herald Readers:—We are glad to report another precious soul saved for God's Kingdom—Chester Edwards of Jopin, Mo. He was received into the Church by water baptism on Feb. 4. He seems very happy in the new life, and like many others who have found the Lord precious to their souls here, he is continually giving thanks for what has been done for him at this place. This surely should be a consolation for those who have given so liberally of their means to build and support this institution.

Our patients with one or two exceptions are doing well. The charity work as usual is very heavy, and we feel to continually pray: Lord, direct the minds of our people to do the right thing for the poor and afflicted, so that none need suffer for either spiritual or natural bread or the necessary care for the spiritual and physical man.

We wish to call the attention of those interested, that we are now prepared to give a regular course of training to nurses, and issue diplomas that will be recognized by the State Board of Nurse examiners. Regular class work was began Feb. 9. We would be glad to correspond with any one contemplating taking a course in nursing.

We will also be in need of two more sisters to work in the kitchen real soon. Several who have been here quite a while wish to be relieved. As a rule our workers do not have a great supply of this world's goods and they think that from one to two years is all they can give to the cause.

Yours fraternally,

J. M. Hershey.

La Junta, Colo., Feb. 13, 1914.

The opinion that the world has of you is nothing. All that matters is the progress of your soul—how it shows to God, and how God sees it.—L. S. K.



## ENCOURAGEMENTS FOR CITY WORKERS

For the Gospel Herald.

(Written by request for the Y. P. B. M. of Science Ridge congregation, Sterling, Ill., and submitted by a worker in that congregation for publication.)

To the brotherhood of Sterling, Dear Brethren, Greeting in Jesus' Worthy Name:—The subject as given me by your leader to write upon is one of vital importance for several reasons, and can be looked at from several angles.

First, it is important that workers be encouraged that they do not become home sick so very soon after entering the field. Very often after entering the field they discover that city life is not what it is said to be, and that it is not as easy a job as they supposed. They miss the green grass; the fresh water; the heavy laden fruit trees; the beautiful shade trees that shaded the front yard that was covered with a nice coat of grass; the large fields of growing crops; and, most of all, the society of young people. They have a horror for the noise of the streets, the smoke, and the hustling and rushing of the 20th Century city life. They reflect for a while and they in their minds' eye see as they never did before the old farm with all the beauty that nature could clothe her with, and they say, "I wish I was back on the farm." This is not mere fancy, but actual experience.

Second, workers need encouragement because the work engaged in is hard and strenuous. They have many problems that confront them in city mission work that our brethren in the rural districts know nothing of. They see about them, souls going astray; boys and girls without the knowledge of the Gospel growing up on the streets like grasshoppers; those that quit drinking and have begun again; the shortage of funds and the scarcity of workers tend to cause the workers to become discouraged and therefore need encouragement from some source or other.

But how and from whom are the workers to receive this encouragement. They receive it from two angles: (1) on the field, and (2) from the churches in the country.

On the field when discouragements come (and they do) the worker is driven to his Bible and there he reads of the many promises and blessings that are his if he is faithful. It tells the worker if he patiently endures the crown will be his. He reads that the Word will not return unto him void, but will accomplish the thing for which it was sent, and the assurance

of the presence of the Holy Spirit to aid him in his work. They also on the field receive encouragement from the fact that they followed their convictions and are now made to believe that God's calling was not imagined but real. God uses them to the saving of souls, this causes them to rejoice. Some broken-hearted mother's troubles were solved because of their assistance. A boy or girl's plans were changed. They stepped off the way of sin to that of joy, peace and righteousness. Again some who had been snatched from the jaws of death, in their dying moments rejoiced and praised God that they ever found Him, as has happened at least three times in this mission in the past two years. All these cause the workers to rejoice and when they think of the value of a soul they say, "After all, it does pay," and with renewed effort to save more men and women they delve into the work.

How shall the workers receive encouragement from the brotherhood in the rural district?

This can be done in several ways. They of course look for and expect that the brethren in the country will pray for them. If a congregation has workers in the field it should keep in touch with those workers. Individuals should write to them, (that is, letters of encouragement—not, as some do, those things that tend to make a worker feel like coming home). A still better way would be to have letters written from the congregation and sent to its representative workers. A worker who has hard and knotty problems receives much encouragement, if he can receive a "God bless you," or a word of sympathy, or congratulation, or a paper dollar, or even more of them. The workers who do not have any chance of making money, and who are often deprived of the very things that their home folks enjoy, it is needless to say, are made to rejoice when such letters are received.

They can be encouraged by sending provisions, clothing, etc., to the Mission. The mail just came, I opened a letter which read as follows:

"Dear Brother:—Enclosed please find money order \$—— for the carrying on of the work in Youngstown given by congregation ——."

Think this encourages the workers? Surely it does.

We conclude then that in the change from the farm life to that of the city there is grave danger of becoming discouraged, and that the workers do receive much encouragement from their Bibles and experiences on the field. But believe that they can and should receive much en-

couragement from individuals, as well as from congregations. Therefore our plea is that you might pray, and give for the encouragement of your city Mission workers.

Yours for the pulling down of the stronghold of Satan,

T. K. Hershey.

Youngstown, Ohio.

## WHY HAVE CITY MISSIONS?

By George L. Mishler.

For the Gospel Herald.

The Gospel is for the people and over half of the people of our country live in cities.

It is there where we find poverty and need in their worst form, where sin does its greatest work, making the loudest call for the Gospel; and these are often the doors through which the Gospel finds its entrance.

Jesus did the bulk of His work in the cities. City missionaries are simply following His example.

When we consider the situation of poorer classes of people in the cities, we should no longer question. Why have city missions? We should remember our dear missionaries who are willing to make the sacrifice to go into the cities to rescue those that are in the slums of vice and sin. We should be willing to sacrifice more of our means which the Lord has entrusted into our care, that the Master's work might be increased in the cities.

I was made to rejoice when I read the testimonies of our mission workers in the January number of the Christian Monitor. There is perhaps no class of Christian workers tested more severely than they, yet with all this they seem to be some of the happiest people on earth. Why? Because they are willing to work, and are following the Savior's command, "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). We often have to think of our dear Brother, Amos M. Eash, at the Gospel Mission, for this reason: he was one of our boys, a member of the Shore congregation. We feel to rejoice when we hear that he is true to his calling, with the many difficulties he has to meet in life. We wish to state some of the conditions around the Gospel Mission, where he was called to work: There are within a half mile of the Gospel Mission 15,000 people living. 15,000 people living on a block about one mile square—think of it—and not more than 1,500 Protestant professors. Why have city missions? There are about 30 different nationalities in the district. Many families so poor

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## Family Circle

Remember now thy Creator in the days of thy youth.—Psalm 12:1

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12

### A FLOWER OF HEAVEN

Sel by Bressler Buckwalter.

Just a little snowy blossom  
Full of love and trust and hope  
On the waves of life's dark billows  
Tossing in a wee frail boat.

Just a little childish prayer  
"Now I lay me down to sleep;  
If I die before I wake,  
I pray Thee, Lord, my soul to keep."

God looked down upon the flower,  
Frail and broken on the wave,  
And He took it to His bosom  
He alone hath power to save.

Now it blossoms up in heaven  
Close beside the Great White Throne.  
And it whispers with the others,  
"Surely God doth know His own."

"Do not weep for those who're happy;  
Do not with your bitter tears  
Spoil the sweetest flower in heaven;  
Wait with patience through the years."

We don't know the Master's secrets,  
But we know His ways are best,  
For they bring at last contentment,  
And a sure and perfect rest."

Just a little flower in heaven!  
Can't you see it blooming there?  
Can't you hear the happy chorus?  
Can't you hear his childish prayer?  
—Adelbert Clark.

### MODEL PARENTS

Sel. by Rose V. Weber.

Train up a child in the way he should go and when he is old he will not depart from it.—Solomon.

Great is the responsibility of parents. Children involve a great responsibility. They are ignorant and need instruction. They are immortal and need preparation for immortality. They need the most tender, patient, and constant training. There is no sin more wide-spread in its desolation than parental neglect.

Parents' first duty is to keep their own hearts with diligence, and the second is to train up their own children in the way they should go. Parents, better be poor and have honorable children than to be rich and to have dishonorable ones. I should like to have all parents who read this reflect for a moment upon the responsibility resting upon them in the rearing of their children, and for which they will have to render an account

at the last day. You have a child, it is destined to be either happy or miserable; this destiny is to a great extent in your hands. Its character is to be formed; it will largely be moulded by your influence. \* \* \* \*

### The Parents' Example

It is the parents' duty to set the proper example before their children. What is seen makes more impression than what is heard. They should never act a lie before their children. A child is quick to discover the difference between an example and a precept; he soon notices the lack of harmony. The parent's example is a living epistle known and read by the children. Parents should not only avoid setting a bad example, but should endeavor to keep their children from others who would do so. Give your children to be educated by a slave and instead of one slave you will have two. Everything to the child is a model of speech, habit, and character. Models must be fine if you would have a fine character. As the parent is the constant model before the child's eye, it is of great importance that he set a good model; his gesture, speech, and actions, fall like the snowflakes, unperceived, but each flake adds to the pile that forms the avalanche which descends to destroy. Children naturally want to be like their parents; the boys imitate the father and the girls the mother. If they do not see idle, gossiping, empty companions with their parents they will learn by force of example to shun all such company. If they never witness their parents drinking intoxicating beverages, gormandizing their food, they will not likely acquire these habits. If parents are chaste in their language, and talk about those things that are refined and elevating, children will naturally do likewise. Too much stress cannot be placed upon the force of example. Then how careful should parents be in setting an example that will properly educate the children; care should be given to the conversation, opinions, associates, treatment of others, and to all actions in general.

The child reasons. Can my father do wrong? If father does so, may I not do so? There is no harm in it if father does it, and thus many boys learn to smoke, chew, swear and drink, and to desecrate the Lord's day just because father does so. If the mother be idle, vicious, slattern; if her home be filled with petulance and discontent, the children will fly from it rather than to it. The mother has been called the rising and the setting sun of the home; her influence is most powerful because she is first at the child and most with it during the early periods of its life. If we could

trace the benign influence and elevating impressions implanted in the character of the world's greatest men by their parents, we should need no further argument to persuade parents of the necessity of exercising the greatest care in the rearing of their children.

### Knowledge and Divine Assistance are Necessary

In order that you may successfully train your children it is necessary that you diligently cultivate your own minds. Pope says, "Tis education forms the common mind, Just as the twig is bent, the tree is inclined."

In order to imbue children with useful knowledge, the mind should be stored with useful knowledge. We live in an age when knowledge is widespread, and if we would control our children we must know how to give rewards to one and punishment to another. \* \* \* \* Children are learning at school at ten what Socrates never knew, so great is their capacity to receive knowledge, that unless the parents keep posted they will surely loose their hold on their children.  
\* \* \*

In the training of children, parents should ask the guidance of the Lord. This work is too important to be undertaken without the help of a kind Father. This assistance He will give for the asking. Parents who diligently seek for that wisdom from on high to enable them to execute this work are well rewarded in the success with which their children meet in after life. Parents should feel toward their children like God feels toward us. After Kepler had made certain discoveries he bowed his head and said: "O God, I think Thy thoughts after Thee." So parents should think God's thoughts and feel God's feelings, in the love which they bear to little children. Such love will never fail, will never forsake, the child, and will always be full of pity and ever ready to restore him when fallen. Let the parents attune their love for their children to divine love.

### The Parents should Co-operate

Both parents should co-operate in this important work. The one parent should teach the children to respect and honor the other. Both should unite in this work, because both address totally different features of character and develop different sides of the life.

It is sad when this work falls altogether into the hands of one of the parents. Children need the power and determination of the father's teaching, and the tenderness and affections of the mother's. No father should be so overwhelmed with business and public cares as to neglect

(Continued on page 744)



## Sunday School

For the Gospel Herald.

Lesson for March 8, 1914.—Luke 12:  
35-48

### WATCHFULNESS

**Golden Text.**—Blessed are those servants, whom the Lord when he cometh shall find watching.—Luke 12:37.

**Introductory.**—Another of our Savior's great lessons is before us. The watchful Christian stays on safe ground and is prepared for every temptation and opportunity. It is when men are off their guard that Satan does his work. "While men slept" the enemy sowed his tares. Our lesson comes with peculiar force to the Christian, though all men should give heed to these admonitions to be watchful. If the sinner out of Christ would give heed to these strong admonitions it would only be a question of time when he too would be safely in the fold. Send the truths of this lesson home to all people.

**The Watchful Attitude.**—Not only should we be watchful, but we should be armed—"Let your loins be girded about" with truth and righteousness. No man can stand alone. We all need the aid of the higher Power. Wide awake, watching, girded about with truth, "your lights burning," you are in position to do battle against the foe, whether he comes in the form of intemperance, of covetousness, of lust, of deceitfulness, or of any other great sin.

**Waiting for the Lord.**—Our Savior opens this great subject with a parable. We are "like unto men that wait for their lord," He tells us, "that when he cometh and knocketh, they may open unto him immediately." Great reward will be in store for such faithful servants. A thought worth noting is the reference to coming in the various watches of the night. No matter what time of the night the lord may come, the servant should be waiting and watching. The thief is prowling around, and like the coming of the lord, may also come at any hour of the night. Should it happen that the lord would delay his coming until the fourth watch, while the thief would come during the first or second or third watch of the night and find the servant asleep the thief might enter, bind the sleeping watchman (?) and take both him and his goods with him; so that when the lord would come there would be neither servant nor treasure there. Hence the importance of servants being wide awake during all the time that the Lord is away, so that when he does come all will be well—both

steward and stewardship. Now for the application.

Jesus Christ, like the lord in the parable, is our Lord. He has gone to the far distant land, and is even now at the right hand of God "preparing a place" for us. We are the servants whom He has left to wait for His return. He is liable to come during any watch of the night. The day and hour is known to none but God. But that He is coming is no room for doubt. He has said so, and "it is impossible for God to lie." Many unwise, unfaithful servants have said, "My Lord delayeth His coming," have fallen asleep in the lap of indifference, and in this condition have also fallen into that sleep that knows no waking until the Lord's return, and in this sleeping condition will find themselves like the five foolish virgins. Numerous thieves are prowling around, ready to break into houses where the watchmen are asleep. Awake to righteousness, stay awake, and these thieves will not enter until the Lord will come—it may be, in the fourth watch of the night. Who are these thieves? Their name is legion, for they are many. There is Procrastination, "the thief of time" who has kept unnumbered millions sleeping outside the house. Then there is Intemperance, who yearly claims his multiplied thousands of victims. We might also mention Covetousness who makes idolaters of multitudes, and Fashion who victimizes unnumbered millions both inside and outside the Church. These are but a few of the many thieves who are very destructive where they find servants asleep. "Wherefore he saith, Awake, thou that sleepest!" If people knew their danger, and also the glory of waiting and watching, there would not be so many sleeping servants to allow these thieves to come and carry away their thousands among those in the fold altogether with the millions who have never come in. To the wide-awake watchman there is held forth this blessed promise: "Blessed is that servant, whom his Lord when he cometh shall find so doing."

**Responsibility.**—Now another parable is given to impress upon each one the important responsibility resting upon us all. All people are included in the two servants who knew and knew not the master's will. Both classes were punished for not obeying, but upon the one who knew the lord's will and did it not there were laid many stripes whereas upon the servant who disobeyed in ignorance the punishment was less severe. So with the watchmen waiting for the Lord's return. All people, whether they sin ignorantly or knowingly, must reap what they sow.—K.

## Our Young People

CHARACTER STUDY: DAVID.—I  
Chron. 17

(From shepherd-boy to time he ascended the throne.)

Topic for March 15

### MOTTO

"The Lord hath sought him a man after his own heart."

### THE STUDY HOUR

#### I. The Lesson Text.—I Chron. 17.

1. David's noble desires.—V. 1.
2. The prophet's own opinion.—V. 2.
3. God's answer.—Vs. 3-15.
  - a. David not to build the house of God.
  - b. God's reminder of his past Providence.—From the sheep-cote to a ruler over Israel.
  - c. David's Seed to be established on the throne.
  - d. His son to build a house.
4. David's thankfulness expressed.—Vs. 16-27.

In this chapter we have the highest end of David's life clearly set forth. God saw fit to honor him with the promise of a permanent dynasty. Through his seed our Savior was born in the flesh and thus perpetuates the throne forever.

#### II. Trace the Life of David in its Different Periods.—

1. The shepherd boy.—I Sam. 16:11-13.
2. The attendant of Saul.—I Sam. 16:17-23.
3. The exile.—I Sam. 19-30.
4. The king of Israel.—II Sam. 2:5, 10.

#### III. Experiences Revealing the Character of David.—

1. I Sam. 17:32-37.
2. I Sam. 20:41, 42.
3. I Sam. 22:22, 23.
4. I Sam. 24:8-15.
5. I Sam. 25:32, 33, 39.
6. I Sam. 26:7-11, 17-24.
7. II Sam. 12:1-14.

#### IV. Psalms Reflecting His Spiritual Experience.—

Psa. 8; 19; 23; 29; 7; 59; 56; 34; 52; 51; 32; 72.

### SUGGESTIVE ASSIGNMENTS

There is necessarily much reading to go over in getting the career of David before our mind in order to study his character. We should not burden the hour of meeting with needless recital of history. Seek to sift out of all such material that will cause the elements of success or failure in David's life to be manifest in a way that every one may see clearly which path to choose. Give different ones a special phase of character to develop by study and present it to the meeting.

#### For Children.—

1. Text word, David.
2. Commit Psa. 32.

#### For Young People.—

1. David as a Worshiper.
2. David as a Man of Faith.
3. David's Tenderness.
4. David's Great Sin and Repentance.
5. What Nature Taught David.

#### For Older People.—

1. David's Prudence under Popularity.
2. David's Meekness in Adversity.



# Gospel Herald

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, FEB. 26, 1914

## Field Notes

Sister Effie Hoover of Schellburg, Pa., recently was an inmate of the Altoona hospital, where she underwent a successful operation involving her right hand.

Bro. C. Z. Mast, author of "Mast Family History," arrived at his home near Elverson, Pa., Feb. 14, after spending several months in Ohio and Indiana.

Bro. N. O. Blosser of Rawson, Ohio, closed a two weeks' series of meetings at the Blanchard Church near Ottawa, Ohio, Feb. 15. May the good seed sown yield abundant fruit in the Master's harvest.

Bro. John Schertz of Roanoke, Ill., who spent a part of the winter in Florida, is at this writing visiting among friends and relatives in the vicinity of Alexandria, Va.

The quarterly mission meeting of the Mennonite churches in Logan and Champaign counties, Ohio, is announced for Feb. 28, 1914. A program before us indicates that a live meeting is in prospect.

An interesting Bible conference is reported from the Sonnenberg congregation, Wayne Co., Ohio, where Bros. E. L. Frey of Wauseon, Ohio, and S. H. Miller of Shanesville, Ohio, labored as instructors.

Bro. Daniel Shenk of Denbigh, Va., was among those who attended the recent school meeting at Maugansville, Md., and remained a few days filling appointments in the several churches in the district.

The brethren, L. J. Heatwole and Geo. R. Brunk of Virginia, spent a few days in Lancaster Co., Pa., recently preaching the Word and looking after the interests of the proposed school at Alexandria, Va.

Bro. J. A. Ressler of this office arrived at his home Feb. 17 after a ten days' trip to Martinsburg and Rockton, Pa. He reports good interest from the Rockton meetings, where Bro. J. F. Bressler of Richfield, Pa., was preaching the Word with power.

Bro. Manasseh Hallman of Waterloo Co., Ont., conducted baptismal services at the Wideman Church, York Co., Ont., Sunday, Feb. 15. Nine precious souls were received into Christian fellowship. May their lives be instrumental in directing others to the Light.—B.

Bro. J. E. Hartzler of Goshen, Ind., preached an impressive sermon at the Scottdale Mennonite Church on Monday evening, Feb. 16. On the same evening Bro. I. W. Royer of Orrville, Ohio, arrived to begin a series of meetings, which have been continued since that time. From this place Bro. Hartzler went to Masontown, Pa.

A recent letter from Carver, Mo., reads: "Bible meetings are in progress at this place with Bros. Joe C. Driver and Ira Buckwalter as instructors. Attendance not large on account of weather, but interest of attendants good. The Lord is working. One confession last night. Others counting the cost. Pray for the work."

Six precious souls were received into church fellowship at the Mennonite Church near Aurora, Ohio, on Sunday, Feb. 15. Bro. Joseph Mast of Millersburg, Ohio, was with the brotherhood at that place at the time and conducted the services.

Bro. S. G. Shetler of Hubbard, Oreg., opened a series of meetings at Nampa, Idaho, Feb. 17. The meetings are being conducted in Mission Hall, and prayers are ascending that God may bless the efforts put forth to the salvation of many souls.

Bro. L. J. Burkholder has been asked to resume the responsibilities of minister for the Wideman congregation for the present, Bro. S. R. Hoover being unable to do so on account of his health. May God speedily restore our Bro. Hoover to robust health, and grant to Bro. Burkholder the needed grace and strength for his added responsibility.

The little congregation at Concord, Tenn., is blessed more than usual in visiting ministers this winter. A recent letter from that place states that Bro. N. Z. Yoder and wife of Fairview, Mich., are visiting at that place and Bro. I. D. Hertzler of Denbigh, Va., was expected soon. The Lord bless the work at Concord. It is the little flocks that ought to receive the attention and encouragement of visiting ministers and others.

The brotherhood in Mifflin Co., Pa., has been having a spiritual feast during the past few weeks. Believing that it would be a good thing to spend some time together in the study of God's Word and the consideration of live questions before them, a three weeks' program was arranged and local talent assigned to the task of teaching the body of disciples collected together. After two weeks of meeting together a brother writes, "We are having good attendance, good interest, and very spiritual meetings."

## Correspondence

Albany, Oreg.

Dear Readers, Greeting in Jesus' Name:—Again we are made to rejoice for the spiritual uplift, through the efforts of Bro. S. G. Shetler the past ten days, in a Bible normal and revival meeting. Eternity alone will reveal the results. The church has been encouraged; also two confessions, and others laboring under conviction.

How long will men and women



trifle with their souls! May we as a church become more interested, as we read these letters, and with one voice cry unto God, for the souls of lost humanity.

Bro. J. P. Bontrager is in California at present, having been called there on account of Bro. B. L. Horst's death, who passed away Saturday, Feb. 7, at 10:30 A. M., having been sick only one week.

Brethren Aldine Metzler of Ohio, and Simeon Martin and Royal Buskirk of Michigan are with us at this time. May the Lord keep the young brethren as they travel from place to place.

We cordially invite all the brethren and sisters that pass through here to stop off and give us a visit.

We have at this time a church membership of about eighty. With an average attendance of 96 in Sunday school. May we continue in the good work of the Lord, is my prayer.

G. R. Bebb.

Feb. 12, 1914.

#### Minot, N. Dak.

Dear Herald Readers, Greeting:—God is still remembering us and we have much to be thankful for. Since we last wrote we have had some real winter. For about 4 weeks the mercury was near zero and below; 36 below one morning. We have had our regular Sunday school and preaching services thus far this winter. Young people's meeting we have missed several times on account of inclement weather. A few having cold otherwise health is good, with the exception of Grandma Yoder, who is fast on the decline. Commending all to Him who rules well we close.

L. S. Glick.

Feb. 16, 1914.

#### Goshen, Ind.

(Yellow Creek congregation)

To all Readers of the Gospel Herald:—On Saturday evening, Feb. 14, 1914, Bro. M. C. Lehman, accompanied by Bro. A. J. Eby of Goshen, Ind., came to pay this congregation a visit. On the same evening he gave an interesting address about conditions in India. On Sunday forenoon both brethren gave interesting talks to the Sunday school after which Bro. Lehman delivered an instructive missionary sermon. Since the weather was very cold and a revival meeting in progress at a nearby church the attendance was not as large as it sometimes is. However, we had good meetings and enjoyed the visit of the brethren very much.

On Feb. 3, 1914, a teachers' training class was organized at this place

for the benefit of Sunday school teachers and other young people. About twenty are taking the work to start. Bro. D. A. Yoder is our instructor. We have planned to hold weekly meetings for an indefinite time.

Today (Monday, Feb. 16) a Sunday school normal began at this place. It is being conducted by Bro. J. S. Hartzler for the benefit of the Sunday school teachers of Salem, Holdeman, Olive, and Yellow Creek congregations. There is to be a 10-day session. The attendance this morning was fair.

Cor.

Feb. 16, 1914.

#### Reist, Alta.

Dear Herald Readers, Greeting in Jesus:—I am always glad for the letters that come in the Herald. It is encouraging to read letters from brothers and sisters from all parts of the Gospel field, and I am truly glad to read how many souls have been added to the different congregations where meetings have been held. May these young souls resign their wills to the will of their Master whom they have promised to obey. Oh, that many more might be led to turn from their sinful ways.

Bro. Norman Stauffer of High River, came here, held meetings almost a week, and one member was added to our number. We reorganized our Sunday school while he was with us and we have good attendance considering the cold weather. We have had quite a lot of snow this winter for all we had such fine weather till after the 7th of January. But now these nice days make us think of spring and seeding time. May we all have spring time in our heart-gardens and clean all the weeds out, so that God's Word can root down better and crowd out all sin. Oh, that we may strive harder than ever to do God's will, and become more like Him every day. Let us pray that the Father might watch over us and keep us, is my prayer.

Annie Reist.

Feb. 16, 1914.

#### Protection, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—We have great reasons to praise the Lord. Nearly all winter we tried to get some minister here to hold a series of meetings for us, but failed so far; but we expect Bro. Nunemaker to come to us as soon as he can leave at the Sanitarium.

On last Sunday the home minister gave an invitation, and three confessions were made. Pray for us that our lives may be a light to those who

have not yet confessed the Lord. May God bless those new converts everywhere.

On last Monday our sisters reorganized the sewing circle to work for the Kansas City Mission.

Let us work together everywhere for the building up the cause of Christ, for in union there is power.

Yours in the Master's service,  
John Schrock.

Feb. 17, 1914.

#### Petersburg, Ont.

At a series of meetings held at the Shantz Church, Baden, Ont., from Jan. 4 until Sunday evening, Jan. 18, by Bishop Manasseh Hallman, three precious souls confessed their Savior; and on Sunday, Feb. 8, they were baptized and received into the Church and also one received into the Church from another denomination, Bro. Hallman officiating. May the Holy Spirit be an abiding Comforter to them that they may hold out faithful to the end.

Cor.

Feb. 19, 1914.

#### Midland, Mich.

Dear Herald Readers, Greetings of Love:—Health in this community is good at present. We have had several weeks of severe cold weather, but it has moderated again. We have again been blest with a spiritual blessing through the visit of Bro. Sam Grieser and wife and child of Archbold, Ohio. Bro. Grieser preached three interesting sermons, which were very much appreciated by the little flock here. May the Lord bless him and his work wherever they may go. We are thankful for such visits. May more ministers stop with us is the wish of your sister,

Katie Miller.

Feb. 19, 1914.

Some missionaries have subscribed to a motto like this: "Ready for sacrifice or for service." This shows a noble spirit in the heralds of the cross, but it is the same kind of a spirit that should be possessed by all citizens of the country. Men must be willing to live for their country's good as well as to die for it. The patriotism of peace is as necessary as the patriotism of war. Yes, it is even more important.—Sel.

Denying ourselves of what we desire and do not need, what we need but some one needs more than we, what we have which will enhance the eternal happiness of another or even momentary happiness, our life if thereby we can save a soul from eternal death; this is true selfdenial.—Ida Kreider.



## Miscellaneous

### SOMETIME

Sel. by Ruth L. Kraybill.

Sometime, when all life's lessons have  
been learned,

And sun and stars forever more have  
set,

The things which our weak judgments  
here have spurned,

The things o'er which we grieved with  
lashes wet.

Will flash before us out of life's dark  
night

As stars shine most in deeper tints of  
blue.

And we shall see how all God's plans  
were right,

And how what seemed reproof was love  
most true.

And we shall see how, while we frown  
and sigh,

God's plans go on as best for you and  
me;

How when we called, He heeded not our  
cry,

Because His wisdom to the end could  
see,

And e'en as prudent parents disallow  
Too much sweet to craving babyhood,

So God, perhaps, is keeping from us now  
Life's sweetest things because it seem-  
eth good.

And if sometimes commingled with life's  
wine,

We find the wormwood, and rebel and  
shrink,

Be sure a wiser hand than yours or mine  
Pours out the portion for our lips to  
drink.

And if some friend we love is lying low,  
Where human kisses can not reach his  
face,

Oh, do not blame the loving Father so,  
But bear your sorrow with obedient  
grace!

And you shall shortly know that length-  
ened breath

Is not the sweetest gift God sends His  
friend.

And that, sometimes, the sable pall of  
death

Conceals the fairest boon His love  
can send,

If we could push ajar the gates of life,  
And stand within, and all God's work-  
ing see,

We could interpret all this doubt and  
strife,

And for each mystery find a key.

But not today; then be content, poor  
hearts,

God's plans like lilies pure and white  
unfold;

We must not tear the close-shut leaves  
apart—

Time will reveal the calyxes of gold,  
And if, through patient toil we reach the  
land

Where tired feet, with sandals loosed,  
may rest,

When we shall know and clearly under-  
stand,

I think that we shall say that "God  
knows best."

"Sin never improves but always be-  
comes worse."

## THOUGHTS ON THE TWENTY- THIRD PSALM

By Rebecca C. Burkholder

For the Gospel Herald.

**"The Lord is my Shepherd; I shall not want."** If we do His commandments, then is the time we will not come to want; we have no need of want, for the Lord will supply us with all we stand in need of, to live a true, Christian life while we journey through this vale of tears. We read in His Word, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

**"He maketh me to lie down in green pastures."** If we are willing to accept His precepts and serve the Good Shepherd to the best of our knowledge He will receive us and **"maketh me to lie down in green pastures;"** to feed on His Word, where we can "browse" on to prepare our soul for that glorious home He has gone to prepare.

**"He leadeth me beside the still waters."** He will lead us through life with a quiet, calm, serene mind from all amusements and vexations of this world. Our minds will be so absorbed in doing His will that we will have no time to lose in the important work which He has for us to do. If we are true workers until He descends to receive His saints, He will lead us "beside the still waters," that will never cease to flow, where we can enjoy the fruit of the spirit which is love, joy, peace, gentleness, goodness, faith.

**"He restoreth my soul."** After we see that we are sinners and come to Him, plead for mercy and confess our sins, and make a vow before God and man; He will then cleanse us from all that makes us unworthy in His sight. The Lord will lead us **"in the path of righteousness, for his name's sake."** "They that are Christ's have crucified the flesh with the affections and lusts." "If we live in the spirit, let us also walk in the spirit."

**"Yea, though I walk through the valley of the shadow of death, I will fear no evil."** We have no reason to "fear evil" if we are armed with the "spiritual weapons" and live and move as our Captain commands us through our Christian warfare. When our allotted time is at hand we will then be called to eternity. "The Good Shepherd" will be our guide. He will lead us "through the shadow of death," in the "haven of rest."

**"Thou preparest a table before me in the presence of mine enemies."** If we are submissive to the Lord's will we can "browse" on His green pastures wherever we be. If our enemies are in our presence, we will not

fear to partake of the rich blessings which He has in store for us. If we do not waver but stand firm in the faith, the Lord will anoint us with the everlasting spiritual blessing, that our cup will run over with love, and joy, because we have been His faithful workers until death.

**"Surely goodness and mercy shall follow me all the days of my life."** O God, help us that such may be our days, that wherever we may be, that our entire life may shine out for thee. **"And I will dwell in the house of the Lord forever,"** if we have obeyed our Good Shepherd, the author and finisher of our faith. "Who shall change our vile body that it may be fashioned like unto His glorious body according to the working whereby He is able to subdue all things unto himself" (Phil. 3:21).

Harrisonburg, Va.

## THE FIRST EPISTLE OF PETER

### Chapter Two

By Vernon Schmucker.

For the Gospel Herald.

Verse 1 tells us some things to lay aside. These things should be laid aside **permanently**, not temporarily.

Young disciples need the "milk" of the Word. Those who feed on the simple faith and instruction of God's Word become the strongest pillars of the Church. But we must remember that we are not continually to be babes.

We are to be stones in the spiritual house of which Jesus Christ is the chief cornerstone. "If so be ye have tasted that the Lord is gracious." We should not simply go through the forms of being a Christian, but should find out God's goodness through real experience.

We are "a chosen generation." We are all priests of the living God in this that we can enter into the holy of holies—into the presence of God Himself.

In so far as the world falls short of the standards set by the Gospel we cannot help but be "a peculiar people" so far as the world is concerned.

Since we are thus called out, peculiar, and a chosen generation, we should walk worthy of our vocation, so that the world may see God through us.

Peter again emphasizes that we are pilgrims and strangers here—citizens of another country or kingdom.

God uses the world kingdom in some inexplicable way to further His cause. He **overrules** rather than rules. We are to be subject to



worldly rulers in so far as their laws do not conflict with God's laws; but we should obey them from the standpoint of a citizen of the heavenly kingdom.

Since we are citizens of the heavenly kingdom and foreigners here, we need not be concerned nor take part in earthly government.

As servants we owe it to our masters to work for their interests.

Peter emphasizes the blessedness of the believer's position.

The best way of getting at our fellowmen is through submission. It is not an element of weakness, as some men regard it, but is one of the strongest traits of character. Witness the growth of Christ's kingdom. It conquered through suffering.

Smithville, Ohio.

### THE COURAGE TO FORGET

An Arabian proverb declares: "There are four things that come not back—the spoken word, the sped arrow, the past life, the neglected opportunity." It is such a reflection as comes naturally to our minds towards the close of the year, when even the least sentimental of mortals are inclined to some balancing of the year's books and footing up of gains and losses.

Whatever the past has held of victory or of defeat, it is at least irrevocable. We cannot change it. Remorse that floods the soul like a mighty tide does nothing to cancel mistakes or wash away sins.

It is useless to cry over spilt milk. Crying will not coax it back into the pail. Many of our resolutions lie broken along the way. Our good purposes have been smashed to pieces. The things we have done or failed to do are witnesses against us.

No amount of lamentation or wailing will avail to change the fact.

Earnest and conscientious people especially are likely to spend overmuch time in retrospection. The backward look is wise on occasions, but may easily become a pernicious and paralyzing habit. The past is full of failures and failures have a dismal way of discouraging and unnerving us. Because he realized this, one of the world's greatest experts in the art of living tried to "forget the things that are behind and reach forward to the things that are before."

Men should be willing to forget the shameful past, for one reason, because God forgets it. No one need carry about with him the burden of confessed and forgiven sin, when the Almighty forgives. He does so completely. In the graphic phrase of the prophet Isaiah God casts men's sins

"behind his back." Or, in the words of the Psalmist, God casts sins truly repented of "into the depths of the sea." Why should we try to resurrect them from the fathomless waters of oblivion?

All the good of the old year we will remember, but all its shame and suffering we will try to forget. Life is before, not behind us. Let the dead past bury its dead. The future we may win for righteousness, for happiness and success.—Selected by G. W. G.

East Earl, Pa.

### FOR GOD LOVETH A CHEERFUL GIVER

By R. B. Metzler.

For the Gospel Herald.

We seldom hear a sermon on giving. It seems to me that preachers are a little timid to preach on such a sadly neglected command. There may be two reasons for it: (1) The poorer class may think that they are themselves after money. (2) The other class may be guilty themselves. Not many years ago I was appointed to get some more money subscribed for mission work. My aim was to reach those that have given sparingly or nothing for the territory has been gone over already. But I soon learned that I had undertaken an uphill job. (It is but just to say that a good many of the brethren subscribed willingly and cheerfully.) Some time later I started out again to collect some money for the faithful workers, but I had to get it from those who had given already. Christ speaks of a certain man that made a great supper and bade many, and he gave the excuses that they made. I will also give a few of the excuses that I had to hear: "We have just bought another farm this spring, we have no money to spare." "I am just even with the world now, I would have to borrow the money." "I am not much stuck on this Mission," and many other vain excuses.

Christ says there was a certain rich man clothed in purple and fine linen and fared sumptuously every day, and there was a certain beggar, named Lazarus which was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table. We are not told how the rich man got his money, but I don't think that he worked for it, for he was dressed in purple and fine linen and fared sumptuously every day. We are not told how he spent his money, but he lived for self and had no use for poor Lazarus. But now a great change took place. They both died

and Lazarus was comforted and the rich man was tormented. Now the rich man was the beggar. He wanted Lazarus to serve him, but it was refused. He begged also that Lazarus should go and preach to his five brethren, but this was also refused.

Six years ago when the fresh air camp was at my place a certain woman that I met on the road inquired about the children and how many that are there. I told her that there are about 40 there. She seemed to be very much interested in the children and said that if she could she would come down and see them. Then I asked her if she would do something towards expenses. She expressed her willingness and reached into her pocket and gave me five cents. Now the above named woman had multiplied thousands on interest and was very bright. She belonged to a church, and had no heirs except a few nieces and a brother. This will teach us where saving will grow to if we don't cultivate giving. It seems to me that a person can grow in saving that it is almost an impossibility to give much; that if we think back thirty years is it not a fact that our parents taught us more on saving than on giving. I will not accuse our parents; but we are living in a different age of the world. We have many institutions and missions to support, which increases our responsibility in giving.

I bought a horse years ago. He was to be a worker. The first time I hitched him I wanted to go to North Lima in the empty wagon. After I was nearly half-ways out he refused to help pull the empty wagon. I left the wagon stand and took the team home. Whatever you do, don't refuse to help to pull the empty wagon, for it is an abomination. If you have not read Bro. Aaron Loucks' seasonable article on page 572 of the Dec. 4 issue of the Gospel Herald, read it. I like it so well, I read it over three times.

Many years ago there was an article in the Herald of Truth on Tobacco. It came to my notice and I thought it was all right. A week later a brother said to me, "Last week there was a hard piece in the Herald of Truth on tobacco." I told him I had read it too, but did not think it was a hard article.

North Lima, Ohio.

Do you want to be safe? Then remember that "nowhere is a life so safe as at the center of the will of God." Do you want power for service? Then remember that "nowhere has a life such power as at the center of the will of God." Find this center and abide in it.—Sel.



(Continued from page 738)

his domestic duties and to leave all the training of the little ones to the wife. Fathers yielding to this temptation have often brought unhappiness and ruin upon their offspring. Better to be poor and humble in life than to be disgraced by profligate children, made so by your own neglect. This is a sacred duty which fathers owe to their children, and one which they should faithfully discharge; then do not throw this work wholly upon the mother, but be man enough to bear your share of the burden and aid in developing a symmetrical character, with the influence of the wisest training that can be given by the father. Your presence and influence are none the less needed because personal care is the special work of the mother. You can supply in the training of your child an indispensable element in imparting to him your broader views of life, your more practical aptitudes and giving him the benefits of your wider acquaintance. The world will not despise you for assisting in the care of your children; the unfeeling and thoughtless may attempt to ridicule but all whose good will and opinion are worth having will commend your conduct and will be disposed to increase their confidence in you on that very account. If a man is fond of his family you can in general rely upon him as a trustworthy man in both business and public life; for the private and home life are the foundations to the business and public life. You cannot separate the one from the other.—Extracts from "Marriage and the Home."

(Continued from page 737)

that they would starve if there were not material help furnished to them continually, by some agency. That district has at least 100 saloons, a number of nickel shows, a great many pool rooms, quite a number of dance halls, and other places of revelry. Is it any wonder why we have city missions?

Let us all be true to our calling. Pray earnestly. Give liberally, that the work may increase in the cities, that many of those dark places that are deep down in sin may be lighted up by the light of the Gospel.

LaGrange, Ind.

A public man was once asked what he considered his best speech, and replied, "The one I never made." We have more regrets for words that were spoken than for those which never were uttered.—Sel.

## Daily Record of Events

By Oliver H. Zook.

For the Gospel Herald.

### January

1. Bible conference closed at the Bethel Church near West Liberty, O., and began at the Oak Grove Church at same place.—Regular church business meeting at Parnell, Ia.—Six received into the church by water baptism and communion held at Plainview, Tex.—Bible conference closed at Rainham, Ont.—Sunday School reorganized at Berne, Mich.
2. Meetings close at Marion, Pa.
3. Meetings close at Markham, Ont., with seven confessions.—Bible conference closes at Oak Grove Church near West Liberty, O.—Meetings begin at Maugansville, Md., and also close at Fairview, Mich.—Bible conference closes at Shipshewana, Ind., with two confessions.
4. Baptismal services at the Kansas City Mission.—Two received at Boswell, Pa.—Sunday School reorganized at West Liberty, O.—Meetings close at New Holland, Pa., and begin at Strasburg, Pa., and Middletown, Pa.—Y. P. B. M. reorganized at Goshen, Ind.—Sunday School reorganized at Bardo, Alta., Ephrata, Pa., and Milford, Nebr.—Seven received into the fold at Clear Spring, Md., and fourteen at Preston, Ont.
5. Bible study class begins at Berlin, Ont.—Bible and Sunday School Normal begins at Orrville, O.
6. Bible Conference begins at Markham, Ont.
7. Bro. William Jennings of Concord, Tenn., was ordained to the ministry.
8. Meetings begin at Newville, Pa.
9. Bible Conference closes at Markham, Ont.
10. Baptismal services at Fairview, Mich.—Bible Conference and Sunday School Normal closes at Orrville, O.—Six added to the Church at Concord, Tenn.—Business meeting of the congregation at Wadsworth, O.
11. Y. P. B. M. reorganized at Milford, Nebr.—Bro. Henry B. Weaver ordained Deacon at Goshen, Ind.—Sunday School Meeting held at Pennsylvania Church in Harvey Co., Kans.—Meetings close at Schellburg, Pa.
12. Opening session of Bible Conference at Mayton, Alta.—Ministerial Meeting opened at Orrville, O.—Bible Conference begins at Topeka, Ind.
13. Meetings begin at Topeka, Ind., and close at Hagerstown, Md., with fifteen confessions.—Bible Conference opens at Albany, Oreg.
14. Meetings begin at Canton Mission.
15. Meetings close with twenty confessions at Stony Brook, Pa.—Bible Conference closes at Albany, Oreg.
16. Bible Conference closes at Mayton, Alta., with 8 confessions.
18. Six received by baptism and two reclaimed at Canton, Kans.—Meetings close with seven confessions at Middletown, O.—Dedicatory services at Norfolk, Va.—Meetings begin at Wadsworth, O.—Three received at Hollsopple, Pa.—Bible Conference closes at Topeka, Ind.
19. Bible Conference begins at Nappanee, Ind.

21. Quarterly Mission Meeting at Lancaster, Pa.
  22. Meetings close at Dale Enterprise, Va., with fourteen confessions.
  23. Meetings close at the Blough Church near Johnstown, Pa., with eleven confessions.
  25. Eight received into the Church at Lititz, Pa., fifteen at Wayland, Ia., and fourteen at Dale Enterprise, Va.—Meetings begin at Landisville, Pa., and close at Manchester, Okla., and at Canton Mission with two confessions.
  26. Meetings close at Pea Ridge, Mo., with two confessions.—Semi-annual meeting of the Lancaster Co. Sewing Circles at Vine St. Mission, Lancaster, Pa.
  29. Sunday School Workers' Meeting at Elizabethtown, Pa.—Meetings close at Jet, Okla., with four confessions.
  31. Five received into the fold at Tuleta, Tex.—Bible Conference begins at the Martin's Creek Church, Holmes Co., O.
- Belleville, Pa.

### REPORT

Of the Bible Conference Held at the Olive Church, Elkhart Co., Ind., Jan. 6-11

For the Gospel Herald.

Organization: Mods., Jonas Brubaker, Jonas Loucks; Sec., L. W. Barkey; Chor., Daniel Wenger; Instructors, D. G. Lapp, J. K. Bixler, J. W. Christophel, S. L. Weldy, D. S. Yoder.

Subjects discussed:—Early Christian Church; Ten Commandments: (1) Our Relation to God, (2) Our Relation to Fellowman; Stability; The Gift of Prophecy; Personal Sin—Its Effects; Personal Responsibility; Opportunities; The Family; Satan's Devices in Hindering the Work; Advantages in Christian Service; The Great Invitation; Reverence for God's House, and His Word; Evils in the Church, How Overcome Them; The Overcoming Life.

During these meetings we had services by Bro. Lapp every evening and on Sunday until Jan. 20, 1914. Four precious souls confessed and accepted Christ as their Savior and more were prompted to follow but resisted the call for a more convenient season.

A few of the many precious thoughts are as follows:

The Church is a special body of Christ. The color line is broken by the baptism of the Ethiopian.

Opportunities are fit or convenient times coming to every individual—and may come but once, so should not be neglected for fear of the results that may follow.

God is supreme and we should bow our body and soul in reverent worship to Him.

Covetousness leads to nearly all sin.

Do not quench an opportunity to speak to some one with a sad countenance.

Unbecoming dress, various giddy entertainments, dances, theaters, etc., lead to licentiousness.

The family is the most sacred institution on earth and should stand together and worship together. Parents should read Bible stories to their children and bring them up in the fear of the Lord. Marriage should be a courtship throughout life.

Our reward for the overcoming life is



that we are sons of God and when He appears we shall be like Him.

We should deny ourselves, work in God's vineyard, preach the Gospel, and finally we shall find eternal rest.

Secretary.

### REPORT

Of the Bible Conference Held at Millersburg, Ohio, Feb. 2-5, 1914

For the Gospel Herald.

Instructor, J. E. Hartzler.

**The Worker at Work.** The work is the ingathering of souls; if the field was white to harvest 2000 years ago, how much must be harvested by this time? Ten per cent of the people of the United States are church-going people and only ten per cent of this number are Christian professors.

The qualifications of workers are: Willing to work, filled with the Spirit, called of God, must know the Word of God, willing to deny self, continually on the alert. The crown of righteousness is the reward of the worker.

**Self-denial.** Self-denial is not so difficult if the underlying principles are rightly understood. Any person living a full term of life and at the end of which has not the assurance of having done some one some good or made some one happier or better must certainly be a miserable being at life's end. Cross-bearing is not always a burden, and we should cultivate ourselves not to look at it in that way.

**Romans 12.** This was written by Paul to the Christians. Holy means clean, therefore we are to present our bodies in a clean or pure way as a living sacrifice. Religious intoxication is possible when a person allows his mind to become confused; it may be caused by the teaching of false doctrine or by reading cheap, unwholesome literature.

**Fruit of the Spirit.** Joy, a fruit of the Spirit, is very different from "fun" in that it lasts not for but a moment but continues beyond the grave. An open confession is the only relief from sin of long standing.

**Heaven.** As a garner protects grain, so heaven protects saints. Suffering is a factor in the formation of pearls; hence to enter the pearly gates we must first go through suffering on earth. Heaven is a place, not merely a condition. Heaven is not an idle place.

**Covetousness.** This is a desire for material or social gain at the expense of some one's spiritual life. People are inclined not to admit the sin of covetousness. Covetousness is idolatry, leads to oppression, destroys faith, leads to dishonesty, theft and sorrow and deprives man of heaven.

**Church Support.** Prayer is the first necessity for the beginning and establishing of an institution. Kind criticisms may also be extended but no man has a right to criticize without first giving fervent prayer for same.

**Duties of a Christian.** Duty of Christian parents is to rule their house well; the woman is to be virtuous and modest, a builder of the home. All Christians should offer themselves a living sacrifice.

**Peace.** If as much money would be spent to bring about peace as is spent for battleships there would be positively no need for the latter. The lack of love destroys peace. "Great peace have they

that love thy law, and nothing shall offend them." Be a peacemaker instead of a peace-breaker.

**Signs of the Times.** "King Money" is standing against "King Mob." There are 28,000 Unions in the U. S. This is a very fast age; an age in which many things are accomplished which previously were thought to be impossible. Many are at present predicting the end of the world to come in a remarkably short time and we remember the words, "and there shall be many false prophets," etc., etc.

Melvin Miller, Sec.

### REPORT OF SCHOOL MEETING AT MAUGANSVILLE, MD.,

Feb. 14, 1914

For the Gospel Herald.

Pursuant to announcement the public meeting for considering plans and propositions for the establishing of an eastern school was held in the Union Church at Maugansville, Md., on Tuesday and Wednesday, Feb. 17 and 18, 1914.

On motion Aaron Loucks was chosen moderator, and L. J. Heatwole secretary.

Scriptural lesson read and prayer offered by Bro. Geo. S. Keener.

The business session was begun with—**A History of the Eastern School Movement**, by L. J. Heatwole.

**Aims and Purposes of this Meeting**, by Adam Baer.

Minutes of previous meetings and reports from committees read by secretary.

Reports of school sentiment in their sections made by John S. Burkholder and Wm. W. Hege.

Forenoon session closed with song followed by benedictory prayer by John S. Burkholder.

### Afternoon Session

Opened with devotional exercises led by David Garber.

A first draft of constitution was read by secretary that meeting might be familiar with its provisions.

By call from moderator the following responded on school sentiment in their respective districts: L. J. Heatwole, David Garber, and Geo. R. Brunk for Virginia; Geo. S. Keener and C. R. Strite for Maryland, and John S. Burkholder, Wm. W. Hege, and Aaron Loucks for Pennsylvania.

In summing up these reports the establishing of an eastern school is being looked upon as a proposition that is not without some grave and doubtful features as to whether or not such a school could be maintained strictly as provided for in the constitution, but the consensus of opinion was that if the right kind of teachers are found and a safe management secured, such a school could be recognized as a necessity.

After lengthy discussion the following resolution was adopted:

Resolved, That in view of prospects from a financial standpoint and for securing the right kind of teachers, together with the hopeful outlook for patronage, we favor the establishing of a Mennonite school in the East, and that proceedings be taken at once for the effecting of an organization, according to the principles set forth in a drafted constitution and if possible to have the school in operation by the fall of 1914.

On motion the resolution carried without protest.

The following were named by the chair to select brethren for the various com-

mittees on permanent organization:

For Constitution: Daniel Horst, Geo. R. Brunk, J. J. Wenger.

For Organization: L. J. Heatwole, David Garber, J. J. Wenger.

Afternoon session closed with song, followed with prayer by Geo. R. Brunk.

### Wednesday Morning Session

Opening exercises by David Garber.

On recommendation of committee the following brethren were chosen:

**On final draft of Constitution:**

Abram Metzler, Martinsburg, Pa.

Noah Mack, New Holland, Pa.

Wm. W. Hege, Marion, Pa.

A. D. Wenger, Fentress, Va.

L. J. Heatwole, Dale Enterprise, Va.

On permanent organization the following committees were appointed:

**Board of Trustees**—(Location, Building, and Grounds.)

Geo. R. Brunk, Denbigh, Va., Chairman.

Aaron Loucks, Scottdale, Pa., Secretary.

J. J. Wenger, Alexandria, Va.

Benj. E. Stauffer, Maugansville, Md.

Daniel E. Horst, Maugansville, Md.

**Faculty Committee:**

L. J. Heatwole, Dale Enterprise, Va., Chairman.

Daniel Shenk, Denbigh, Va., Secretary.

Daniel Kauffman, Scottdale, Pa.

David Garber, Alexandria, Va.

Geo. R. Brunk, Denbigh, Va.

**Finance Committee**—(Unorganized):

Aaron Loucks, Scottdale, Pa.

J. J. Wenger, Alexandria, Va.

D. M. Wenger, Leola, Pa.

J. F. Brunk, Marshallville, O.

S. H. Musselman, New Holland, Pa.

**Auditing Committee:**

J. J. Wenger, Alexandria, Va.

David Garber, Alexandria, Va.

John M. Hartzler, Long Green, Md.

On motion E. J. Berkey of Warrenton, Va., was elected as Secretary-Treasurer of the school.

On motion J. J. Wenger and wife of Alexandria, Va., were elected Business Manager and Matron, respectively, for the school.

On motion it was ordered that a general Managing and Religious Welfare Committee be created consisting of the President of the Board, Vice President of the Board, the Secretary-Treasurer, the Business Manager, and one elected member.

On motion L. J. Heatwole was chosen President of the Board, Geo. R. Brunk Vice President, and David Garber as the duly elected member of that body.

After appropriate remarks by the chair, in which thanks were extended to brethren and sisters at Maugansville in providing for the comfort of visiting brethren, the meeting adjourned with song and closing prayer by Henry Baer.

Secretary.

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Robert Louis Stevenson.

It is not an easy thing to keep one's heart right, but it is important to do so, for out of it come the issues of life. This is a lesson that every person should learn, and the earlier in life the better.—Sel.



## FINANCIAL REPORT

## Mennonite Board of Missions and Charities

For the Gospel Herald.

January, 1914

Endowment Interest	\$100.00
<b>General Fund</b>	
Roanoke Cong., Ill.	\$ 21.55
Endowment Interest	25.00
A. M. Cong., Fulton Co., Ohio	136.00
West Union Cong., Ia.	24.30
Beech Cong., O.	25.00
East Union Cong., Ia.	20.40
East Fairview S. S., Nebr.	12.20
Harmony S. S., Ill.	45.08
27th Quarterly S. S. Meeting, Roanoke, Ill.	12.52
<b>Total</b>	<b>\$322.05</b>

<b>India Missions</b>	
Mr. & Mrs. D. Kornhaus	\$ 7.93
Cullom S. S., Ill.	5.00
Young Men's S. S., Class Alpha, Minn.	3.75
A. M. S. S., Allensville, Pa.	11.66
A. M. S. S., Belleville, Pa.	15.65
Mary Funk	5.00
Sugar Creek S. S., Ia.	26.39
Pleasant View Cong., Okla.	15.00
Endowment Interest	25.00
Springs Cong., Pa.	15.08
Elizabethtown S. S., Pa.	15.00
A. L. & L. E. Eshleman	25.00
West Fairview S. S., Nebr.	20.55
A. Bro., Ohio	6.00
Waldo S. S., Ill.	107.79
Leetonia S. S., Ohio	15.50
Daniel Metz	2.00
Anonymous	5.00
Christian Bachman	3.55
Laura Eby	.60
Joseph Mininger	2.00
Mrs. Lewis Miller	3.60
J. D. & S. Yoder	10.00
Mo.-Ia. Conf. Dist.	139.75
H. J. Kaufman & Wife	10.00
A. M. S. S., Mattawana, Pa.	13.94
Perkasie S. S., Pa.	13.52
Sterling Cong., Ill.	13.10
Salem S. S., Wooster, O.	1.70
Crown Hill Cong., O.	11.34
From Souderton, Pa.	19.38
Church Grove Sewing Circle, Pa.	25.00
Hopedale A. M. S. S., Ill.	29.00
Barbara Augspurger Estate	955.00
<b>Total</b>	<b>\$1346.94</b>

<b>India Hospital</b>	
Waldo S. S., Ill.	\$ 34.85
Mt. Joy Y. P. B. M., Pa.	4.00
Mo.-Ia. Conf. Dist.	8.30
<b>Total</b>	<b>\$ 47.35</b>

<b>Native Workers' Support</b>	
Jonas Smucker	\$ 9.00
A. R. Eschliman's S. S. Class	3.00
D. S. Weaver & Family	108.00
Logan Co., O., Sewing Circle	8.00
Minnie Campbell	2.00
Salem S. S., Wooster, O.	2.00
<b>Total</b>	<b>\$326.00</b>

<b>Missionary Special Support</b>	
D. S. Weaver & Family	\$240.00
Logan Co., O., Sewing Circle	8.40
Walnut Grove & South Union Y. P. M., Ohio	25.00
Gospel Mission Cong., Ill.	40.00
<b>Total</b>	<b>\$313.40</b>

<b>Bible School—India</b>	
Boys and Girls, Union S. S., Ill.	\$ 20.00
Primary Dept., Hopedale, S. S., Ill.	15.00
<b>Total</b>	<b>\$ 35.00</b>

<b>Chicago Missions</b>	
Roanoke S. S., Ill.	\$ 36.30
Willow Springs Cong., Ill.	21.53
Geo. M. Johnson	3.75
Visitors	5.00
Infant Class, Metamora & Union S. S., Ill.	10.00
Pleasant Grove S. S., Ill.	4.20
Morrison S. S., Ill.	5.00
Waldo Cong., Ill.	27.75
Mo.-Ia. Conf. Dist.	4.40
La Junta S. S., Colo.	15.00
J. D. & S. Yoder	5.00
Science Ridge S. S., Ill.	6.98
Barbara Augspurger Estate	120.00
<b>Total</b>	<b>\$264.91</b>

<b>Canton Mission</b>	
Orrville Mennonite Cong. Ohio	\$ 9.58
A Brother, Ohio	6.00
<b>Total</b>	<b>\$ 15.58</b>

<b>Kansas City Mission</b>	
J. D. & S. Yoder	\$ 5.00

<b>Ft. Wayne Mission</b>	
Endowment Interest	\$ 12.50
Barbara Augspurger Estate	120.00
<b>Total</b>	<b>\$132.00</b>

<b>Philadelphia Mission</b>	
Barbara Augspurger Estate	\$120.00

<b>Lima Mission</b>	
Sonnenberg S. S., O.	\$ 11.15

<b>South America Pledges</b>	
Joseph Mast	\$ 50.00
William Clark	25.00
David Mast	25.00
Fred Mast	25.00
G. C. Shnell	25.00
Yost B. Miller & Sons	25.00
S. D. Miller	25.00
Henry N. Hochstetler	15.00
G. H. Helmutt	15.00
S. E. Mast	10.00
S. J. Kauffman	10.00
John J. Beechy	10.00
D. E. Miller	10.00
William S. Miller	10.00
Amos Helmutt	5.00
Monroe Gerber	5.00
Mrs. Levi B. Miller	5.00
S. E. Hersberger	5.00
Seth J. Miller	5.00
H. C. Deffenbaugh	25.00

Harry Mumaw	30.00
E. S. Hostetler	10.00
Elias Wenger	25.00
M. P. Yoder	50.00
D. D. Hartzler	10.00
M. C. Smucker	10.00
A. C. Ramseyer	100.00
J. S. Yoder	50.00
Daniel Ramseyer	100.00
A. I. Hartzler	50.00
Jerry Loehr	50.00
Ira Newcomer	10.00
Fannie Steiner	5.00
Clayton Rohrer	25.00
William Stover	10.00
John Markley	100.00
Emma Rohrer	10.00
H. R. Kreider	25.00
Elias Kreider	25.00
A. Brubaker	50.00
Ben Baker	30.00
S. D. Rohrer	10.00
D. S. Hoover	25.00
L. K. Stover	25.00
J. A. Heatwole	5.00
<b>Total</b>	<b>\$1170.00</b>

<b>Welsh Mt. Mission</b>	
Mennonite S. S., Manson, Ia.	\$ 19.85
Barbara Augspurger Estate	120.00
<b>Total</b>	<b>\$139.85</b>

<b>Old People's Home</b>	
Mo.-Ia. Conf. Dist.	\$ 3.45

<b>Orphans' Home</b>	
A. Bro., Pa.	\$ 6.00
Mo.-Ia. Conf. Dist.	7.30
Mary Martin	50
<b>Total</b>	<b>\$ 13.80</b>

<b>Sanitarium</b>	
Endowment Interest	\$ 12.50
Mo.-Ia. Conf. Dist.	.70
<b>Total</b>	<b>\$ 13.20</b>

<b>Church Building Fund</b>	
Endowment Interest	\$ 12.50
Mo.-Ia. Conf. Dist.	1.00
<b>Total</b>	<b>\$ 13.50</b>

<b>Bible Fund</b>	
Endowment Interest	\$ 12.50

<b>Burkhard Children Educational Fund</b>	
Endowment Interest	\$ 2.50

## CANADIAN TREASURER

<b>India</b>	
Cressman Cong.	\$ 10.00
D. B., New Dundee	20.00
Geiger Cong.	37.66
Wanner Cong.	17.27
Wilmot A. M. Cong.	95.00
<b>Total</b>	<b>\$179.93</b>

<b>Toronto Mission</b>	
Connestoga Cong.	\$ 29.50
Waterloo Cong.	39.00
Blenheim Cong.	7.58
Berlin Cong.	59.52
Biehn Cong.	13.00
<b>Total</b>	<b>\$148.58</b>

<b>IND.-MICH. DISTRICT MENNONITE MISSION BOARD</b>	
<b>India</b>	
Children, Clinton A. M. S. S.	\$ 26.00
Maple Grove Cong.	24.53
J. J. Troyer	10.00

Shore Cong.	17.27
I. R. & Bertha Detweiler	15.00
Watch Guard Sales	1.00
Yellow Creek S. S.	12.00
Yellow Creek Cong.	22.30

<b>Total</b>	<b>\$128.10</b>
<b>Native Workers' Support</b>	
Fort Wayne Cong.	\$ 5.00
C. A. Shantz & Wife	5.00
Elkhart S. S. Class	1.50
Clinton A. M. S. S.	2.00
<b>Total</b>	<b>\$ 13.50</b>

<b>Fort Wayne Mission</b>	
Bowne Cong.	\$ 10.87
Olive Cong.	15.00
Middlebury Cong.	13.21
Clinton Brick Cong.	10.00
A. M. Sewing Circle, Nappanee	15.00
Nappanee A. M. Cong.	30.00
Olive S. S.	21.55
A. R. Miller	1.00
<b>Total</b>	<b>\$116.63</b>

<b>Fort Wayne Building Fund</b>	
Mrs. Fred Krull	\$ 5.00
William Hartman	2.00
B. Risser	5.00
C. B. Pletcher	5.00
S. J. F.	1.00
David Culp	5.00
Samuel Dinteman	10.00
Amos Horner	1.00
Jane Fisher	1.00
Klass Fisher	4.89
B. Fisher	3.25
Frank J. Martin	3.25
Lawrence Porter	1.00
Will Mertz	1.00
Will Burns.	.25
Adam Carpenter	.50
<b>Total</b>	<b>\$ 49.14</b>

<b>Youngstown Building Fund</b>	
Olive S. S.	\$ 26.58

<b>Chicago Missions</b>	
A. R. Miller	\$ 1.00
<b>South America Pledges</b>	
D. A. Bontrager	\$ 50.00
Edwin D. Miller	50.00
D. D. Miller	50.00
S. J. Litwiller	50.00
J. C. Hersberger	50.00
<b>Total</b>	<b>\$250.00</b>

<b>Ministerial Supply</b>	
Elkhart Cong.	\$ 23.50
Dekalb Cong.	5.00
Howard-Miami Cong.	9.59
Fairview Cong.	13.00
Salem S. S.	19.00
<b>Total</b>	<b>\$ 70.09</b>

<b>General Fund</b>	
Nappanee S. S.	\$ 5.76
Forks Cong.	12.00
Clinton A. M. Cong.	13.34
Fairview Bible Reading	3.63
<b>Total</b>	<b>\$ 34.73</b>

<b>KANS.-NEBR. MISSION BOARD</b>	
<b>Missionary Support, India Mission</b>	
Missionary Support Band	
West Liberty S. S.	\$ 14.00
<b>Native Worker Support, India Mission</b>	
Spring Valley S. S.	\$ 41.50



<b>India Missions</b>		Philip Mack	3.50	Harvey Sommers	2.00	P. E. Bachman	5.00
Pleasant Valley S. S.	\$ 6.56	Minnie Campbell	2.00	Trinity Reformed Mission-		David Bachman	5.00
La Junta S. S.	18.75	Elmer Hostetler	2.00	ary Society	1.00	W. D. Albrecht	3.00
Spring Valley Cong.	13.60	Sadie Hostetler	.35	Martins Y. P. B. M.	5.25	J. H. Smucker	5.00
		Levi Kropp	2.00	John Lehman	5.00	J. W. Genrich	2.00
		Fred Grove	.50	Amos Miller	1.00	Jno. Ringenberg	2.00
Total	\$ 38.91			Rudy L. Stauffer	1.00	Christian Sears	1.00
<b>Chicago Missions</b>		Total	\$173.34	S. S. Children, Martins S.		Christ Burkey	1.00
Milan Valley Cong.	\$ .25	<b>Youngstown Mission</b>		S.	40.00	Mrs. Jacob Ioder	2.00
Spring Valley Cong.	3.25	<b>T. K. Hershey, Supt.</b>		Anonymous	1.00	Joseph Hoffert	1.00
Total	\$ 3.50	Collection	\$ 2.87	Total	\$111.25	Frances B. Nissley	30.00
<b>Orphan's Home</b>		Martins Cong., Wayne		<b>Fort Wayne Mission</b>		D. S. Nafziger	10.00
Milan Valley Cong.	\$ .30	Co.	8.82	<b>B. B. King, Supt.</b>		Wm. Schlotter	1.00
Spring Valley Cong.	.50	Rent	18.00	Bro. Roth	\$ 1.50	M. S. Frunberg	1.00
Total	\$ 80	Millersville & Rohrs-		<b>Old People's Home</b>		B. Kochel	2.00
<b>Children's Welfare Work, Kan-</b>		town Congs., Pa.	20.00	<b>J. F. Brunk, Supt.</b>		Ben Roth	.75
<b>sas City Mission</b>		A. K. Kurtz	1.00	Special Support	\$305.00	Jacob B. Kauffman	1.00
Hesston Cong.	\$ 29.84	Sister Lee's S. S. Class,	1.00	Anna Zimmerman	10.04	T. T. Woodruff	25.00
		Tenn.		A. Brother	1.00	Henry Weaver	2.00
<b>Kansas City Missions</b>		Total	\$ 51.69	D. C. Amstutz birthday		Noah Souder	1.00
Milan Valley Cong.	\$ .75	<b>Home Mission, Chicago</b>		Offering	.72	Kinzer, Pa., Cong.	9.00
Spring Valley Cong.	21.31	<b>A. H. Leaman, Supt.</b>		Total	\$316.76	Geo. Reber (Farm)	250.00
Total	\$ 22.06	Geo. Guither	\$ 10.00	<b>Orphans' Home</b>		Hettie Ranck	30.00
<b>Evangelizing Fund</b>		Willow Springs S. S.	9.20	<b>A. Metzler, Supt.</b>		Total	\$675.75
Plainview, Tex., Cong.	\$ 30.00	Bro. Schertz	2.00	A. M. Garber	\$ 5.00	<b>Lima Mission</b>	
Spring Valley Cong.	8.75	Total	\$ 21.20	Nettie Showalter	1.00	<b>B. B. Stoltzfus, Supt.</b>	
Total	\$ 38.75	<b>Gospel Mission, Chicago</b>		Sycamore Grove Cong.,		Menno Brunk	\$ 1.00
<b>Home Missions</b>		<b>A. M. Eash, Supt.</b>		Mo.	13.25	Irvin Good	1.00
Milan Valley Cong.	\$ .25	Sadie & Elmer Schertz	\$ 2.00	C. Z. Mast	.75	Portage Co. Cong.	10.00
For C. W. Miller, a-c Bro. &		Visitors	2.00	Simon Gnagy	.75	Charles Brenneman	1.00
<b>Sister Egleson</b>		Total	\$ 4.00	Babbara Augspurger Es-		P. E. Brunk	.50
Spring Valley Cong.	\$ 8.00	<b>Nampa Mission</b>		tate	200.00	Amos Smith	1.00
<b>LOCAL INSTITUTIONS</b>		Bro. F. H. Hostetler	\$ 9.00	Rhoda Hilty	2.00	Smith Sisters	.50
<b>Kansas City Missions</b>		Donation	3.40	Kathryn Stalter's S.		A. S. King	5.00
<b>J. D. Mininger, Supt.</b>		Rent	6.30	S. Class	18.00	N. O. Blosser	.32
Rent	\$ 10.00	Total	\$ 18.70	Special Support	351.25	Salem Cong., Elida	10.20
J. B. Yoder	1.00	<b>Canton Mission</b>		Total	\$592.00	Mrs. Bakehorn	.25
Mo.-Ia. Conf. Dist.	109.49	<b>Geo. M. Hostetler, Supt.</b>		<b>Sanitarium</b>		A Bro., Pa.	5.00
Centralia, Mo., S. S.	25.00	Plainview Cong., O.	\$ 10.00	<b>J. M. Hershey, Supt.</b>		Cris Mast	.65
S. S. Class, Per Rose		Oak Grove & Pleasant		Hospital Fees	\$276.00	Total	\$ 36.42
Driver	17.50	Hill Congs.	30.00	F. I. Smucker	10.00	Total receipts for January	\$7432.68

Gratefully acknowledged,  
G. L. Bender, Gen. Treas.,  
Elkhart, Ind.

## Married

**Davidhiser—Kahr.**—On Feb. 14, 1914, Bro. Frederick Davidhiser of Wakarusa, Ind., and Sister Nora Kahr of Goshen, Ind., both of Yellow Creek congregation, were united in marriage at the home of the officiating minister, Bro. Silas Weldy. May God's blessing accompany them.

**Miller—Troyer.**—On Feb. 14, 1914, Bro. Ora B. Miller and Sister Mattie Troyer, both of Shore Mennonite Church, near Shipshewana, Ind., were united in the holy bonds of matrimony at the bride's home by Bro. Y. C. Miller. May the Lord bless them as they journey through life.

**Erb—Lantz.**—Bro. Albert D. Erb, of the Zion congregation near Hubbard, Oreg., and Sister Anna Eldora Lantz of the Albany Mennonite Church were united in the holy bonds of matrimony Jan. 11, 1914, at the home of George C. Richards, Albany, Oreg., Bro. J. P. Bontrager officiating. May God richly bless them in their new relation.

**Earnest—Bechler: Jantzi—Schweitzer.**—On Feb. 11, 1914, at the East Fairview Church, of which all are members, Bro. Nick Earnest, and Sister Tillie Beckler, also Bro. Menno Jantzi and Sister Anna Schweitzer, were united in the holy bonds

of matrimony. Bro. Peter Kennel of Strang, Nebr., officiated. May the Lord bless them and make their wedded life a glory to His cause.

## Obituary

**Good.**—Christian Joseph, infant son of Bro. Jacob and Sister Emma Good of near Kokomo, Ind., was born Jan. 21, 1914; died Feb. 8, 1914; aged 18 d. Leaves father, mother, 6 brothers, and 4 sisters to mourn his early departure. Funeral on the 9th at the home by the brethren N. M. Slabaugh and J. S. Horner, from Job 14:1, 2. Burial at Mast Cemetery.

**Neff.**—Henry Neff was born in Manor Twp., Lancaster Co., Pa., on May 5, 1840; died Jan. 18, 1914, in his 74th year. The cause of his death was diabetes. He was a member of the Old Mennonite Church. He is survived by his wife, 1 son, 3 daughters, and 2 sisters. One daughter preceded him to the home above 24 years ago. Funeral services were held at the Millersville Church Jan. 18 by Bros. Abr. Herr, D. N. Lehman, and D. N. Gish.

**Horst.**—Benjamin L. Horst was born at Maugansville, Md., Dec. 27, 1866; died near Porterville, Calif., Feb. 7, 1914; aged 47 y. 1 m. 10 d. He was married to Leah

Dettwiler Dec. 4, 1894. To this union were born 10 children, 3 preceded him to the spirit world in their infancy. He leaves to mourn his departure, wife, 2 daughters, 5 sons, father, 2 brothers, 6 sisters, and a host of friends. He was only sick a short time and bore his suffering patiently, expressing himself ready to depart from this world. Bro. Horst was a faithful member of the Mennonite Church and a minister of the Gospel for a number of years. He is missed very much in the home, in the community, and in the Sunday school and church, where he was always present when health permitted. Bro. Horst moved to California from Kansas about 4 years ago. Funeral services were conducted at the school house by Bro. Emanuel Stahley from John 11:25, 26. The remains were taken to Dinuba for burial, where services were conducted by Bros. J. P. Bontrager and E. Stahley.

**Hunsecker.**—Bro. Daniel Hunsecker died at his home in Letterkenney Twp., Franklin Co., Pa., Feb. 6, 1914; aged 58 y. 11 m. 27 d. Bro. Hunsecker contracted a cold which developed into pneumonia about a week before his death, although death was caused by his heart giving way. He is survived by Sister Mary Hunsecker, his wife, and 3 sons—David, Elmer, and Harry—and 2 brothers and 3 sisters. Bro.

(Continued on next page.)



## Items and Comments

In a trolley collision in Indianapolis, Ind., Feb. 18, two were killed and thirty-one injured. The collision was due to ice on the tracks.

In an explosion at the Nobel gunpowder works at Glasgow, Scotland, seven men were instantly killed. There is nothing uncertain about death—but the time when it is to occur.

The bill providing for a government owned railroad in Alaska has passed both houses of Congress and is soon to become law. It is thought to be a long step in the direction of developing the natural resources of Alaska.

Following the example of Ford, the automobile manufacturer, the Kaufmann Department stores of Pittsburgh have adopted the policy of taking in the employees as share-holders. The company, valued at \$10,000,000, has decided to distribute \$1,000,000 worth of stocks among its 4,500 employees. It is another evidence of the tendency of the present to give recognition to the laboring man.

Another attempt, on the part of the "black hundred" society in Russia to fasten the crime of "ritual murder" upon Jews has failed. A Jewish tailor in Kiev, Russia, was arrested on charge of killing a Christian boy, but by the time they were about ready to prove their case against the tailor the boy supposed to have been murdered was found. The society was not careful enough in laying its plot and another conspiracy against the Jews has fallen flat.

Affairs in Mexico have taken on a more serious turn during the past week. Fuel has been added to the fire by the execution of William S. Benson, a British subject. Whether this will hasten the day of intervention by the United States remains to be seen. To add to the chaos in that strife-torn country it is now proposed to form an independent republic out of the northern part of the republic, the territory held by the revolutionists. Even this would not settle the questions involved in the war up to this point. It is true of nations, as it is of individuals, that "whatsoever a man soweth, that shall he also reap."

The possibilities of the speedy evangelization of the world may be seen from the following facts as to census taking in India. "On the first of March, 1901, between seven o'clock and midnight, 1,325,000 enumerators took the census of from thirty to fifty families assigned to each of them. They were superintended by 122,000 supervisors, and these in turn by 6,800 Charge Superintendents. In just two weeks the Indian Government published the results and they showed a population of 294,361,036. All of the work was done cheerfully, voluntarily and without remuneration. What could not God's people accomplish if they should unitedly and in the Spirit carry out Wesley's motto for the whole church, 'All at it and always at it?'"—The Vanguard.

"It is not a loss of time when we spend it in making the most thorough preparation for life's work. We glorify God and ourselves when we do our best."

(Continued from preceding page).

Hunsecker was a member of the Mennonite Church, he with his wife being of the class which confessed Christ at the meetings held by Bro. J. C. Habecker at Strasburg M. H., Franklin Co., Pa., last October, being received into the Church by baptism, Nov., 1913. He has given a good evidence of meeting a happy end, being resigned to the Lord's will. Funeral Monday, Feb. 9, when many neighbors and relatives and friends met and followed the mortal remains to the Chambersburg M. H. to pay the last respect of love, where services were conducted by the brethren, Jos. S. Lehman and John S. Burkholder, from Jno. 14:2. After service burial took place in the graveyard adjoining. May the soul rest in peace.

**Gordaner.**—David Gordaner was born July 28, 1884; died Feb. 4, 1914; aged 29 y. 6 m. 6 d. He died in Baden, Ont., from typhoid fever. He was united in matrimony to Mary Shantz who with one son survive. Both his wife and little son were stricken with typhoid fever at the same time. At the day of the funeral his wife found peace with her Savior and was received into the Mennonite Church by water baptism. Funeral was held Feb. 7 at the Shantz Church, Baden, conducted by Bro. Manasseh Hallman in English and by Bro. Jonas Snyder in German. May the Lord bless and comfort the bereaved family.

**Zehr.**—Magdalena Zehr was born in Feb. 17, 1914, in Calhoun Co., Ia.; aged Woodford Co., Ill., March 21, 1843; died 70 y. 10 m. 27 d. She was united in marriage to Andrew Zehr, July 28, 1863. To this union were born 11 children. Two children and 1 grandchild preceded her to the spirit world. She leaves to mourn her departure husband, 9 children, 36 grandchildren, and 3 great-grandchildren. She united with the A. M. Church in her youth, and remained faithful until death. She endured many trials and much suffering through her life. The last 8 months of her life she was confined to her bed the greater part of the time. Her last illness was drowsy. She had a great longing to go home and be at rest.

Funeral services at the home Feb. 19, and at the Cedar Creek Church, at Manson. Opening by Bro. Jos. Egli. Text, by Bro. A. H. Leaman of Chicago, Gen. 5:24. Interment in the Rose Hill Cemetery.

If you would be happy in life, useful in service, a credit to society, honest in business, powerful with men, a blessing in the home, a glory to God, and saved in eternity; then let your heart often steal away in solitude with Jesus Christ "worshipping God in spirit and in truth," praising and magnifying Christ for His love, patience, and goodness to the children of men.—H. W. Stevanus.

One can do right even among those who do wrong. Noah lived among wicked people but remained just. There is no excuse to cheat because others are dishonest. There is no need of swearing because one's associates are profane. God can keep us from sin any place He wants us to live.—Sel.

## MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.  
D. D. Miller, Vice Pres., Middlebury, Ind.  
J. S. Shoemaker, Sec., Freeport, Ill.  
I. R. Detweiler, Field Sec., Goshen, Ind.  
G. L. Bender, Gen. Treas., Elkhart, Ind.  
J. E. Hartzler, Asst. Treas., Elkhart, Ind.  
S. H. Musselman, E. Treas., New Holland, Pa.  
J. R. Stauffer, W. Treas., Milford, Nebr.  
M. C. Cressman, Can. Treas., Berlin, Ont.

### OUR MISSIONS

#### Foreign

India.—(\*1899) American Mennonite Mission, Dhantari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

#### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Arthur T. Moyer, Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 3rd St., S. E., Canton, O., Geo. M. Hostetter, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Miner, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 962 W. Federal St., Youngstown, O., T. K. Hershey, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

### BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, J. F. Brunk, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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## EDITORIAL

"Sing unto the Lord, bless his name; shew forth his salvation from day to day."

When the heart is filled with love and praise, the soul sings. Melody in the heart lends sweetness to the voice.

We are pleased to see the orders for Sunday school literature coming in so early and promptly. The work on our quarterlies is far enough along that we can insure a prompt filling of orders in time for use by all our Sunday schools the next quarter.

Did it occur to you that the recent cold wave was something for which we should thank the Lord. It is true that it meant suffering for many people and inconvenience for many more. It is also true that the blessings brought in the mantle of snow with which God protects the winter crops while He destroyed many disease germs through zero weather can not be measured. "In everything give thanks."

The congregation worshipping at the Scottdale Mennonite Church has recently been refreshed by a series of meetings lasting two weeks. We would gladly have kept our evangelist a little longer, but his home congregation claimed his services. Bro. Royer did faithful work while among us. He goes with the good wishes of the members here, who will endeavor by God's grace and help to care for the lambs gathered in during the meetings and do what they can in the way of gathering others who seem to be "halting between two opinions." "Brethren, pray for us."

Last week we made mention of the renewal slips sent to all in arrears. We neglected to state that probably some had forwarded their renewals before the paper reached them but too late to reach the office before the slips were sent out. Since sending out these slips we have received quite a number of such renewals, for which we feel grateful. Such as have sent their renewals need pay no attention to the slips, but to look at your labels in a few weeks to see that the subscription is properly credited. If you have no need for the slip sent you, perhaps you can hand it to some neighbor to send in a new subscription.

"Watch and Pray."—Our Sunday school lesson for next Sunday is one of more than ordinary interest. "Watch" is the watchword. What shall we watch? Let us watch ourselves, that we may be ready to face any trial or temptation that may confront us; watch our surroundings, that we may not be overtaken unawares; watch for opportunities, that we may be of the greatest possible help to fellow men; watch for the coming of our Lord, which may be at any time, that we may be prepared at all times and our life be not in vain. Yet watchfulness alone will not suffice. We need to be prayerful, as well as watchful, that the wisdom and power of heaven may be our help and stay in all the trials and conflicts of life.

"Turkish Beggars Abroad."—This is the title of an article which appeared in the Feb. 18 number of the Philadelphia "North American," which article has been sent us by several brethren suggesting that we pass on the warning. It tells of an understanding among about 10,000 Syrians, Armenians, and Chaldeans

whose business it is to "work" the charitably inclined to their own profit. Many of them are plying their trade in America, representing themselves as missionaries or workers in some orphanage or other charitable institution. The surprising thing about them is that they carry the best of recommendations and that from sources that you would consider all right. The whole scheme is denounced by the New York Charity Organization Society, which body made it a business to investigate the matter, and now sends its warning to the public.

Comment is unnecessary. We have before this voiced our convictions in the matter. It goes without saying that those who are charitably inclined want their donations to go where they will be of greatest possible help to the cause of Christ and the relief of suffering humanity. For this reason it is always best to entrust our benevolences into the hands of individuals and organizations that we know to be true and who would invest the means in a way and for causes which our conscience approves. While we should not be "neglectful to entertain strangers" we should keep them in a stranger's place until we know who they are and whom they represent.

**Mennonite Theology.**—When men tell us that "the Mennonite Church has no theology" we understand, of course, that either they are without knowledge on the subject or that they mean that the Mennonite Church has no theology which they are willing to accept.

The Mennonite Church has always been very definite in its advocacy of Christian doctrine—so much so that many have tried to discredit it by referring to the tenets of faith held by the Church as "man-made rules" and



hid behind the impossible slogan of "less of doctrine and more of Christ." As far back as our conferences have left any records on paper; yea, even back to the time when our Anabaptist forefathers went to the stake because their theology was not acceptable to the powers that be, our church has stood for an acceptance of the whole Gospel as our rule in faith and practice; recognized one God, manifest to the world as Father, Son, and Holy Ghost; stood for the creation of the world out of nothing, for the inspiration of Scripture, the divinity of Christ, the fact of divine revelation and of miracles, the fall and redemption of man, the eternal glory of the righteous, and the everlasting damnation of the wicked; recognized the Church to be the divinely instituted organization which God recognizes as the earthly home of His people; taught the separation of Church and state, of Church and world; advocated nonresistance, many dying rather than inflict violence on others; testified against conforming to the world in dress, in covetousness, in sinful associations, in secret orders, in every evil habit; accepted the ordinances of the Lord's house, such as baptism, communion, washing of the saints' feet, wearing of the devotional covering, marriage, etc.; stood for practical Christianity in the form of living holy lives. While there have been dissenting voices among Mennonites on some of these questions, and while those mentioned have not all and at all times been before the people because they have not at all times been called into question, yet the Mennonite Church has, as a rule, uniformly stood for them as the issue was raised.

It may be that these tenets of faith are not recognized as "theology." Personally we prefer the term "Christian doctrine" to that of theology, as it comes nearer being Scriptural language; but we are not so much concerned about the name as we are about standing up for the whole of God's Word and putting it into practice in daily life. "All Scripture is given by inspiration of God, and is profitable." Whether the teachings of God's Word are to be known as "Christian doctrine," or "theology," or by some other name, let us stand for it, live it, and teach it to others.

**World's Fair at San Francisco.**—The following clipping was taken from "The North Dakota Farmer" and sent us by a brother who felt impressed that the warning should be given the widest possible circulation. It is one of the advance winds that tell us that the coming Panama Canal Exposition is not to be different from

its predecessors in this respect. These great enterprises are decidedly commercialistic, and many will be the souls sacrificed to the combined power of Mammon and Iniquity. Let this warning be read by all people and let all reflect that this is but one of the many forms of evil that will be there to make money for some people.

#### A WORD OF WARNING

The women of San Francisco are determined to prevent the letting of a portion of the fair grounds for the purpose of establishing houses of prostitution and are doing all in their power to stay the evil.

However this controversy ends, one thing must be remembered. The vice that sacrifices the girlhood and boyhood of the country, and brings contamination upon innocent wives and children—that vice intends to flourish somewhere during the world's fair, with the sanction of powerful business interests, either within or without the grounds. Let it be remembered that the country will be scoured for girls to supply the demand of this nefarious business, and every means used to secure them. Every girl should be warned against advertisements of positions in San Francisco, for every place that is worth while will be taken, and the door that will be open for the strange girl will be the door that leads to perdition. The papers that do their duty to the girlhood of the nation will publish the warning, and women of every town and city who would protect the youth of the land, will sound the alarm and caution and guard the girls of their neighborhoods.

Along with this kind of reports there comes the further report that the churches are to be represented there in full force to show the nations the progress that Christianity is making. Which will make the more attractive showing, the churches or the institutions of iniquity, we are not able to say; but we are quite sure that the Church has everything to lose and nothing to gain with this competition with the underworld in the show business. A number of churches which have no conscientious scruples against attending fairs which are free from vice have passed resolutions advising their members to stay away from this coming world's fair at San Francisco in case the liquor vender and the white slaver will be granted any concessions; but it is safe to say that few of them will have the moral courage to take their stand and keep it when once the issue is on. Similar world's gatherings in the past should convince all Christian people that commercialism and vice are so deeply entrenched at such places that the only safe advice for our people is to stay away.

All thy sins were laid upon Him,  
Jesus bore them on the tree;  
God who knew them laid them on Him,  
And, believing, thou art free. —Sel.

## Doctrinal

### FOR OUTDOOR PREACHERS

O thou who in the wilderness  
The sheep unshepherded didst bless,  
By whom the hungry hosts were fed  
With heavenly and with earthly bread,  
Help us beside all streams to sow,  
And preach thy word where'er we go.

Thou who within the temple gate  
Didst cry aloud, midst envious hate;  
Thou who from human haunts afar  
Didst teach the thousands gathered there;  
O bless thy servants who proclaim  
In every place thy wondrous name.

May voices in the wilderness  
Still with glad news the nations bless;  
And, as of old, in deserts cry:  
Repent, God's kingdom draweth nigh!  
And though thy foes with wrath shall  
flame,

Help us the Gospel to proclaim.

Mid earth's confusion, scoffing, doubt,  
Still may thy wisdom cry without,  
And, where the chiefest concourse rolls,  
Renew her call to dying souls;  
Nor fear the prison, nor the chain,  
While sounding loud the Savior's name.

And now behold the threatenings, Lord,  
And boldness grant to speak thy word;  
Stretch forth thy mighty hand divine,  
Bid light through all the nations shine;  
Grant us thy power, for help we call;  
May thy great grace be on us all!

—H. L. Hastings.

### THE "I AM'S" OF CHRIST

By W. C. Hershberger.

For the Gospel Herald.

V. "I am the resurrection and the life."—Jno. 11:25 5:21; 6:39, 40

The titles of our Lord are names of power. Christ during His short mission here proved the truth of His statement. On the first day of the week His glorious soul returned to His pure flesh, and His manhood, whole and perfect, through the power of His Godhead, arose of His own will, just as He suffered of His own will to die for us so that we too may be resurrected. His resurrection was a pledge to us of many joys, but chiefly of three Divine gifts:

1. The first is a perfect newness of body and soul. These bodies of ours shall be deathless as His own. The soul may slumber for a season, the body moulder in the dust from which it arrived; yet, when the resurrection comes, the spiritual shall be more glorious, just as glorious as His own. The soul shall be still more glorious even as the spirit is above the flesh. We wonder at this and think, How can bodies that are born into the world with stains of sin running through the veins and with all the willful sins committed, that this blessedness should be conferred upon us? Think of it, with all this darkness surrounding us, we shall one day all be clean as the light



and white as the driven snow. This is His pledge to those who love Him and follow His teaching.

2. Another gift pledged to us is the perfect restoration of all His brethren in His kingdom. "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world." "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." In heaven we shall know Christ as He is; He will behold us as we are; He in the perfect sameness of His person we in ours. Often the question is asked, Shall we then recognize each other? The law of perfect recognition is inseparable from the law of perfect identity. In the kingdom of the resurrection there will be perfect restitution which will bring back, not only perfect mutual recognition, but the restoration of all pure and consecrated bonds.

3. This title pledges to us an immortal kingdom. Through the resurrection of Christ was given to us an inheritance in the paradise of God, where there shall be a new heaven and a new earth of which the first creation though in its perfect form was only an imperfect shadow. There shall be no need of the sun, much less of food; joys unending; a perpetual autumn with its overflowing stores; an everlasting noon tide. The tree bearing twelve manner of fruit; rewards for every toil; health for every invalid; and a crown for all.

Hollsopple, Pa.

## A SATISFYING RELIGION

By A. K. Kurtz.

For the Gospel Herald.

In these days of higher criticism and other misleading doctrines, it is necessary that we possess a religion that satisfies; and if we "hunger and thirst after righteousness" we have the promise that we "shall be filled;" and we can be filled with "all the fullness of God," with that "peace of God which passeth all understanding," that "joy unspeakable and full of glory." This state of grace brings us to a happiness and contentment that all the higher critics and other teachers of deceptive doctrines cannot improve upon.

It has always been a question to me whether any one with a satisfying religion can be led away from it by these teachers of different doc-

trines, because when we have the best that can be obtained we seek for nothing better. These dear souls that are led away must surely expect something better, else they would not give ear to any other doctrine. (Souls today are deceived, just as Adam and Eve were deceived. They had the very best, but the devil made them believe that he could lead them to improve upon it. In like manner people with the genuine faith—the best there is—are deceived into listening to impostors who pretend that they have something better.—Ed.) To be sure that we have the genuine Christianity we need to study God's Word prayerfully, and if we find that we lack, make a consecration, and it will not be long until we will realize that we have a "know so" religion in place of a "hope so," one. When Peter acknowledged Jesus as Christ the Son of God, Jesus said: "On this rock will I build my church, and the gates of hell shall not prevail against it." Now you and I, reader, if you are a Christian, are a part of that Church, and are on that Rock which the gates of hell can not move.

Here we are made to accept another doctrine by these oily-tongued teachers of delusive dogmas. This does not look reasonable. In our natural way of dealing we always give value for value. We do not expect to take less than we pay for.

Paul says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). "Godly sorrow worketh a repentance not to be repented of" (II Cor. 7:16). Considering all things, we conclude that but few if any genuine Christians are led away by these teachers of other doctrines.

May we take unto ourselves the whole armor of God as given by Paul in his closing letter to the Ephesian brethren.

Smithville, Ohio.

## EXTRACTS FROM A SERMON

(Extracts from sermon, preached by Bishop Benjamin Weaver, of Union Grove, Pa., and reported by Alice H. Nisley, Lancaster, Pa.)

Awake, awake: put on thy strength  
O Zion put on thy beautiful garments,  
O Jerusalem, etc.—Isa. 52:1.

There has been a time when the Church seemed to be asleep, no mission work was done at that time. Some people are always afraid of something new. The people in the time of Christ went on in their old way until they crucified Him. This may be the trend of the Church today. Cain's sacrifice was not ac-

cepted, Abel's was. How are our sacrifices given to God? Is there blood in it? Is our heart in it? We read of actual mission work before the Flood. There lived giants who were tyrants, and can you expect any other result than a flood?

When Lot went to get his sons-in-law that was mission work. Moses wished Hobab to go along. He said, "We will do thee good." Prophets were sent to preach at various times and in various places. Solomon sent out persons to teach the Word.

In Isaiah we read of the Gospel trumpet. The sins became great in Israel. Jerusalem was besieged by the king of Babylon and its inhabitants taken captive. Nehemiah in later years found out the condition of Jerusalem and asked leave of the King Artaxerxes to return and help build its walls. He receiving permission went and taught his people the true worship.

They became indolent in their worship, so do we, and are just as apt to be asleep to our spiritual good. When we have no missionary spirit we are cold and formal. In the New Testament the missionary spirit is revived. Why are some of the ministering servants crippled? For lack of God's righteousness in themselves or in the laity. "Put on thy beautiful garments." The robe of righteousness is what we need individually. How can others be brought into the fold? By explicit obedience to the Word. How can help be brought to the unsaved except it be done in system, order, and discipline? Can we see others going to destruction and we not help? These are some of the garments we must put on.

Some say "God can bring all this to pass." He can, but we are expected to do our part. We should put on the garments of righteousness not alone to please man, but God. When we live to please self and rest in that way and give what is left to the mission the result will be a curse to ourselves and ours. We should do those things which will make some one else glad. Oh that the Church would rise up to service! Only those who are not interested are opposed. Those who are most active rejoice more in the work. We do not see why anyone must lay by a big sum of money to keep the family and to keep on interest, have a costly house and furniture and then when asked to help the poor complain. All that we have and are comes from God. We are only stewards over our possessions and that but for a short while. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?"



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Revenge

Revenge, according to modern usage, is a deliberate, spiteful, wilful, malicious infliction of pain or injury in any way.

Revenge is sinful for a number of reasons:

1. It is contrary to the laws of God and the teaching of Christ.

2. It is the very opposite of "loving your neighbor as yourself."

3. It is the execution of judgment upon a fellow being, and God says, "Vengeance is mine, I will repay" (Rom. 12:19).

4. It makes the one who executes it ill-natured, hot-tempered and quite miserable.

5. It is following the dictation of the devil and makes one a transgressor of the Divine law.

6. It makes enemies and places one under the reproach of the world and the censure of the Church.

7. Since no possible good can come out of revenge, we are never justified under any consideration in any revengeful act.

8. It lowers manhood and womanhood and makes us little better than brutes.

9. It sets a wrong, non-Christian example before a dying world, already lost in sin and despair.

10. It keeps the King of Peace from the throne of our hearts and closes heaven's door against us.

#### Goal

A goal is a place set or an end or destination which one has in view and to which effort is made to attain or the end or final purpose of any one.

The reason so many people fail in life is because they seemingly have no aim in life. They have no high ambition, lay no plans, see no opportunity for advancement. They complain of oppression, grumble at fate, envy the prosperous, and storm at the rich. Thus they dwarf their character, close their eyes to opportunity, and continue, day after day, year after year, in the same old rut, with no end, nothing brighter, no goal in view.

What is true in the natural is also true in the spiritual. The only goal that should give us any real concern is our heavenly home. Yet thousands and thousands of people are spiritually blind, groping in darkness, and living as though they were going to stay here always. Oh! how great

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### THE WORLD WIDE MISSIONARY VISION

#### Gleanings from My Diary

By J. S. Shoemaker.

For the Gospel Herald.

Go ye into all the world and preach the gospel to every creature.—Jesus.

To inspire a greater missionary spirit in the minds and hearts of the brotherhood at large, has for some time been the burden of the writer. To accomplish this end he has been prompted to write several articles touching upon various phases of missionary work. Our first message shall be upon the theme chosen as the heading of this article. The principal thoughts presented in this, and the articles that shall follow later on, are gems of thought gathered by the writer at the World's Missionary Conference held in Edinburgh, Scotland, and recorded in his diary. We trust the reader may, without the least prejudice, "Prove all things" and "hold fast that which is good."

Our blessed Lord had finished the work of redemption for which He had left the courts in glory and came to this earth. He leads the faithful few to the summit of Olivet. He is about to leave them and return home to His Father. He lovingly speaks the benedictory word, and places the responsibility of declaring His finished work to a lost world upon His faithful disciples, who are now called to be His representatives in carrying the Gospel of salvation to all the nations of the earth.

The "Great Commission" was primarily given to the Apostolic Church, but it has been handed down from one generation to another until the present time. The responsibility of carrying the Gospel into all the world now rests upon the Church of the present.

will be their disappointment when they will be turned away eternally from the presence and mercy of God! No goal, no hope! "Rouse, ye Christian soldiers, be ye up and doing," and win the dying world for Jesus before it is eternally too late.

Belleville, Pa.

"Christ's command is universal, 'Go ye into all the world.' Go not because of the opportunity, but because of the needs of the lost in the neglected fields."

"Some one has said, 'The Lord's last commission, 'Go into all the world and preach the gospel to every creature,' seems to have been changed to read thus, 'Go ye into all the world and teach English to all the nations.'"

"The essence of true Christianity consists in four expressions of the Master: viz., 'Come unto me,' 'Abide in me,' 'Follow me,' and 'Go ye.'"

"All nations are to be embraced in the great loving embrace of the Gospel."

"The Christian Church is to be the means by which the satisfying Gospel of Christ shall be carried into all the world."

"The one great mission of the Church in this generation is to bring the Gospel of the living Christ to all living men, in all the world."

"The Church of the living God should arise as a vast missionary society; every member of the Church a missionary; every minister preaching mission sermons; every congregation giving themselves to receiving missionary information; each member contributing each Lord's Day something for missionary work."

"The need of the times is one earnest, united, persistent effort for the salvation of all the world."

"There remains yet much land to possess."

"We should not only seek to evangelize the world, but to Christianize it as well."

"If the Lord has breathed upon us the world-wide vision, will He not give power to take steps to march on to a glorious conquest and victory?"

"Let us go with our Master on Mt. Olivet, and we shall have a better view of the needs of the world."

"Christ is Lord of all, His kingdom is to cover the entire earth."

"If you have become a Christian it is not open for argument as to whether you will follow where He leads, go where He goes, and die where He died."

"A man cannot honestly call himself a Christian and not be willing to do what he can to help carry the Gospel into all the world."

"Those who are most interested in missionary work in foreign fields, are the ones who are most interested in vital Christianity at home."

"It is the missionaries' sincere desire to bring the heathen with all their peculiar characteristics to the Christ who alone can change character."

"Our faith and zeal is strengthened in seeking the lost."



"Not whether we believe that Christianity is the absolute Christianity, but how are we going to get the world to believe it?"

"We must go to them in a way in which we would wish them to approach us if we were in their place."

"Our own personal lives cannot be fully opened up until we are willing to render full submission and obedience in all that is required of us, and are willing to be used for Him to carry the Gospel to all nations."

"Christ as the Light, is to be the real refreshing inspiration to all the world; we need to bring this great Light to all men, which alone can satisfy."

"The great secret of life is to make Jesus Christ, Lord of all; and at the same time our most intimate friend."

"The constraining forces of the Gospel, constrains men to go into the unevangelized fields to rescue lost souls."

"Our Lord suffered for all the sins of the whole of humanity."

"The time is here for self sacrifice, the Church that would save its life will lose it, but the Church that will lose its life for Christ's sake will save it."

"Weighed in the balances of God, are we not found wanting?"

"We see others working in a way that we are put to shame, though they follow not us, they cast out devils."

"The missionary opportunity demands that we go on to a successful end."

"We should aim at what ought to be, and work definitely to realize our aim."

"Since Christ is pleased to use us, we certainly should be workers with Him."

"It is time that we should realize the fact that we need to carry the open Bible to Mohammedan lands."

"There are many who pose as Christians who think they will not be expected to answer for the millions that are lost."

"God has not lost a moment in His divine plan, in bringing about His purposes."

"You cannot evangelize the world with mathematics, but by dynamics."

"There must be a definite leadership on the part of the ministry, if the work shall have rapid progress."

"We need to check those who would move forward too rashly, and reassure those who are too timid to move at all."

"Sacrifice and prayer forms a golden chain which alone can bind the nations to Christ."

"Not sacrifice for the sake of sacrifice, but sacrifice as the mother sacrifices all for the child whom she loves."

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.  
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

**Explain Luke 11:24. Does Satan leave a man at certain times, so that a man may be without Satan—empty, swept, and garnished—and still not be a child of God?** J. S.

Scripture does not indicate that the decisive point as to whether a person is lost or saved lies in the fact whether or not Satan dwells in him, yet it remains true that all such in whom Satan dwells are lost. People, on the other hand, may be lost not having him dwelling within them.

The decisive point in Scripture as to whether a soul is lost lies in the fact, "If they have not believed in Christ Jesus the Son of God" (Jno. 3:14-16, 18, 36; I Jno. 5:9-13). True repentance and obedience are certainly also involved here as neither one of them can be divorced from true faith in the Lord Jesus.

Men and women are children of wrath **by nature** (Eph. 2:3). Therefore Satan may enter and leave a man for a time and his condition before God remain unchanged. Judas may serve as an example. Jesus knew very well from the beginning that

"It is wrong for any individual or congregation to be extravagant in self interests."

"Few of us have come to realize what may go out from us, unless we have got into the true path by way of the cross."

"The missionary enterprise means the facing of great difficulties."

"Not the message that passes out through the mouth, but the message that enters the heart is the real message."

"We must begin with individuals, and through individuals reach the masses."

"We need to take into consideration the length, breadth, height and depth of the missionary problem, then act accordingly."

"Jno. 3:16 is the highest mountain peak of the Christian Gospel."

"None but Jesus is worthy to wear the diadem of all the world."

"When we think of the millions who are living in unoccupied fields, the multitudes which are without Christ in the occupied countries, and the many difficulties which are in the way which are hindering the spreading of the Gospel; we ask, Where is our sufficiency for this great task? The answer is, In God."

Freeport, Ill.

Judas did **not** believe (Jno. 6:64) and was no doubt possessed with the devil for a time. Jno. 6:70. Later, scripture says, "After he (Judas) had taken the sop, Satan entered into him" (Jno. 13:27). Satan evidently had left him for a time, but re-entered. Satan's absence did not make him a child of God by any means, even though he pretended to be a devout follower of Jesus.—J. H. M.

**Please explain Rom. 10:6, 7. A Sister.**

This part of Romans is devoted to a comparison of the righteousness of the law and the righteousness which is by faith, showing the difference between the two. Accepting the apostle's teaching by simple faith, it is not at all difficult to comprehend. Though Christ was once in the grave and is now in the heavens, it is not necessary to attempt to bring Him from either place to enable us to comprehend this great mystery. Simple faith according to the Word is all that is needed; and "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." Read the eighth verse to throw light on the sixth and seventh. Read the Word with simple faith, believe it, and the righteousness which is by faith is yours. Much of the Scripture which now seems difficult through an effort to arrive at its meaning through tortuous routes would be easy if we would but accept it by simple faith and take it as it reads.

**Explain II Tim. 2:20, 21. A Sister.**

The Church is frequently compared in Scripture to a natural building. As in natural buildings there are various kinds of materials ranging from the most valuable to those of little or no value, so in the Church there are all kinds of members from the most valuable to those who can scarcely be retained in the Church. Now the personal appeal. Every right thinking member wants to be of the very best—as near as possible to God and shining in His image. That being the case, we must purge ourselves of everything corrupt—doctrines, habits, etc.—and God will see to it that we will be "vessels unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." In other words, do your part in the way of fully submitting yourself to God, keeping yourself clear from all things that defile and offend, and God will do His part in sanctifying you and strengthening you for acceptable, useful service.

"The obedient soul moves in an atmosphere of faith."



## Family Circle

Remember now thy Creator in the days of thy youth.—Eph. 6:1

Children, obey your parents in the Lord, for this is the right.—Eph. 6:1

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12

### THE CHILDREN FOR CHRIST

Train the little ones for Jesus.

He has left us this command:

Train them early for His kingdom,

Lead them with a gentle hand.

They are tender buds of promise

In the garden of our Lord;

Teach them plain and simple lessons

Borrowed from His holy Word.

Train the little ones for Jesus,

Bring them with us to His throne:

And be careful that our teachings

In our daily lives are shown.

They will follow our example—

Ever watchful we must be,

That our lamps are always burning,

That the young their lights may see.

Train the little ones for Jesus,

Here we have not long to stay;

They must fill our vacant places

When from earth we pass away.

Train the little ones for Jesus,

He has left us this command;

Train them early for His kingdom,

Lead them with a gentle hand.

—Selected.

### PRIZE THE BIBLE

Children, do we feel the worth of the Bible? In these days when Bibles are so cheap and so easily obtained we are so apt to forget that at one time it was very different. We can buy the entire Bible, both Old and New Testaments, for only a few cents now. The time was when it cost a great deal of money to buy a copy of the Scriptures.

During the time known as the Dark Ages (between the years 500 after Christ and up to the time when printing was invented) a rich man in England bought a Bible for which he paid one hundred sheep, a large herd of cattle and some money, in all amounting to \$1,000, or more.

Now those Bibles were not nearly so perfect as we have for use at the present day, and only the very rich people could afford one. In the large schools there was but one copy to use and that was chained to the pulpit. Even Luther had access only to the chained Bible at the monastery, and he was perhaps the only one who read it.

How thankful children and all should be that God has been so good as to let us live in a time when we have so many privileges. Let us all strive to make use of our treasure, the Bible.—J. W. Dickson, in *The Vanguard*.

## THE ROYAL PATH OF LIFE

By Daniel Kauffman.

For the Gospel Herald.

Themes to be Considered along the Way

- I. Introductory
- II. Prenatal Influence
- III. The First Epoch in Life
- IV. The Second Epoch in Life
- V. Choosing Companions
- VI. Choosing the Great Companion
- VII. Choosing a Life Companion
- VIII. After the Wedding, What?
- IX. The Christian Home
- X. In the Evening of Life

### I. Introductory.

Years ago it was my privilege to read the well known book bearing the above title. The impressions made upon my mind were such as will pass away only with the power to remember and many a time has "the royal path of life" come up in glorious vision before me and helped me on to higher ground.

While these impressions are still vivid, the subject matter of the book has largely passed from my mind; yet the more I think of the title, the more I think of the heavenly standard which should mark the entire journey of life from birth to second birth, from second birth to glory.

The object of this series of articles is to set before our readers a view of the entire journey of life. In a sense we all travel the same road; we are born, live for a limited time, die, and exist forever either in glory or in gloom, depending upon what use we made of life's greatest opportunity. It is the latter observation which reminds us that there is another sense in which we do **not** travel the same road. Some live under the dominion of the flesh, others under the dominion of the Spirit; some are on the broad way "that leadeth unto destruction," others on the narrow way "that leadeth unto life;" some live to gratify the lusts of the flesh, others live to the glory of God and the good of fellow men. Whichever of these two ways we take, life is a journey, and it has well been said that "we travel this way but once." It is natural for man to travel down hill; but this is the way that leads to destruction's brink, with the unfathomable abyss beyond. It means effort and the power of God to travel upward, but the reward is ample in that the golden gate and everlasting crown are at the other end of the journey. The encouraging, inspiring, soul-satisfying feature of this heavenly journey is the fact that they who are on this way are joint heirs with Christ for immortal glory, basking in the sunshine of His grace and love and glory, looking forward to that glorious time when in the bright beyond they will reign as kings and priests

to God forever. Therefore we call this "the royal path of life;" for they who travel it are described in Scripture as "a chosen generation, a royal priesthood, an holy nation, a peculiar people."

It is important, therefore, that we do our utmost, not only to travel this road ourselves, but also to influence the greatest possible number of our fellow-beings to travel the road with us. There is but one such way, no other way like it. There is indeed another way "which seemeth right unto man, but the end thereof are the ways of death." Christ is the way "that leadeth unto life," the Door that opens up into the everlasting Kingdom, the King who at the end of the journey will invite the faithful into the "Kingdom prepared for you from the foundation of the world," the Elder Brother whose presence and companionship in the family above will make that happy place an eternal experience of inexpressible joy and glory.

This way we shall endeavor to describe, beginning with the earliest dawn of the existence of the human soul until the time when God will touch him or her with the finger of death and waft the disembodied spirit into His presence in the paradise of God. While we hope to make this instructive to all people, we shall make our special appeals to parents and to young people.

(To be continued.)

Scottdale, Pa.

'Grave on thy heart each past red-letter day;

Forget not all the sunshine of the way  
By which the Lord has led thee; answered prayers,

And joys unasked, strange blessings,  
lifted cares,

Grand promise echoes! Thus thy life  
shall be

One record of His love and faithfulness  
to thee. —Frances Havergal.

The test of friendship is its fidelity when every charm of fortune and environment has been swept away, and the bare, undraped character alone remains; if love still holds steadfast and the joy of companionship still survives in such an hour, the fellowship becomes a beautiful prophecy of immortality.—Hamilton W. Mabie.

This is the primary, beautiful, dominant ideal of the Christian life—holiness to the Lord. The old self is dead, the grass grows over it, the devil himself being the chief mourner; the new self walks in the glory of a divine and eternal righteousness.—Sel.

There are too many people today who are trying to run the gauntlet of the Church and the world, of God and the devil, and they are making a miserable failure of it.—Abram Metzler.



## Sunday School

For the Gospel Herald.

Lesson for March 15, 1914—Luke 13:  
10-17; 14:1-6

### THE LAWFUL USE OF THE SABBATH

**Golden Text.**—The Sabbath was made for man, and not man for the sabbath.—Mark 2:27.

**Introductory.**—In these days of much discussion concerning the use and abuse of the sabbath it is helpful to take a good look at the example of our Savior and see how He regarded the day. We understand, of course, that we are not observing the same day that He did. At the time spoken of in the lesson the old dispensation was not yet fulfilled and He was therefore submissive to all that was taught in the law of Moses, including the Jewish passover, the Jewish sabbath, and the remainder of the ceremonial law. It was not until His crucifixion that "the hand writing of ordinances" was nailed to the cross, not until the day of His resurrection that the observance of the first day of the week as the Christian sabbath was begun. Yet the principle of observing a rest day as a day of worship has never been changed; hence we may consistently look to Christ and His teaching for instructions as to how to keep the day.

**A Woman Healed.**—Let us notice, in the first place, that divine healing is not our subject. Christ was teaching on the sabbath day. Not only is He a teacher, but He is also a compassionate Savior and Lord, and no one ever comes to Him in faith and submission and goes away disappointed. When therefore this woman came to Him with her infirmities He healed her as a matter of course. This seems to have been a great offence to the ruler of the synagogue—not that the woman got relief, but that Christ healed her on the sabbath day. This gives our Savior an opportunity to give a great lesson on the use of the day. Two things are brought out in the instruction: (1) the hypocrisy of the Pharisees, who were ready at any time to help an animal out of a ditch on the sabbath but were opposed to the idea of relieving the suffering of the afflicted when the same was done on that day; (2) the blessedness of doing well on the Lord's day. A complete victory was won. "His adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him."

**A Man Healed.**—The second mir-

acle performed by Christ was the healing of a man afflicted with dropsy. The circumstances surrounding the case were similar to the case just considered. It was on the sabbath day, the criticising Pharisees were present, and the case was put up to them for their answer. Did Jesus do the right thing or did He not. "Is it lawful to heal on the sabbath day?" was the question before them. The Pharisees were powerless to resist the logic of our Savior's position. If they said "no," then they would condemn themselves for doing deeds of mercy, such as lifting animals out of the ditch or leading them out to water on the sabbath day. If they said "yes," then their accusations against Jesus would fall of their own weight. "And they could not answer him again to these things."

**Present Day Lessons.**—We are interested in this discussion between Christ and the Pharisees only as it affects present day questions. As said before, the question is not one of observing the Jewish sabbath, for that has been done away with, but at the same time our Savior's attitude throws light on present questions. From His teaching and example it is clear: (1) that works of necessity should be done on the Lord's day, and such things as choring and emergency work brought on through accidents, etc., are perfectly in order; (2) that it is a good thing to do deeds of mercy on the Lord's day, as well as any other day; such as relieving the sufferings of the afflicted, helping the helpless, strengthening the weak, visiting the sick, etc., etc. If these things are clear it is equally clear that things which are not necessary and things which can not be considered as strictly deeds of mercy should not be done on the Lord's day. Let all Christian people make it a rule to prepare for Sunday by doing the things on Saturday that can be done on that day and thus keep Sunday as free as possible from secular toil; also to let all the work possible go over until Monday, so as not to do unnecessary work on Sunday. Another thing which Christian people should keep clear of is to support Sunday business with their patronage. Much of the Sunday business which now deprives thousands of people from attending religious services on the Lord's day would be dropped if all Christian professors would consistently refuse to patronize it. To summarize, we conclude:

1. That Sunday work should be confined to **necessary** work and deeds of mercy.
2. That the day should be kept

## Our Young People

### STORIES ABOUT CHILDREN OF THE BIBLE.—Psa. 127

Topic for March 22

#### MOTTO

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

#### OUTLINE OF TOPIC

##### I. Children.—

1. A gift from God.—Psa. 127:3.
2. Blessed by Christ.—Matt. 19:14.
3. May glorify God.—Matt. 21:15, 16.

##### II. Examples of Good Children.—

Isaac, Joseph, Samuel, David, Daniel.

#### STUDY OF THE TEXT

Psa. 127

We are glad the Psalmist gives a place in his Psalms to talk about the children. He sees in them a possibility of becoming strong in the service of the Lord. Undoubtedly he realizes the responsibility resting on those who have the care of them for they may grow up to become useful and while still young may do great work if properly guided by wise leaders and teachers. A child as a child has a mission and while he is receiving his training for life work may scatter good seed which will bring forth fruit abundantly.

#### PERSONAL THOUGHT

Christ while upon earth called the children to Him, blessed them and loved them. He also left us the commission to feed the lambs. May we who have any oversight over them ever keep in mind our responsibility concerning them and give them the proper nourishment that they may grow thereby and become strong and valiant soldiers of the cross.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, **Child** or **Children**.
2. Study the Life of David.

##### For Young People.—

1. Children Expect Good Examples.
2. Children Expect to be Trusted.
3. Children Expect Brotherly Kindness.

##### For Older People.—

1. Train the Children\* for God.
2. Provide for Them.
3. Do not Provoke Them.
4. Pray for Them.

as a day of rest and direct service of God.

3. That we should make it a rule not to patronize Sunday business.

4. That all our work on this day should be measured by the standard set up in I Cor. 10:31.—K.

I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.



# Gospel Herald

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MENNONITE PUBLISHING HOUSE,  
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THURSDAY, MARCH 5, 1914

## Field Notes

Bro. J. B. Hernley of Lititz, Pa., is at this writing visiting with his sons, Henry, Ivan, Christ, and Elam, of Scottdale, Pa. He was an interested and welcome worker during our recent meetings.

**Word reaches us** that Bro. H. F. Andrews, a well known Sunday school worker of Strasburg, Pa., passed to his eternal reward and his funeral was announced for Saturday, Feb. 28. May God comfort the bereaved.

**Arrangements** have been made for a Sunday school meeting to be held with the congregation worshipping at the Lititz, Pa., Mennonite Church on Ascension Day, May 21. A good attendance and a profitable meeting are expected.

**The time** for holding the Missouri-Iowa Conference this year has been set for the first week in September. It had been previously decided to hold the conference at Cherry Box, Mo. A full attendance and profitable meeting are hoped for.

**We are** in possession of a program of a Bible conference held with the Mennonite Church at Zurich, Ont., March 2-8, with Bro. J. E. Hartzler as instructor. The program is laden with important subjects, and we hope to hear of a profitable meeting.

A new congregation of Amish Mennonites (Conservative) is soon to be organized near Westover, Md. May God prosper the work.

Bro. David Hostetler of Weilersville, Ohio, who has spent several months among the brotherhood in Virginia and Pennsylvania, spent a few days last week at Scottdale, Pa., taking part in the series of meetings going on at this place. His visit was much appreciated and his presence encouraging. The example of these old veterans of the cross means much in the way of encouraging younger soldiers to press on in faithful service.

A letter from Canton, Ohio, dated Feb. 28, says: "We are quite busy. Bro. Enos Hartzler has been with us about three weeks holding meetings in the district called, 'Happy Hour.' Attendance quite good. Sister Hartzler and son accompany him. Latter expected to be with us a few weeks longer, for which we are thankful. Will have meetings at the mission next week. Pray for us, as 'the harvest is great and the labourers are few.'"

## Correspondence

Dinuba, Calif.

On Tuesday, Feb. 3, wife and daughter and I and grandparents, Mr. and Mrs. H. H. Sharer, who have been visiting from Wyoming, started down to Bro. B. L. Horst's on a few days' visit. But how sad we were when we drove in the yard. They gathered around us, Sister Horst saying, "Ben is very sick!" Seeing the brother we decided he was in a dangerous condition. He took sick with pneumonia on Friday but on Monday he got up. On Tuesday he got worse and suffered great pain until Thursday, when he said he felt like a new man. So we decided to go home Friday. But Friday morning he was much worse so we decided to stay until he got better. In the evening the doctor came but he did not give us much hope, and Saturday morning at about 2 A. M. we expected the end and called all the children, Bro. Horst taking each by the hand, admonished them, and bade them good-bye. At 10:40 A. M. he passed away. The brother was ready and willing to go. The only regret was leaving his family. He was a kind father and loving husband, and a good neighbor to all. His place is certainly vacant, but we have the assurance that he has gone to glory. He was conscious until the last 2 or 3 hours. The family have the sympathy of the entire commun-

ity. Bro. M. B. Weaver of Suver, Oreg., came to attend the funeral.

O. S. Kilmer.

Dalton, Ohio

Greetings to all Herald Readers:—We have great reasons to be thankful to our kind heavenly Father for the rich blessings we are permitted to enjoy.

We are glad to say that the Bible conference which was held at our Swiss Mennonite Church last week, was well attended and good interest was taken, it being the first Bible conference ever held at our church. May it be a blessing to all who have attended those meetings, and may the Lord especially bless the dear brethren who so kindly and earnestly instructed and preached the Word with power.

The roads had been bad and weather cold, and quite a few had been sick which could not attend. Yet we believe this work will have a marked influence in strengthening those who have attended, and hope and believe that the sick which the two brethren visited in between these meetings were encouraged and strengthened. The brethren, E. L. Frey of Fulton Co., Ohio, and S. H. Miller of Holmes Co., Ohio, who were the instructors, again left for their homes on Monday, Feb. 12.

Twenty-six young souls are attending catechism which is held every Sunday afternoon. Their intention is to be received into church fellowship by water baptism this spring. May the Lord so prepare the hearts of these young souls that the good seed sown may bring forth fruit to our Master's honor and glory.

On Feb. 13 Bro. P. J. Amstutz received a telegram from Putnam Co. telling that his sister, Mrs. Eli Augsburg, was at the point of death. Bro. Amstutz and his aged mother left immediately for her home, and found her and her husband both seriously ill with typhoid fever and Sister Augsburg is not expected to live—indeed a sad case, as she would leave a family of 8 children, ranging in age from 8 mo. to 15 yrs. Our prayer is that if it is His will that she may again recover, yet we must say, "Thy will be done."

We wish God's richest blessings to all,  
A Sister.

Feb. 18, 1914.

Hubbard, Oreg.

Dear Herald Readers:—Again we are impressed with the fact that time passes rapidly, when we think that already over two months have passed by since we left our eastern home.

That the trip was one of much joy and interest to all of us is one reason



for being grateful to the Giver of all good gifts.

Our only stopovers were in Chicago and Creston, Mont. At the former place we had but a half-day, part of which we enjoyed with the Mission workers. At the latter place we spent two days. On Sunday we had the privilege of worshiping with the congregation under the care of Bro. Jacob Roth as bishop and Bro. Daniel Kaufman as minister. Their number consists of between 20 and 30 members, with an additional outside attendance. This is the only organized congregation of our people in the state of Montana, and we were agreeably surprised with the beautiful valley in which they live.

I might say right here, that I hope it is definitely understood that I am not posing as a real estate agent. It is pitiful to hear how some of our people have lost practically all they had through some real estate agent, and in a few instances through the influence of some of our own number. It is but justice to say, also, that brethren have come into some of the western localities with practically no means and now are the possessors of nice, comfortable homes.

In a few days after leaving Montana, we were comfortably located in the home of Bro. Alex. I. Miller near Hubbard.

The Bible normals and continued meetings at Hopewell and Fairview churches have been reported in the Herald. Since then a normal and meetings have been held at Albany. Last night we began work at the Nampa Mission, Idaho.

We also attended a Quarterly Mission meeting at the Zion A. M. Church. We believe that these meetings, if properly conducted, will prove a potent factor in the advancement of the cause west of the Rockies.

We are glad to report that in each congregation visited so far we have found those who are much interested in and concerned about the welfare of the Church. Have also found that the same Satanic influences are at work here as elsewhere. It is to be regretted that some yield partly or wholly to these influences.

In this short time we have already found that scattered all over this large territory there are those who still claim membership, those who have gone back into the world, and those who are of Mennonite parentage. It is a common thing to hear of such an one in some city or in the hills. Were all these scattered ones gathered at one place, it would make a large congregation.

In conclusion, we are glad to say that so far our work in the western

field has been pleasant, letters from home tell us about zero weather, while there we hear the birds sing, roses bloom, and some of the gardens yields the fruits of the earth.

As parents, we rejoice that the children stood the trip so well, and are so happy and contented among new associates in home, school, and church. Remember us in prayer to Him who is able to answer.

S. G. Shetler.

Feb. 20, 1914.

#### Waynesboro, Va.

(Hildebrand congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We are truly thankful for the blessings we have been enjoying the last two weeks. On Sunday, Feb. 8, Bro. Aldus Brackbill and wife of Michigan came to us. Bro. B. labored with us until Feb. 20, handing out the bread of life, and warning the sinners of the wrath to come.

Oh, that we all may go forward with greater effort to do God's will. We are truly glad and praise God that one soul was willing to come out and confess Christ and be added to our little flock. May the Lord bless her that she may be a blessing in the church at this place.

The interest and attendance were very good considering the inclement weather. From here Bro. Brackbill went to Rockingham Co. May God's blessing attend him wherever he goes. We ask an interest in the prayers of God's people.

M. F. W.

Feb. 23, 1914.

#### Souderton, Pa.

Greeting to all Herald Readers:—On Sunday, Feb. 22, Bro. Christian Allebach of Kulpville, Pa., gave us an instructive message, in the German language from Luke 19:13: "Occupy till I come." Although past seventy years he is still capable of proclaiming the Gospel with great zeal. Bro. A. N. Freed is expecting to be with us on the evening of March 1. Bros. J. A. Heatwole of La Junta, Colo., Henry Baer of Hagerstown, Md., and Bro. Zimmerman of Mechanicsburg, Pa., were welcome visitors on the evening of Jan. 29.

The readers have already been informed that Bro. and Sister Clayton Derstine of this place, are at present assisting in mission work at Altoona, Pa. We trust their stay will be the means of doing much good.

We are glad to report that one soul has been made willing to accept Christ as his personal Savior. We trust that many more will follow and make the full surrender and be saved.

J. D. E.

Feb. 23, 1914.

#### Hubbard, Oreg.

Greeting in Jesus' Name:—We are having nice spring weather at present. Health in general is good, for which we praise the Lord. Two precious souls were added to the Hopewell Mennonite Church on Sunday, Feb. 15, one by letter and one by baptism. This new year has been prosperous with us so far, and we hope it may continue. Pray for us in the far west that more souls may be saved.

Bro. S. G. Shetler left for Nampa, Idaho, Feb. 16, where he is engaged in a series of meetings. His family seems to like it here so far. We surely feel glad to have them among us. Our Sunday evening meetings are very interesting at this time. Our prayer is that the good work may go on.

J. D. Mishler.

Feb. 23, 1914.

#### Hinton, Va.

Dear Herald Readers, Greeting in the Name of Jesus:—I want to thank the brethren and neighbors for their help in repairing our house which was sadly needed. If you all could know how grateful we are to you, you would feel amply paid for your trouble. May the Lord bless each one. I have no one but strangers to look to for help and advice since my dear husband went to his reward. The neighbors have all been very kind to us for which we are so grateful. The Lord has promised never to forsake those who trust Him and I believe His promises. Pray for me that I may be able to bring the children up in the way they should go and that they may be useful in the service of the Master. Wishing the blessing of God on each one, I am, your lonely sister,

Vesta V. Rhodes.

Feb. 23, 1914.

#### Richfield, Pa.

A series of meetings closed at the Richfield Mennonite Church, with 79 confessions, and 57 added to the Church on Sunday. Men and their wives, sons and daughters, one entire family of 5 were received. On account of the failing health of our aged brother, S. D. Graybill, Bro. E. W. Graybill conducted these services which were very impressive. Pray that these may prove faithful.

In His name,

J. F. Riehl.

Feb. 22, 1914.

#### Wood River, Nebr.

Bro. Peter Kennel was here over Sunday, Feb. 15, baptized one soul and reclaimed one. May we pray for

(Continued on page 760)



## Miscellaneous

### TWO SIDES OF AN EVANGELIST'S LIFE

#### II. The Bright Side

By S. G. Shetler.

For the Gospel Herald.

It is indeed a pleasure to turn to the bright side of this question. What we shall attempt to give is not a finely worked out untried theory, but the experiences in the real work.

Many a time have we been thankful for the powerful influence of the bright side, which has almost put the dark side into obscurity.

#### A Bird's Eye View of the Field

Were a man to judge the work of the Lord from the local standpoint, his ideas and views would certainly be far from right. Sometimes we meet a brother or sister, who judges the work and influence of our church from the locality in which he or she lives. In every case their conclusions are faulty.

The evangelist who has long been in the field gets a general view, not only of his own church but also of others. The broader the view, the greater the satisfaction. It is also a great help, many a time, in meeting local conditions.

#### Intellectual and Spiritual Development

It is the happy privilege of the evangelist to become acquainted with many workers in his own church and with workers in other churches. By this personal acquaintance there is an exchange of thought which tends to spiritual development. Discussing with each other problems of life and of church, often suggests a solution. Travel, work in many different congregations, meeting the strongest men in the Church, studying hundreds of people, studying social and religious conditions, all help to develop intellectually and spiritually.

#### The Blessings of Activity

It is said that a loafer or store-box lounge is one of the most tired men to be found. The reason is readily seen. He has not enough activity to put his blood into good circulation. He loses the blessings derived from activity. The evangelist who would save souls must not be idling away time. Every minute seems to be occupied, and he soon rejoices over the blessings derived from real heart-yearning activity.

#### Souls Converted

When one sees the drunkard in the ditch, the thief behind the bars, the moralist blindly deceived, the youth

and the maiden just stepping over the line of responsibility, and other sinners of every other possible description, the heart throbs in deep concern for the lost.

Through the united efforts of the congregation and the evangelist souls find Christ, which brings joy to not only the converts but also to the evangelist.

#### The Co-operation of the Brotherhood

In this great work for the Lord, the evangelist always feels keenly the co-operation of the brotherhood. A serious mistake that some people make is to think that the success of the work depends entirely upon the evangelist. While he has much to do, yet the burden of the work rests largely upon the shoulders of the brotherhood.

#### Consistency of Members

Everywhere in the field there are some who point the finger of scorn at some inconsistent church members. This is an unpleasant feature of the work. It is with a sense of great joy, however, to note the large percentage of consistent members. Through this consistency many souls have been converted, and thus the evangelist has been greatly helped in his work of gathering the lost.

#### "Effectual fervent Prayers"

All Bible readers know that the promise is that such prayers avail much. Only God can hear the thousands of such prayers that are continually ascending to the throne. Think of working for one who is all power. Then think of thousands of petitions for a manifestation of power among the lost. How can one help but feel encouraged in this great work. Frequently the answers to these prayers are so direct that the evangelist can see with his own eyes what God is doing for him through the prayers of others.

#### Supplying Natural Means

Often the evangelist is in the field several weeks or even several months before getting home again. To come home to find the flour-barrel empty, the hay-mow with a few forkfuls in it, the feed-bins with enough for a few meals, the woodshed or coal bin anxiously awaiting a new supply, etc., etc., makes the evangelist feel like saying, "I will stay by the stuff like other people can do."

God has **never** and **never will** forsake the true worker. He moves upon the hearts of His devoted followers to take the muzzle off the ox that treadeth out the corn. They do this by bringing a bushel of potatoes, a few apples, a little hay, plowing the truck patch, giving a little of the world's power (money), and in many other ways. When the evangelist

feels this, he goes forth with renewed zeal and encouragement.

Let no one read between the lines that the writer is advocating a stipulated salary. To fulfil the commands of the Bible, to follow the worthy example of Paul, and for the good of the cause of Christ, it has been our happy privilege to spend many days in the schoolroom as a means of support.

#### "God Bless You"

We spoke of flattery on the dark side of this question. We wish to encourage the brotherhood in their buoying the evangelists by a sincere "God bless you." The countenance of a discouraged worker seems to tell some one that encouragement is needed. After several weeks of hard work in a congregation, the evangelist starts for another field of similar work. As he leaves he feels the warm Christian fellowship as one after another says, "God bless you wherever you go."

#### A Promising Future

I know that many look at the work of the Lord, and say that the Church is drifting, until it will be swallowed up in worldliness. This may be and no doubt, is true of some congregations. Is it true, however, of all the congregations? Have you looked at the field as a whole? May it be understood that I am not one of those who believes and preaches the non-scriptural popular theory that the world is getting better.

On the other hand, the present outlook for our Church is promising. Many churches are centering in the towns, and the rural districts are being neglected. Many of the city people cannot cope with the aristocratic class. The slum districts are passed by without a notice. These and other fields are open doors for which our people are especially adapted on account of the simple life.

#### Consecrated Workers

Were we to enumerate the names of some of our dear brethren and sisters who have given their all to the Lord, and under trying circumstances are preparing for special work in the Church, it would make an article by itself.

Why should we be discouraged, when we see how happy these workers are? Think of the great good that will be accomplished by these as well as all other workers in the different congregations.

#### The Joys that Come from a Calling

The blacksmith hammers away and finds buried in the iron some joys and satisfaction that seem to come to the surface under the power of the hammer. To one not fitted or gifted for this work, it would be drudgery.



So it is with every vocation or calling in life. Each brings with it its own joys. Likewise the evangelist enjoys pleasures, even sometimes under trials, that one not in the calling or fitted for the work does not see or realize.

### The Assurance of Doing God's Will

This is not any more true of the evangelist than it is of any other worker for the Lord. He who is true to God in whatever sphere it may be has that assurance promised that he is pleasing God by doing His will.

How a little child rejoices when it sees that father is pleased on account of the obedience of the child. How much greater is the joy of him who knows that he has obeyed his Father's will.

### Eternal Reward

The aim of no one should be to labor just for the reward, yet the words of Jesus, "Your reward is great in heaven," were not given as idle words. Blessed the promise that though we are "unprofitable servants" we shall finally be rewarded for our faithfulness.

Hubbard, Oreg.

### A TRIP THROUGH PENNSYLVANIA

By Enos C. Shantz.

For the Gospel Herald.

It is almost out of date but there is an old adage that says, "Better late than never."

Aug. 12, 1913, Bro. Eli Shantz and wife, and Bro. Moses Shantz and I left Berlin, Ont., for Niagara Falls, thence to Buffalo where we remained over night. From here we traveled through Jamestown, Shenango, on to Butler Co., Pa., where we arrived at 1:20 a. m., Thursday, Aug. 14. We spent this day at the Shantz reunion near Harmony, Pa. Here we saw many strange faces, also many Shantz's from far and near—about 300 in all. There were, besides us four, Solomon Shantz, his daughter and a niece from Canada. We stayed at Abe Flowers that night, and saw a number of friends in Harmony the next day. We were in the Old Mennonite Church, built in 1825, but they have no meeting in it now. There is only one family in Harmony that belongs to our church—Samuel Meyers. We were in the old Ropp's Cemetery. They call it the "Economists'" sect. This cemetery is about 109 years old.

In the evening we took the trolley for New Castle then to Lowellville about 35 miles distant and went with Sydney Shantz's for the night. In the forenoon he took us to the trol-

ley and we went to Youngstown, O., where Aaron F. Shantz showed us the city. In the evening we went east to Sharon, Pa., where we spent the night with Monroe Shantz and visited a number of other Shantz's the next day. From this place we went to Linesville and Conneaut Lake, stopping with Samuel H. Shantz's for dinner and Perry Shantz's for the night, visiting a number of Shantz's, and seeing the sights of the neighborhood, we went to New Brighton, Pa., where we visited with Aaron Herr's. After a visit of several days and seeing sights we left for Pittsburg, Pa., thence to Latrobe, Pa., spending the night with Jacob Shantz in Westmoreland Co., Pa. From this place we went to Scottdale, Pa. Here we remained among the brotherhood over Sunday. Monday morning we went through the Publishing House and after dinner took the trolley for Greensburg, then on to Johnstown, going to Josiah Mishler's for the night.

On Wednesday the 27th Bro. Mishler took us to the Weaver Church to attend a Sunday school conference. The following day we left for Harrisburg, where we stayed all night with Geo. Detweiler's. After a view of the Capitol buildings we took the trolley for Mechanicsburg, stopping with Levi Heisey's. This is a fine country. The country from Johnstown to Harrisburg was mountainous most of the way. From this place we went to Mt. Joy, Pa., where Bishop Jacob N. Brubacher met us and took us to his home where we stayed all night. The next morning he took us to Erisman's Church.

We visited in this community a number of days, among the families visited being Peter Nissley's, Amos Eby's, Jacob Reist's, etc. Thursday, Sept. 4, they took us to Landis Valley S. S. Meeting. Among the places we visited were Ephraim Eby's, Jonas Hess, David Snavey's, etc. Going to Neffsville, we spent the night with Ezra Brubaker's. On Saturday we took the trolley for Lancaster City, thence to New Holland, where we spent the night with Sam Musselman's. The next morning Bro. Musselman took us to Weaver's Church. We spent several days in this community visiting at many places. From this place we went to Spring City, Chester Co., Pa., where we remained a few days visiting among the brotherhood.

On Friday, 12th, Bro. Jacob Hunsberger took us to Pottstown. We passed by the old Shantz homestead, where we stopped a little while. This is where our great-grandfather Jacob lived. The house was built in 1739. From this place we took the trolley

for Boyertown, Berks Co., where we spent the night with Jacob Bowers, thence back to Pottstown, where in the afternoon Geo. Wenger took us to the old Shantz family graveyard, after which we took the train for Royersford to the homes of Jesse Mack and Adam Mensch. On Sunday, 14th, they took us to the Providence Church, thence to Skippack Church in the evening. On Monday we visited in the vicinity of Creamery, among the places visited being Bish. Warren Bean's. In the vicinity of Kulpville we visited among the Hallmans, Alderfers, Cassels, etc. At Hatfield and Souderton we visited among Gottshalls, Miringers, Krupps, etc. In the vicinity of Fricks and Line Lexington we visited among the Lapps, Ruths, Hiestands, etc. From this place we went to Lansdale where we spent the night with Abram Ruth. Sunday, 21st, we attended services at the Plain Church, visiting in this community for a few days among the Funks, Kratzes, Huebners, etc. On Monday we were at Salford Church, attending the funeral of Jacob Landis, who was 71 y. 6 m. old.

After visiting for a few days we left for Chestnut Hill, thence to Philadelphia and Germantown. Thursday, 25th, we took the trolley for Atlantic City, N. J., 65 miles distant. Here we spent several days, returning to Lansdale in time to attend services at Towamencin Church. Here we spent several days visiting among the Allebachs, Cassels, Hunsbergers, Roths, etc. On Tuesday, 30th, we made ready for our home trip, taking train for Buffalo. As we came near Seneca Lake there was a wreck on ahead, which delayed our coming to Buffalo. After spending some time at the Niagara Falls, we left the Bridge at 2:15 p. m., arriving at Berlin at 6 p. m., where our neighbors were out and took us home.

We enjoyed our trip very much, only am not fully satisfied as I did not get to see all the places I wanted to. In all we visited 121 places and feel very thankful to our friends and brethren and sisters for the kindness shown us while in their midst. We kindly invite you all to come to Canada and pay us a visit—but don't all come at one time. Goodby to all. We send our best wishes, and God's blessing to all.

Berlin, Ont.

The church that most intently obeys Christ's command to declare the Gospel to all men will be most forceful and effectual in its home work. The best evidence of a church's vitality is the effort it makes to extend the kingdom of Christ.—D. O. Shelton.



## THE FIRST EPISTLE OF PETER

## Chapter Three

By Dora Wenger.

For the Gospel Herald.

In the continuation of the teaching of submission of the preceding chapter, Peter, in the 3rd chapter, emphasizes submissiveness in the home.

A deep spiritual theme is presented of which the question of dress is only incidental.

In the first seven verses the ideal Christian woman and existing conditions of an ideal home, are presented.

Marriage as God intended it to be, is the most beautiful, sacred thing we have outside of the plan of salvation.

The wife that takes the place God has intended for her can shine as a jewel in the home.

Woman can do most when she remains in her sphere.

To such, dress is not merely a question of rules, but a question of propriety. As a free woman she does not want the gay, giddy dress, but such as becometh a modest, refined Christian. It is character that must shine.

In the home, there must be the blending of the finer qualities of wife and sterner qualities of husband.

Wife should possess the spirit of submissiveness, husband exercise self-sacrificing love, that they may be one in purpose. Parents have a great responsibility to bring up the children as pure, chaste, and virtuous sons and daughters that they may remain such as they go out into society.

Verses 8-14 are addressed to everybody. The qualities of sympathy and courtesy are emphasized.

Our attitude to others should always be such that will make them feel good.

The man who sees blessings in the unpleasant things of life will see good days.

Eschew evil, do right and the Lord will protect.

Though we be free from harm we are not free from suffering. Because we suffer is no evidence of God's displeasure, For, "whom the Lord loveth, he chasteneth."

Hope is one of the key words to the chapter. It is the window through which the sunlight of heaven shines into the heart.

Enthroned Christ in the heart with meekness and fear and be living witnesses for Him wherever you go.

Better suffer here than in eternity. Better for well doing than evil doing.

If we want to be a real servant of the Lord Jesus Christ we must be willing to suffer injustice, if need be.

Do not expect to get your glory in this world.

Verse 18. Look to the Perfect model, Christ, and do like Him. He suffered innocently for the sins of the whole world but now triumphantly reigns in heaven. "If we suffer with him we shall also reign with him."

Orrville, Ohio.

(Continued from page 757)

the young souls that they may hold fast what they have promised. Bro. Kennel preached two very instructive sermons. The brother is kept very busy since the death of our old bishop, Bro. Joseph Schlegel. May we as churches of Christ pray for him that he may be able to bear his burdens until God sees fit to give him relief in some way.

We ask an interest in the prayers of all Herald readers.

Mary Zimmerman.

Feb. 22, 1914.

## Thompsontown, Pa.

Dear Herald Readers, Greeting in the Name of Jesus:—On Saturday evening, Feb. 21, Bro. David Hostetler of Weilersville, Ohio, preached at the Delaware Church and on Sunday morning he filled the regular appointment at the Lost Creek Church; also at the Lauver's Church in the evening. We were glad for the privilege of hearing the brother. He taught us the need of living right and of being active in the service of the Lord.

Bro. Simon Graybill and wife of Freeport, Ill., visited friends and relatives in this district. Bro. Graybill preached a number of times at the different places of worship, also admonishing us to be faithful and active in the service of the Lord.

We have Sunday school and preaching every two weeks in the forenoon at the Delaware Church, Sunday school having been discontinued when there is no preaching, and have Bible meeting in the evening, every two weeks at this place and on Sundays between at the Lost Creek Church. We ask an interest in the prayers of God's people for the furtherance of His work in this part of His vineyard. Yours in Christian love,

W. Banks Weaver.

Feb. 24, 1914.

## Columbiana, Ohio

Greetings in Jesus' Name:—At the recent meetings at the North Lima Church by Bro. J. E. Hartzler, there were seven converts, two upon confession of faith, and the church much encouraged and awakened.

Bro. Geigley and Bro. Walter Yoder of Goshen, Ind., who had a series of meetings at Youngstown, also spent several days with us and held several meetings. Bro. Yoder has organized several singing classes which he will conduct for the next two months. These classes meet at the N. Lima Church, Midway Church and the Youngstown Mission.

Cor.

Feb. 26, 1914.

## Scottdale, Pa.

Greetings to the Readers of the Gospel Herald:—The series of evangelistic meetings held here for nearly two weeks by Bro. I. W. Royer, of Orrville, Ohio, closed on Friday evening of last week. Eight precious young souls in all made the good confession. On Sunday afternoon a short instruction meeting was held with the converts. Bro. Royer visited nearly all the homes of the members of our congregation and some homes of others. We feel that the results of the meetings are by no means all apparent now but shall go on through eternity.

Bro. David Hostetler of Weilersville, Ohio, was a welcome visitor last week and took part in two of the evening meetings.

Sister Lina Ressler left Scottdale on Friday of last week for a visit of several weeks with her sister, Mrs. J. E. Stoltzfus, who lives near Parkesburg, Pa.

We have been having severe winter weather for some time.

May God richly bless the Herald family.

Cor.

March 2, 1914.

## GEMS FOR MEMORY'S "SHELF"

Collected by R. J. Heatwole.

Charity is sweet and ever tender,  
Always ready help to render,  
Giving news of heavenly treasure,  
Supplied with everlasting pleasure.

The evangelizing motto is, "Go, let go, help go;" and "Let the redeemed of the Lord say so."

Mark 16:15: They preached everywhere, the Lord working with them.

Ring the Gospel story, ring, ring the bell,  
Just as Paul and Silas, in the prison cell,  
To the prison keeper did the story tell,  
If you will be saved, believe.

Ring the Gospel bell,  
Ring the Gospel bell,  
Everywhere the message of the Gospel tell  
That a loving Father says He will receive,  
Whosoever will believe.

Whosoever will, whosoever will,  
Everywhere the message of the Gospel tell  
That a loving Father says He will receive,  
Whosoever will believe.



## MINUTES

Of the Third Annual Conference of the  
Mennonite Church in India Held in  
the Zion Church, Sankra, Tues-  
day, Jan. 6, 1914

For the Gospel Herald.

Conference opened at 8 o'clock with singing. Bro. C. D. Esch, the Moderator, read II Tim. 2:14-26, and Bro. G. J. Lapp led in prayer. Bro. Friesen read I Cor. 3, after which the Conference sermon was preached by Bro. J. N. Kaufman, basing his remarks on I Cor. 3:9-11.

After singing, "Hold Thou my hand," the Rules and Discipline were read, after which the roll was called to which 32 out of the 37 members responded with a testimony.

The Secretary then read the minutes of the previous conference, which were approved on motion.

The following Committee on Resolutions was appointed: Bro. G. J. Lapp, Bro. Parsadi, and Bro. Mukut.

The Committee appointed in the previous Conference to prepare an answer to the question, "How shall we provide for the regular expenses of the congregations," gave its report as follows: "In order to arrange for the collection of money for the regular expenses of the congregations the deacon should provide himself with a register in which is entered the amount to be contributed from each home. The deacon is also to have an assistant whose duty it shall be to assist the deacon in collecting the settled amounts monthly. The money thus collected shall be in charge of the deacon. II Cor. 9:5-7."

The congregation sang, "There shall be showers of blessing," and as the Secretary's report was not quite ready the questions were taken up and discussed.

**Question 1. What Christian Customs should be Established in the Home with Reference to Prayer and the Training of Children?**

**Answer.** It is necessary for Christian parents to read the Word and pray for their children that they may be brought to Christ. Therefore it is the sense of this conference that regular daily worship be established in every home, that thanks be returned at meal time, and that prayer be a special feature at times of special opportunities such as baptism, times of sorrow, etc. Eph. 6:1-4.

**Question 2. How should We as Christians Associate with One Another?**

**Answer.** Our association should be in accordance with the following:

- Have a forgiving spirit. Matt. 18:22.
- Forbearing one another and exercise charity in reference to others' defects. Matt. 5:22.
- Not to become a stumbling block to any one. Mark 7:41, 42.
- Greet one another in a becoming manner.
- Exercise the spirit of hospitality. Rom. 12:13.
- In humility, patience, and love bear with one another. Eph. 4:2, 3; II Cor. 13; I Pet. 5:5.
- Receive brethren from other congregations.

After intermission for the noon hour conference work was again resumed and after prayer by Bro. M. C. Lapp the Secretary gave his statistical report as follows:

Name of Congregation	Member-ship at beginning of year	Loss of Member-ship	Ac-cessions	Member-ship at close of year
Bethel	143	29	9	123
Maradeo	24	4	11	31
LeperAsylum	106	16	41	131
Sundarganj	212	17	27	222
Zion	20	0	6	26
	505			533

There is a total membership at the close of the year of 533, showing an increase over last year of 28. During the year there was a total of 39 baptisms. The number indicated in the space under the head of loss and accessions consists mostly of members who moved from one congregation district to another. It is encouraging to report that during the year four brethren were ordained to the office of deacon. (These brethren were duly received in conference as regular members.)

**Question 3. What are Worldly Alliances?**

**Answer.** We consider the following as allied to the world:

- Unholy fellowship.
- Sakhi badni, Ganga jal, Mahaprasad, etc.
- Man worship; fellowship with the heathen of such a nature that will result in loss of spiritual power or hurt the name of the Church. II Cor. 6:11-18.

**Question 4. How should We Observe Good Friday?**

**Answer.** It seems proper for us to observe the day Christ was crucified and suffered excruciating pain for our sakes. Therefore we urge that appropriate services be held in all the congregations and, as far as is prudent, fast on that day. Matt. 27, Mark 15, Luke 23, John 19, Gal. 3:1.

**Question 5. Is Tithing Taught in the Bible? If so, Why Do We not Practice It?**

**Answer.** We admit that everything we have belongs to the Lord. Tithing was commanded in the Old Testament (Lev. 27:30-33; Deut. 12:17, 18) and there is nothing contrary to this in the New Testament. II Cor. 9:6-8. Therefore God's blessing will attend those who give the tenth to the Lord.

**Question 6. Is it Proper, According to the Custom of the Country, for Parites Who are Engaged to be Married to have Communication with each Other by Letter?**

**Answer.** Because of a certain relation that engaged parties bear to each other through their parents or their guardians we declare that any letters exchanged by said parties be sent to the parents or guardians and not to parties direct.

**Question 7. Is this Conference Ready to Establish a Sunday School Conference?**

**Answer.** We advise the organization of an annual Sunday School Conference and that the Moderator appoint three brethren to act as a committee who shall arrange time and place and make full arrangements for the Conference.

Committee appointed, Bro. M. C. Lapp, Bro. Sukrit, Bro. Elisha.

Organization resulted as follows: Mod., Bro. G. J. Lapp; Assistant Mod., Bro. C. D. Esch; Bro. M. C. Lapp was elected to fill out the unexpired term of the Secretary as Bro. J. N. Kaufman is proceeding on furlough and can not serve his full term.

Bro. P. A. Friesen was elected member of the Board of Missions and Charities.

A vote of thanks was extended to the

Zion congregation for their excellent entertainment, and prayer was asked for Bro. Kuwarman who was unable to attend conference on account of illness.

The following resolution was passed: The Mennonite Church in India send Christian greetings to all the conferences and congregations in America, said greeting to be conveyed by the brethren, Friesen and Kaufman. Our prayer to God is that He may give them a safe voyage to America and a good rest while there and again bring them safely back.

On motion Conference adjourned to meet again in the Bethel Church, Balodgahan, the first Tuesday in January, 1915.

Elisha,  
J. N. Kaufman,  
Secretaries.

## Married

**Martin—Myers.**—Bro. Harvey Martin and Sister Olive Myers were married by Bro. E. M. Detwiler at his home near Calla, Ohio, on Feb. 23, 1914. May they ever enjoy God's richest blessings.

**Mast—Good.**—On Feb. 8, 1914, Bro. Elijah Mast and Sister Ellen Good, both of the Howard and Miama congregation were united in marriage, Bro. Sherman Kendall officiating. May this union prove to be a glory to God and a blessed Christian life.

**Ernst—Stutzman.**—On Feb. 17, 1914, at the home of Bro. and Sister Aaron Stutzman, Wood River, Nebr., Bro. Tillman Ernst of Chappell, Nebr., to Sister Lydia Stutzman, Bro. Peter Kennell officiating. May God bless this union to His glory.

**Maust—Dennison.**—Bro. Franklin Maust and Sister Minnie Dennison, both of Nappanee, Ind., were united in marriage at the home of the officiating bishop, Bro. David Burkholder. May God bless this union with a happy Christian life and to His glory.

**Litwiller—Boshart.**—On Feb. 10, 1914, at the home of Bro. and Sister Daniel Boshart, Petersburg, Ont., Bro. Noah Litwiller and Sister Lydia Boshart, both of Petersburg, Ont., Bro. Noah Stauffer officiating. May God bless this union through life.

**King—Miller.**—On Feb. 21, 1914, at the home of the officiating bishop, Bro. E. A. Mast, Bro. William King and Sister Pearl Miller, both of the Howard and Miama congregation near Greentown, Ind., were united in marriage. May God bless this union to a long and useful life.

**Stutzman—Neff.**—On Feb. 19, at the home of the bride's parents, Bro. and Sister Ezra Neff, Bro. Elmer A. Stutzman and Sister Mary Belle Neff were united in marriage, Bro. E. B. Stoltzfus officiating. Their many friends join in wishing them many happy years of wedded life.

**Andrews—Wolfer.**—On Feb. 8, 1914, at the home of the bride's parents near St. Louis, Oreg., Bro. Lester R. Andrews and Sister Mabel Wolfer were united in marriage by Bro. J. D. Mishler. Both are members of the Hopewell Mennonite Church near Hubbard, Oreg. May the Lord richly bless them as they journey through life.



## REPORT

Report of the Children's Earnings for the summer of 1913 from the 25 cents which each received in the spring. To be used for the building for the Bible School at our Mission in India. Read and ponder. Reports given as received.

From children of the S. S. near Freeport, Ill.,  
Per S. E. Graybill \$ 79.72

Primary Dept. of S. S. at Inman, Kans., (W. Liberty) per R. C. Yoder \$ 54.60

Canton, Kans., (Spring Valley) per D. A. Diener \$ 26.47

Newton, Kans., Penna. Cong., per Vernon E. Reif \$ 69.30

Harper, Kans., Crystal Springs S. S., per J. J. Zimmerman:

Sarah Hinkle \$ .50  
Allen Troyer 2.00  
Goldie Kaufman 3.50  
Ralph Lue 3.60  
Lena Reber 5.00  
Mary Swartzendruber 5.00  
Luie Swartzendruber 5.00  
Bertha Zimmerman 5.00  
Myrtle Zimmerman 5.00  
Alta Zimmerman 5.00  
Anna Mefziger 4.00  
Frank Mefziger 4.00  
Alf. Yoder 4.00  
David Yoder 4.00

Total \$ 59.60

From children of Protection, Kans., S. S., per N. E. Ebersole \$ 10.57

From S. S. at Hesston, Kans., per F. Rose Shank:

Ralph Bender \$ 1.50  
Allen Hess 5.00  
Mary Hess 5.00  
Blanche Byler 3.00  
Florence Byler 2.50  
Mabel Hostetler 2.00  
Paul Hostetler 2.00  
Harry Hostetler 2.00  
Martin Hostetler 2.00  
Francis Luginbill 2.50  
Willis Luginbill 2.00  
Homer Luginbill 2.50  
Leo Lindal 1.30  
Paul Weaver 2.00  
Renel Britt .75  
Reufus Britt .75  
Wilmer Brunk 6.15  
Carrie & Anna Hartzler 5.00

Total \$ 47.95

From S. S. at Peabody, Kans., per L. L. Beck:

Lee Evers \$ 1.18  
Harley Evers 1.18  
Paul Horst 2.17  
Maggie Horst 2.17  
Floyd Good 1.50  
Sam Good 3.20  
Lovesi Hunsberger 4.00  
Elsie Hunsberger 4.00  
Susie Harnish 2.55  
Emma Harnish 2.55  
Ervin Buckwalter 2.37  
Mary Buckwalter 2.38

Total \$ 29.25

Children of W. Union S. S., Parnell, Ia., per S. M. Bender \$ 18.70

Oronogo, Mo., Galesburg S. S., per Mrs. J. J. Weaver:

Frank Byrd \$ 1.00  
Ray Weaver .50  
Cecil Mitchell .25  
Merril Mitchell .25  
Clark Shoemaker .50  
Mildred Mitchell 1.25  
Irene Shenk 1.75  
Mazie Broughton 2.00

Total \$ 8.00

From children at Rose-land, Nebr., S. S., per Emanuel Schiffler \$ 53.41

From Versailles, Mo., S. S. Class, per Bessie Wenger:

Dot Kauffman \$ 2.00  
Alice Driver 2.00  
Mary Driver 2.50  
Lettie Wenger 4.00  
Melva & Edna Harder 6.50

Total \$ 17.00

From Versailles, Mo., S. S. Class, per Mary Wenger:

Florence Driver \$ 2.00  
Lloyd Driver 2.50  
Pearl Driver .80  
Ada Driver .80  
Lessie Ridler 1.00  
Minnie Swartzendruber 2.25  
Martha Swartzendruber 2.25  
John Harder 2.50  
Claude Edwards .90

Total \$ 18.00

From children at Carver, Mo., S. S., per Desta Willson:

Harvey Holcraft \$ 1.00  
Lola, Bessie, & Dessie Upton 1.50  
Dorothy Justice 1.00  
Sherman Hart .50  
Gordon Calfee 2.00  
Naomie Collier 2.60  
Gladys & Alta Waisner 1.90

Total \$ 12.50

Jet, Okla., S. S. children, per S. C. Miller:

Andrew Hershberger \$ 1.00  
Herald Bontrager 1.00  
Opha Hostetler .50  
Carrie Zimmerman 4.50  
Maggie, Clara, & Clayton Yoder 2.00  
Elsie Miller (50 cts.) 4.75  
Bertha Eash 2.50  
Luella Eash (freewill offering) .25  
Alta Hershberger 3.00  
Ralph Hostetler .50

Total \$ 20.00

Bradford, Ill., S. S. children, per Jos. W. Yoder \$ 17.85

La Junta, Colo., S. S. children, per S. S. Stalter \$ 53.85

La Junta, Colo., S. S. children (E. Holbrook) per A. F. Burkholder:

Eunice Nunemaker \$ 5.00  
Alta Nunemaker 5.00  
Florence Nunemaker 5.00  
Edna Nunemaker 5.00  
Bertha Nunemaker 5.00  
Aaron Burkholder 12.00

Elvin Leatherman 6.00  
Isaac Leatherman 6.00  
Katie Leatherman 6.00  
Henry Hedrick 5.00  
Curt Hedrick 5.00  
Evert Hedrick 5.00  
Sister E. Nice's 5 children failed in crop, but worked 10.00  
Teresa Kauffman 3.39  
Sherman Kauffman 3.39  
Daniel Neuschwanger (herding cows) 1.00  
Ada Thut 2.00

Total \$ 89.78

From Preston, Ont., Hagey S. S. children, per Daniel S. Shantz:

Oscar Gingerich \$ 3.63

Ida, John, & Nettie Gingerich 3.00  
Elton & Laura Hagey 3.75  
Edward Kinzie 2.00  
Clarence & Vera Shantz 5.00  
Violet & Grace Shantz 4.00  
Elva Shantz 1.85  
Floyd & Seina Shantz .95  
Sylvanus & Floyd Shantz 8.82

Total \$ 33.00

Carstairs, Alta., Can., W. Zion Cong. S. S. children, per Allan Good:

Edna & Erma Shantz \$ 6.60  
Viola Steckley 1.00  
Floyd Steckley 1.00  
Alvin Steckley 1.00  
Earl Steckley 3.00  
Naoma Schmidt 4.00  
Layton Schmidt 4.00  
Alice Eby 4.00  
Menno Eby 3.00  
Alvin Eby 3.00  
Harold Schreiber 6.00  
Edwin Schreiber 6.00  
Henry Schreiber 5.30  
Howard W. Frey 4.40  
Beulah Weber 5.00  
Dorothy Weber 5.00  
Pearl Weber 5.00  
Hilda Weber 5.00  
Vera Weber 5.00  
Florence Erb 26.10  
Verdella, Maynard, & Mabel Snyder 8.00  
Earl, Lorne, & Mabel Buschart 5.00  
Orrville & Archie Weber 6.00

Total \$ 123.45

High River, Alta., Can., (Mt. View) S. S. children, per Allan Good:

Urias, Clarence, & Johnnie Gingerich \$ 5.25  
Mary, Willis, Earl, & Bryon Stauffer 23.00  
Emerson & Vicata Snyder 5.00  
Myrtle & Freddy Miller 10.00  
Edna & Olive Wambold 8.00  
Nellie Bowman 2.50  
Stella Hopkins 2.00  
Four with no name 16.25

Total \$ 72.00

From Reist S. S., Alta., Can., per Allan Good \$ 11.40

From Guernsey, Sask., Can., Sharon S. S. children, per Allan Good:

Lincoln Biehm \$ 5.00  
Elden, Alfred, Freddie, & William Bowman 5.00  
Mildred Rudy 1.80

Chester, David, Celestia, & Mary Rosenberger 12.50  
Gertie, Mary, & Vera Toman 2.20  
Clement & Winston Gingerich 3.50  
Ira, Eva, & Esther Musser 4.00  
Marjorie Doll 2.50

Total \$ 36.50

From Cullom, Ill., S. S. children, per David Shantz 8.00

From Birch Tree, Mo., S. S. children, Bro. Ben Detweiler's 6 children, per Allan Good \$ 9.00

From Glenarm, Md., S. S. children, per Mary Hartzler:

Mary, Esther, & Mark Hartzler \$ 15.63  
Frank E. Phillips 3.78

Total \$ 19.41

From Nappanee, Ind., S. S. children, per E. S. Lape:

Mabel & Earl Bleile \$ 3.00  
Edward & Ortis Smucker 1.00  
Elva & Earl Schrock 2.00

Total \$ 6.00

From Kalona, Ia., S. S. children, per D. J. Fisher \$ 160.25

From Plainview, Tex., S. S. children, per J. S. Gingerich:

Vernon Snyder \$ 2.00  
Earl Gingerich 1.40  
Elbert Gingerich 1.40  
Edna Gingerich 1.40  
Lyda Hartzler 1.20  
Ada Hartzler 1.20  
Grace Snyder 1.00  
Johnny Brenneman 1.00  
Paul Brenneman 1.00  
Timothy Brenneman 1.00  
Esther Brenneman .50  
Grace Snyder 1.00

Total \$ 14.10

From Alexandria S. S. children:

John F. Garber \$ 3.50  
Ruth M. Garber 3.50

Total \$ 7.00

The following amt. from the Morton, Ill., S. S. children was sent direct to the General Treas. by John Roth \$ 15.50

The total proceeds from the money given to the children by the Sunday schools and individuals amounts to a Grand Total (including the \$15.50 sent to the Gen. Treas.) of \$1206.26. May the rich blessing of God accompany the freewill offering of the children and be the means of gathering many sheaves from the fields of sin.

Gratefully acknowledged,  
David Garber,  
Alexandria, Va.



## Obituary

**Gingerich.**—Manasseh, infant son of Bro. Jacob M. and Sister Lydia Gingerich of Baden, Ont., died Feb. 23, 1914; aged 7 weeks. Funeral services Feb. 25, at the Baden A. M. Church, conducted by Chr. Gascho and Oziiah Cressman. Interment in Cemetery beside church.

**Miller.**—Melvin Nathaniel, son of Isaac and Emma Miller, was born in Arthur, Ill., June 5, 1913; died near Archbold, O., Feb. 13, 1914; aged 8 m. 8 d. Little Melvin was apparently not sick but passed away suddenly without any warning. He leaves father, mother, 2 brothers (one a twin) and 1 sister, to mourn their loss. Funeral at the Central Church, Feb. 15.

**Oberly.**—Albert, son of John and Eliza Oberly (a feeble minded), was born in Wayne Co., Ohio, Oct. 17, 1880; died Feb. 10, 1914; aged 33 y. His death was caused by lung troubles. Funeral services were conducted by Bro. E. L. Frey of Wauseon, Ohio, at the Swiss Mennonite Sonnenberg Church, Feb. 12. He leaves father, mother, and 1 brother; 2 sisters preceding him.

**Zuercher.**—Peter Zuercher was born in March, 1887, in Wayne Co., O.; died Feb. 2, 1914; aged 76 y. 10 m. 6 d. He was confined to his house for over a year, being troubled with asthma. For many years he had been a veterinary surgeon. He was married to Anna Welty and leaves his companion, 2 daughters, 8 grandchildren, and 6 great-grandchildren. Funeral services were held at the Swiss Mennonite Church near Dalton, Ohio, of which he had been a member. Services were conducted by Bro. C. N. Amstutz.

**Moser.**—John D. Moser was born in July, 1869, in Wayne Co., Ohio; died Feb. 20, 1914; aged 44 y. 7 m. 6 d. His death was quite unexpected. He had been in Texas last summer, returning about two weeks before his death. One brother and 4 sisters survive his sad departure. He was buried at the Swiss Mennonite Church near Dalton, Ohio, of which he one time had been a member. Services were conducted by Bro. C. N. Amstutz in German. Text, Heb. 2:3, and Bro. J. S. Gerig of Smithville in English, text Jas. 4:14.

**Stevanus.**—Dennis J., son of J. S. and Elizabeth Stevanus, was born May 7, 1880; died of typhoid fever in the hospital at Frostburg, Md., Feb. 15, 1914; aged 33 y. 9 m. 8 d. He was united in marriage to Mintie Miller Oct. 11, 1908. He united with the Mennonite Church at the age of 16 and was a faithful member and an active worker in the Sunday school. He leaves to mourn their loss a wife, 3 children, father, mother, 3 brothers, and 2 sisters. Funeral services at the Springs, Pa., Mennonite Church by G. D. Miller, Ed Miller and N. E. Miller.

**Stevanus.**—Elizabeth Hershberger Stevanus, daughter of Jeremiah and Eliza Hershberger, was born May 16, 1848; died of typhoid fever Feb. 24, 1914; aged 65 y. 9 m. 8 d. She was united in marriage to J. S. Stevanus Dec. 28, 1876. She was a member of the Mennonite Church. She leaves to mourn her death a husband, 1 brother, 2 sisters, 3 sons, 2 daughters, and 15 grandchildren. Two

sons and 2 grandchildren preceded her to the spirit world. Funeral services at the Springs, Pa., Mennonite Church, conducted by G. D. Miller, assisted by Ed Miller and N. E. Miller.

**Jutzie.**—John Jutzie was born in Wilmot Twp., Waterloo Co., Ont., in 1841 and was married to Barbara Zehr; died Feb. 1, 1914; aged 73 y. He united with the A. M. Church in his youth, but afterwards united with the Holdeman Church of which he remained faithful unto the end. He leaves to mourn his departure, his aged widow, and an only son, Jacob (one son having died in infancy). Funeral services were conducted Feb. 4, at the Baden Church by Hiram J. Mininger of Wauseon, Ohio, followed by a short talk by Chr. Litwiller. Interment in the adjoining cemetery.

**Brenneman.**—Sarah F. Landes was born in Rockingham Co., Va., June 15, 1858; died in Allen Co., O., Feb. 19, 1914; aged 55 y. 8 m. 4 d. She was married to Andrew H. Berry, Oct. 1, 1876. To this union were born 10 children, of whom one preceded her to the spirit world. On Jan. 31, 1907, she was married to Joseph Brenneman of Elida, Ohio. At the age of 15 she accepted Christ as her Savior, united with the Mennonite Church, and lived a faithful Christian life to the time of her death. She leaves to mourn a husband, 3 sisters, 9 children, and 10 grandchildren. We believe that our loss is her gain. Funeral services were held at the Salem M. H. near Elida, O., conducted by N. O. Blosser, assisted by J. M. Shenk and P. E. Brunk.

**Reeser.**—Sister Mary Ann, wife of Bro. Plank Reeser, was born April 13, 1845; died Feb. 17, 1914; aged 68 y. 10 m. 4 d. She was a faithful member of the Mennonite Church for a number of years. She had been afflicted for a number of years but always was patient and resigned to God's will. She was always at church when health permitted, though weak in body but strong in spirit. She was a kind and affectionate mother. She leaves to mourn her departure her husband, 5 sons, 1 daughter, 8 grandchildren; also 1 brother, 1 sister and a number of friends. She will be missed especially by the family and also in the Church. Services were conducted at the house by Bros. John B. Senger and C. M. Brackbill, and also at the Old Road Church. Text, Rev. 7:14-17. Interment in the cemetery adjoining.

From a friend.

**Augsburger.**—Dinah J. Amstutz was born in Wayne Co., Ohio, May 6, 1875; died of typhoid fever Feb. 18, 1914; aged 38 y. 9 m. 12 d. On Nov. 14, 1896, she was married to Elias Augsburger of Putnam Co. On the day she died it was 15 years that she moved with her husband to Putnam Co., where she since lived, and was buried from the Ebenezer Church. Services were held by Pre. W. S. Gottschall. She was a faithful member of the Mennonite Church since youth. She leaves a bereaved husband and 8 children. The oldest daughter, Ella, aged 15 y., Elvina 14, Hiram and Helen (twins) 10, Martha 6, Alvin 3, William 2, and Lillian 8 months old. Her aged mother, 2 sisters, 1 brothers and a host of relatives mourn her early departure. One son preceded her in death April 28, 1907. Her husband is also sick with typhoid fever, although he is on a fair way to recovery.

**Amstutz.**—Sarah, wife of Aaron Amstutz, was born in Wayne Co., Ohio. She was a daughter of John Lehman (deceased) and was married to Aaron J. Amstutz Oct. 22, 1904; died Feb. 4, 1914; aged 34 y. 1 m. 8 d. She had been in poor health all winter and her complaint was of a dropsical nature. She leaves to mourn her early departure the sorrowing husband, 1 son, and 3 daughters (the youngest only a few days old), mother, 5 brothers, and 4 sisters, which were all present at the funeral except one brother who lives in Washington. Funeral services were conducted by Bro. Jacob Nussbaum at the Swiss Mennonite Church of which she was a loyal member.

**Oberholtzer.**—Alta M., daughter of Bro. and Sister Jacob Oberholtzer, was born Feb. 11, 1894; died Feb. 19, 1914, at the home of her parents, Farmersville, Pa.; aged 20 y. 8 d. She was taken ill Jan. 13, of typhoid fever and thus continued until the messenger of death passed by. Alta was a member of the Mennonite Church, (Groffdale congregation) and was very pious in all her Christian life. We believe she followed the Lord fully. She was always very friendly, had a smile for everybody and greeted everybody kindly. A great loss is felt among her associates. She was taken in the prime of life, but we believe what God hath done is well done. She leaves father, mother, 3 brothers, 1 sister, and many friends to mourn her departure. Funeral Feb. 23, at the house and at the Groffdale Mennonite Church, where Bros. Ben Weaver and Ben Wenger conducted the services. Text, Jno. 14:2. Buried in the adjoining cemetery.

"As she was placed beneath the sand,  
We viewed her gloomy home,  
For 'twas death, that was at hand,  
Now she will rest there all alone."

**Shank.**—Mary Shank (nee Schmidt) was born in Medina Co., Ohio, May 8, 1838; died in Putnam Co., Ohio, Feb. 12, 1914; aged 75 y. 9 m. 4 d. She was united in marriage with Henry Shank, Jan. 1, 1865. This union was blessed with 1 son and 7 daughters. Three children and her husband preceded her to the spirit world. She lived in widowhood 18 years. She leaves 5 children, 22 grandchildren, and 2 brothers to mourn her departure. She united with the Mennonite Church in 1867, was faithful to her church until death, and was always present when health would permit. The last six years she spent with her daughter and son-in-law, Lewis Strite. She was in ordinary health for her age until the last two weeks, she suffered from weakness of her heart. On the morning of the 12th she had walked from her bed to her chair. After a short time she complained of being so tired and went back to bed and peacefully fell asleep to wake no more on earth. Funeral services by N. O. Blosser, and P. E. Brunk in the Blanchard Mennonite Church.

**Ziegler.**—Peter C. Ziegler was born near Smithville, Ohio, Aug. 9, 1837; died at his home near Pettisville, Ohio, Feb. 13, 1914; aged 76 y. 6 m. 4 d. He was united in marriage to Catharine Stuckey Nov. 29, 1860; in the spring of 1866 they removed to Fulton Co., where they located on a farm near Pettisville. To this union were born 6 sons and 2 daughters, 27 grandchildren, and 10 great-grandchildren. His wife, 1 son, 2 daughters, 4 grandchildren and 3 great-grandchildren have preceded

(Continued on next page.)



## Items and Comments

In Turkey there are 580,000 people to every medical missionary.

Porto Rico has 208 organized evangelical churches with a membership of 12,000. —Echoes.

Among the most popular creatures in America today is the groundhog. Nearly everybody is talking about him. Some people seem to be taking their superstition seriously.

Wheeling, W. Va., holds the record for quick divorce and remarriage. A woman was granted a divorce, walked immediately across the hall to the recorder's office, secured a license to marry another man, and became his bride within 25 minutes after the divorce was granted. Next we will hear some preacher extol the blessings of divorce.

The churches of Pittsburg, Pa., are making a great effort to keep up the interest awakened during the recent Sunday revival at that city. Among the features of the revival there were about 25,000 public confessions of Christ and a collection of about \$45,000 for the evangelist. We would be more enthused over results if we would hear of men forsaking lodges as well as saloons, popular sins as well as unpopular ones.

"That 90 per cent of the people who do not pay their bills are addicted to liquor" is the opinion of County Commissioner O'Neil of Pittsburgh, Pa. The statement, which is in line with the general testimony of men who have investigated the subject, is one of the many practical reasons why the liquor business is a curse which no right thinking man should encourage directly or indirectly.

"The following are the largest religious bodies in the United States:

Roman Catholic	13,099,534
Methodist	7,125,069
Baptist	5,924,662
Lutheran	2,338,722
Presbyterian	2,027,593
Disciples of Christ	1,519,369
Protestant Episcopal	997,407
Congregational	748,340

"These eight bodies contain 34,000,000 of the 37,280,000 of actual members of churches within the United States."

Not to be carried away by the heat of argument in a local option campaign, and to refrain from saying and doing things out of harmony with our Christian profession, is a matter of great importance, but, unfortunately, one too often lost sight of. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient." Very fittingly, then, may we condemn anything that savors of the application of barefaced trickery in the attainment of prohibition success. In a recent gathering of the Anti-saloon League in Missouri a speaker openly advocated, "Why not meet the liquor forces on their own ground? Why not employ the same tactics that they use so successfully?" There is but one answer to an appeal like that: The temperance cause, in the activities of its workers, can not afford to stoop to any methods that are low and degrading. In this, as in everything else, Christians must be "children of light."—Gospel Messenger.

(Continued from preceding page).

him to the great beyond. At an early age he united with the A. M. Church of which he was a faithful member to the end, and his seat at church was seldom vacant when it was possible for him to be there. Although he had been ailing for some time he was confined to his bed for only a short time, and during all of his sickness bore his suffering patiently. His only desire was to leave this world when his Maker saw fit to take him. He leaves 5 sons, 23 grandchildren, 7 great-grandchildren, 3 brothers, 2 sisters, and a host of friends to mourn their loss. Funeral at the Central A. M. Church, Feb. 16.

**Harshbarger.**—Pearl S. Harshbarger (nee Shelley), wife of Bro. Abram Harshbarger, was born July 18, 1878, near East Salem, Pa.; died Feb. 12, 1914; aged 35 y. 6 m. 25 d. Her health began to fail in December and became more serious till it was decided to have an operation from which she never recovered. She united with the Mennonite Church at the age of 16. Dec. 14, 1899, she united in marriage with Abram Harshbarger of Mifflin Co., Pa., to which place they moved near Mattawana, where they lived at the time of her death. She leaves to mourn her departure, husband, 3 children, a mother, 3 brothers, and 2 sisters. Her father, 1 sister and 4 children preceded her to the spirit world. Pearl was kind and open-hearted, had a smile and a kind word for everybody, was a worker in the A. M. Church, was much devoted to her home duties and the spiritual welfare of her family, and was practically the life of the home. Funeral services conducted by John E. Kauffman, from I Cor. 15:51-58. Text selected by the family. Interment in the Mattawana Cemetery. "Gone but not forgotten."

**Eby.**—Sister Mary H. Eby (Martin) was born in Washington Co., Md., Jan. 25, 1842; died Feb. 18, 1914; aged 72 y. 24 d. She was united in holy matrimony to Bro. Isaac W. Eby Dec. 27, 1866. To this union were born 5 children, 3 of whom preceded her to the spirit world. She leaves to mourn her departure a beloved husband, 2 sons (Jacob M. of Fentress, Va., and Amos F. of Denbigh, Va.), 13 grandchildren, 2 sisters, and 6 brothers. Four brothers were permitted to attend the funeral, which was held on Sunday, Feb. 22. Services were held by Bro. A. D. Wenger. She was a consistent member of the Mennonite Church for 48 years. She was a devoted wife, a kind and affectionate mother and grandmother. She died of an abscess of the stomach and was sick one week. She suffered great pain at times, but bore it with patience, and the bright assurance of meeting her Lord in peace. She was conscious to the last minute. As long as she could whisper her prayer was, "Lord Jesus, take me home." She selected for her text, Phil. 1:23: "Having a desire to depart and to be with Christ, which is far better."

The community will miss "Grandmother," as she was known to all and had a smile for every one she met. She was buried in the Mount Pleasant Mennonite graveyard.

**Augsburger.**—Anna, wife of Moses Augsburger, daughter of Peter C. and Fanny Steiner, was born April 15, 1874, near Linn Grove, Ind.; died at the same place Feb. 15, 1914; aged 39 y. 10 m. She was united in marriage to Moses Augsburger April 15, 1890; to this union were born 2 sons, Menno and Willis. Her

## MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
Virginia	1st Fri. in Oct.	9034
Ontario	2nd Fri. in Oct.	916
Southwestern Pa.	2nd Fri. in Oct.	1530
Eastern A. M.	4th Thurs. in May	1615
Ohio	4th Thurs. in Aug.	1246
Indiana-Michigan	Last of May	4219
Ind. Mich. A. M.	4th Thurs. in May	1427
Illinois	2nd Fri. in Oct.	1697
Western A. M.	1st Thurs. in June	1811
Missouri-Iowa	1st Fri. in June	448
Kansas-Nebraska	Last of Sept.	3862
Nebraska-Minn.	Aug. 28, 29	668
Pacific Coast	3rd Thurs. in Oct.	811
Alberta Sask.	3rd Thurs. in Oct.	1491
India	4th Thurs. in Oct.	160
	Last week in June	217
	Spring	513

father, 2 brothers, 3 sisters preceded her in death. She leaves her husband, 2 sons, an aged mother, 3 brothers, 3 sisters, besides many relatives and friends; but they need not mourn without hope. She with her husband publicly confessed Christ a few years ago, sealed their covenant by water baptism, and lived a consistent life with her profession. Her disease was consumption. Though her sufferings at times were severe she endured it patiently and expressed a desire to depart and be with Christ, which is far better. She was very much concerned about her sons and kindly admonished them until they promised her that they would live for Christ and meet her in heaven, over which she greatly rejoiced. She was a kind and affectionate wife and mother and will be sadly missed in the home, in the Church and community. She was a faithful member in the Mennonite Church, was fully resigned to God's will and died in the triumph of a living faith in her Redeemer. May all prepare to meet her in heaven. Funeral services were conducted in the Defenseless Mennonite M. H. by Moses Brennenman in English from John 14:1-3 and C. N. Stuckey and S. Klopfenstein in German. Buried in the Steiner Cemetery near the old home where she was born, lived and died.

"Mother, thou art sweetly resting,  
Here thy toil and cares are o'er;  
Pain and sickness, death and sorrow,  
Never can distress thee more."

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VI (Herald of Truth)  
Established 1864

SCOTSDALE, PA., THURSDAY, MARCH 12, 1914

(Gospel Witness)  
Established 1905

No. 50

## EDITORIAL

"Better is a dry morsel, and quietness therewith, than a house full of sacrifice with strife."

Two opinions come to us from time to time concerning the makeup and policy of the Gospel Herald. One is that we are too outspoken. The other is that we are too timid. We are glad for these opinions. They help us to measure ourselves through the eyes of others.

Other things being equal, our usefulness in the service of the Lord is measured by our faithfulness in improving opportunities — opportunity to pray, to read the Bible, to deny self, to speak a kind word to the distressed or disheartened, to shine under trial, to invite the unsaved to Christ, to help bear the burdens of others.

As a Christian worker your aim should be to live in the truth, tell it to others, and tell it in a way and at a time when it will be most effective and uplifting. Though in the use of language our weakness may stand in the way of us rising up to our ideal, by constantly keeping it in mind and by constant practice and Christian endeavor, we will come nearer and nearer to it.

Have you been reading the articles which Bro. Shoemaker has been furnishing on the subject of Missions? Being impressed with the great importance of the subject, he is furnishing a series of articles which we trust may be read with profit by many readers. No matter what he writes about, our brother is always "full of his subject" and sends out heart messages worthy of serious consideration.

In response to a number of inquiries and requests that have been coming in from time to time we will say that the Gospel Herald carries no paid advertisements. The space taken up by announcements is freely given to those who have the welfare of the cause of Christ at heart. Occasionally we speak a good word for business enterprises that have for their primary aim the advancement of the cause of Christ—and when we do, we prefer to do so without a money consideration.

The other day we met a man who was very zealous along certain lines of Christian work, but was apparently indifferent to what the Bible had to say with reference to commandments. Upon inquiry he admitted that he had never read the entire Bible and had but a vague idea of many things that the Bible taught. Besides, he didn't care very much, as he was sure that he was Spirit-led. But the poor man failed to grasp the fact that the same God who sent us His Spirit also gave us His Word, and that they who are led by the Spirit are thereby led to reverence and to obey the Word. Christ says, "Ye are my friends if ye do whatsoever I command you."

On the other hand, there are those who see nothing in the Bible but the cold letter of law, and vainly imagine that they have done their full duty when they go through the motion of obeying it. It is right that we should obey; we can not be right before God without it: but God intends that we should serve Him "in newness of the Spirit, and not in the oldness of the letter." "If any man have not the Spirit of Christ, he is none of his." Our access to the throne consists in giving self to God and allowing Christ and the Holy

Spirit to take full possession of our being. It is then that salvation becomes a real experience, that from our hearts we will obey that form of doctrine delivered unto us (Rom. 6: 17), and that by the Spirit we will be led into all truth.

**Keeping the Lord's Day Holy.**—Next Sunday we will have an opportunity to learn about "The Lawful Use of the Sabbath." It will be an excellent opportunity, for in this case it is the Lord Jesus Christ who sets the example and gives the teaching. In this connection we might also call attention to the pointed article found elsewhere in this issue, written by Bro. Ed Miller on the subject. His teaching is in line with that given by our Savior, hence we can recommend it.

We understand that when we talk of the Sabbath day to be kept by God's people today we are not talking about the Jewish Sabbath which together with the rest of the ceremonial law was done away in Christ. But we are talking about the day of rest which from the beginning has had the sanction of God, and which since the resurrection of Jesus has been the first day of the week, whether you call the day "Sabbath," "Sunday," or "the Lord's day." That it should be kept holy—that is, dedicated entirely to the work and glory of the Lord—is believed by all Christian people. That we should keep the day in a way that harmonizes with this idea, goes without saying. That we should by our example and our testimony do what we can to impress the sacredness of this day upon others, is equally clear. Next Sunday would be an excellent time, unless there is other special work ahead, for our ministers to preach a sermon on the subject of keeping the Lord's day holy.



## Doctrinal

an doctrine shewing uncorruptness, gravity, sincerity sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE "I AM'S" OF CHRIST

By W. C. Hershberger.

For the Gospel Herald.

#### VI. "I am the way, the truth, and the life."

"I am the way." The word "way" suggests a passage between two places, also the principle by which all the problems along this way may be solved.

Often through the sandy deserts the ways of travel are hard to find as the tracks of the passing caravan are almost immediately covered by the drifting sand. A track here and there is the only means a traveler will have as a guide. In the spiritual realm the opposite is true. The space between earth and heaven is spanned by a way that is plain enough for one to see, smooth enough not to cause sore feet; yet those who seek another way will soon be head and foot sore. To make this a pleasant road Christ offers to go with us, not only for company, but to bear the burdens; so we conclude this to be the easiest way that exists. Those who make it a burden, as they say, have been side-tracked some how, somewhere, and are struggling amid thorns and brambles to a land of sorrow. A smooth road is always pleasant to travel; so is the way to eternal life. Christ is a broad way in the sense that it is spacious enough for all to travel to the home of bliss prepared for all. He also is a narrow way in the sense that sin is absolutely barred and those polluted with sin must first be washed in the regenerating blood of Christ.

The principles of the Christ life are also plainly mapped out for us. Only by perfect obedience are we entitled to enlist in the army of the Lord. "If ye love me, keep my commandments." "If any man has not the spirit of Christ, he is none of his." "I am the way, the truth, and the life, and no man cometh to the Father but by me."

An old sailor, while sailing on the briny deep one rough night, became sin sick. His soul wonderfully disturbed him. He sought comfort from an old Testament which lay on the table in his cabin. He began to read the third chapter of John. He read until he came to the sixteenth para-

graph, read it, stopped; read it again, read it the third time and stopped at the clause, "Whosoever believeth in him should not perish"—he meditated a few moments, then exclaimed with much joy, "Why, that means me! 'Whosoever,' means anybody, everybody! it means me!" Then lifting his eyes heavenward he soon found peace to his soul and went on his way rejoicing. Christ is indeed a very broad and plain way in this sense: any one, regardless of color or race, no difference how sinful the life is, will be permitted to travel this good way, provided he will accept Jesus Christ by faith and allow Him to cleanse him of his sin—"Whosoever believeth in him should not perish, but have everlasting life." This is certainly a pleasant thought for the believer, and should be an inspiration to the unbeliever.

Christ is the way from the guilt of sin. Some would be saved by future conduct; that is, when the errors of life are truly seen, those errors are renounced and the penitent believer begins a better life. Simply quitting the sinful life and adopting the best moral life is still to fall short of the glory of God. None other way can save but Jesus Christ.

Some will depend upon the mercy of God, arguing that God is too merciful to punish His creatures. If God would refuse to destroy the dross He would not be a merciful God. Wickedness must be destroyed. God would gladly save all but many there are that will let sin destroy them rather than do their part in destroying sin. There is only one way by which man may enter into God's abode. This way is plainly set forth by His beloved Son. "I am the way, the truth, and the life; no man cometh to the Father but by me," and again we repeat the beautiful verse, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Clinging to sin, regardless of kind or degree, causes the door to the way to be closed. A lady dreamt one night that she fell down a steep precipice and about half way down she caught hold of a limb and clung to it with all her might when suddenly down in the dell beneath she heard a voice, "Let go that limb, I will save you." She looked into the darkness below, imagined she saw heaps of stones lie ready to crush the life out of her; so she clung still harder to the limb. Again she hears the same voice a little louder. She still clings harder than ever. Again the voice is heard in loud tones. This time she takes courage, lets go of the limb and falls into the arms of Jesus and is saved. Upon waking she realized

some sins to which she was clinging and at once repented of the same and became happy in the Master's service.

Christ the way is broad enough to admit all yet narrow enough to bar all form of sin.

Hollsopple, Pa.

### REMEMBER THE SABBATH DAY

By Ed Miller.

For the Gospel Herald.

As soon as God had completed the work of creation, He instituted the Sabbath day as a day of rest. God, in His great wisdom, knew that man needs a day in which he pauses from the regular vocations of life and spends the time in rest from manual labor, that he may more fully and more devotedly serve and worship his Creator. That the Sabbath was observed before the command was given from Sinai is learned from the incident of the manna. And from Ex. 16:28 we also learn that God had commanded the people to keep the Sabbath day, before the Ten Commandments were given. The very wording of the fourth commandment suggests that it was a law already known. "Remember the sabbath day to keep it holy." Not a new law, but an old one, which was not to be forgotten. The purpose of the Sabbath was not only to provide a day of rest, but also a day of worship and service. It was a day of refreshing. Ex. 23:12; 31:17. The servant, the hand maid, and the stranger were not to be denied the privilege of observing the Sabbath day, and thus be refreshed. It was a day of "holy convocation" (Lev. 23:3).

The question sometimes arises whether the fourth commandment was carried into the New Testament; whether we need to keep the Sabbath day. Some even question whether we violate the law of God by working during all of the seven days of the week. Let us notice a few things on the subject.

Jesus quotes from the Ten Commandments and does not condemn or correct any of them. He gives the summary of the ten in the two Great Commandments and thus sanctions them as a whole. Jesus did not on any occasion teach against keeping the Sabbath, though He made some corrections of the people's perverted idea of keeping the day. He recognized without correction its purpose when He said, "The sabbath was made for man."

He knew that the early Church would keep a Sabbath day, when He foretold the destruction of Jerusalem,



saying, "But pray ye that your flight be not in the winter, neither on the sabbath day."

In Heb. 4:4 Paul recognizes without comment, the institution of the Sabbath. It is true that the day was changed from the seventh to the first day of the week. This change seems to have taken place immediately after the resurrection of Christ, and there is now a new meaning added to the observance of the Lord's day, but we have not lost any of the original design of keeping one day out of seven wholly in the service of the Lord. (In other words, while the Jewish sabbath was done away with the rest of the ceremonial law, the principle of a rest day has been retained as it has since the creation. When we make the pleas for the Christian Sabbath we make no plea for the ceremonialism of the Jewish sabbath.—Editor.) It is beautiful to know that while the people under the law worked for themselves first and then served the Lord, that we serve the Lord first, and then work to supply the needs of our natural bodies. To properly observe the Lord's day, means to rest from manual labor, and spend the day wholly in the service of the Lord. It means to have our minds free from the cares of this natural life, and assemble in God's house and worship Him. As Christians, we can not afford to "forsake the assembling of ourselves together, as the manner of some is;" we can not spend the day in pleasure, without losing many blessings and suffering leanness of soul. If the ox falls into the ditch, during the week, do not wait until the Lord's day to pull him out, or in other words, do not leave for the Lord's day that which should be done on another day.

The best way to keep from desecrating the Lord's day is to keep so busy in the Lord's service that we do not have time for anything else.

Springs, Pa.

### A SEVENFOLD CONSECRATION

1. My eyes are to be upon Jesus (Heb. 12:2).
2. My feet to be in the race (Heb. 12:1).
3. My hands to minister to others (Eph. 4:28).
4. My mind to be set on things above (Col. 3:2, margin).
5. My heart to be established in grace (Heb. 13:9).
6. My body to be a living sacrifice (Rom. 12:1).
7. Myself to be blameless at the coming of Jesus Christ (I Thes. 5:23).—Echoes.

### THE BIBLE

Sel. by J. W. K.

The Bible is the oldest and the newest of books. It surveys the whole field of time, and it looks farthest into the infinite depths of eternity. It lends the most vivid and absorbing interest to the scenes and events of the past, and it keeps us in the most active sympathy with the time in which we live. It gives us the most reliable record of what has been, and it affords us our only means of knowing what is yet to be. It is so conservative as to make it a solemn duty to study and revere the past, and it is so progressive as to be in advance of the most enlightened age. It is strict enough to denounce the very shadow and semblance of sin, and it is liberal enough to save the chiefest of sinners. It is full of God, and must therefore be read with a pure heart or its true glory will not be seen. It is full of man, and must therefore always be interesting and instructive to all who would know themselves.

The Bible is the plainest of books, and yet it has depths of wisdom which no created mind can sound. It is set up as a beacon to show all wanderers the safe way, and yet its light shines forth from thick clouds of mystery and from abysses of infinite darkness. It describes all conditions of life, and it gives utterance to all desires and emotions of the soul. It has a song of triumph for the victor and a wail of defeat for the vanquished. It sparkles with the fervor and gladness of youth, it celebrates the strength and glory of manhood, it bewails the sorrows and infirmities of age. It exults in the mighty deeds of kings and conquerors, it sympathizes with the poor and lowly, it lifts up the fallen, it delivers the oppressed, and it breathes the blessing of peace upon the quiet homes of domestic life. It describes with startling clearness the seductions of temptation, the conflicts of doubt and the miseries of skepticism. It searches the secret chambers of the heart, and brings to light its purest love and its darkest hate, its highest joy and its deepest grief. It compasses the utmost range of thought and feeling and desire, and it sounds the utmost depth of motive and character and passion.

The composition of the Bible was extended through a long course of years; it was carried on under a great variety of circumstances; it bears the impress of every diversity of individual character. And yet the spirit of inspiration speaks with equal fullness through all the times and circumstances and characters. Thus in the Bible, God and man,

earth and heaven, time and eternity, speak with one voice and teach the same truth. Thus the Bible is made to be the one book for all ages and all nations, for all classes of men and all states of society, for all capacities of intellect and all necessities of the soul.—From Preface in "Night Scenes in the Bible."

### MARANATHA!

(The Lord is at hand)

(I Cor. 16:22, R. V.)

1. We shall all stand before the judgment seat of Christ.—Rom. 14:10.
2. Every one of us shall give an account of himself to God.—Rom. 14:12.
3. We shall all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done.—II Cor. 5:10.
4. Let every man prove his own works. That which beareth briars and thorns is rejected, . . . whose end is to be burned. The day shall declare it, because it shall be revealed by fire.—Gal. 6:4; Heb. 6:8; I Cor. 3:13.
5. The Lord will both bring to light the hidden things of darkness, and will make manifest the counsels of the heart.—I Cor. 4:5.
6. The time is come when judgment must begin at the house of God. Therefore, beloved, . . . be diligent. Seeing that ye know these things, beware!—I Pet. 4:17; II Pet. 3:14, 17.

### TO THE BELIEVER

He that believeth on the Son hath everlasting life.—John 3:36.

After the Christian's tears,  
After his fights and fears,  
After his weary cross,  
"All things below but loss"—  
What then?

Oh! then—a holy calm,  
Resting on Jesus' arm,  
Oh! then—a deeper love  
For the pure home above.

After this holy calm,  
This rest on Jesus' arm,  
After this deepened love  
For the pure home above—  
What then?

Oh! then—work for Him,  
Perishing souls to win,  
Then Jesus' presence near,  
Death's darkest hour to cheer.

And when the work is done,  
When the last soul is won,  
When Jesus' love and power  
Bring the expected hour—  
What then?

Oh! then—the crown is given!  
Oh! then—the rest in heaven!  
Endless life, in endless day,  
Sin and sorrow passed away.

—Author unknown.



## BIBLE DICTIONARY

### Definitions and Comments

By Oliver H. Zook.

For the Gospel Herald.

#### Thralldom

Thralldom means slavery or bondage. While this word is not once mentioned in the Scriptures, the thing for which it stands is discussed in many books of the Bible and in addition, God's remedy for it shines out so brightly that we feel like discussing it here.

The "thralldom of sin" is a common expression among Christian people, especially ministers. It frequently occurs in the Herald. If the masses of people were not in the thralldom of sin, it would perhaps be unnecessary to so frequently mention it. The Jews claimed they "were never in bondage to any man," yet Jesus in substance at least, said, "You are in the thralldom of sin" (Jno. 8:33, 34). When Paul said, "Be not entangled again with the yoke of bondage" (Gal. 5:1) he simply meant "Don't let yourself ever be brought in the thralldom of sin." When Paul said of Jesus that He died to deliver them who were all their life time subject to bondage (Heb. 2:15) he meant to say, who were all their lifetime in the thralldom of sin.

We thank God that He has provided a remedy for sin. We thank Him that He has provided a way by which we may be delivered from the thralldom of sin. May we ever walk in this heavenly way.

Belleville, Pa.

It is something to be a missionary. —It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men, and now that He is King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him?—David Livingstone.

It is an old saying that he laughs best who laughs last. The man of Noah's time doubtless ridiculed him when he was building an ark while there were no signs of a coming flood. But there was no reason for them to laugh when they perished while the God fearing man and his family were saved.—Sel.

The benevolence of the Almighty. He casts His seed on all kinds of soil, giving all a chance to produce fruit to His glory.—Evangelical Visitor.

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### THE MISSIONARY'S EQUIPMENT FOR WORK

#### With Gleanings from My Diary

By J. S. Shoemaker.

For the Gospel Herald.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

We would conclude from Paul's charge to Timothy, that the most efficient equipment for successful missionary work, is to acquire a knowledge of the "Holy Scriptures," by which the missionary, if otherwise qualified, is thoroughly furnished in his calling to convince, instruct and comfort others.

The Scriptures reprove that which is inconsistent and sinful. They direct the soul to that which is pure and good, give instruction in that which is true and holy. If accepted and applied they are indeed helpful to all men, because all need reproof, correction, and instruction.

To succeed in any vocation or profession it is necessary to be equipped for the work one has to perform. Three things are absolutely necessary in the way of equipment: (1) certain acquirements; (2) suitable talents; (3) knowing how to make the application. The work of a missionary is so momentous that one cannot afford to espouse the calling except he is equipped for successful work. To enter the field as a missionary and lack acquirement, talent, and application would bring (to a greater or less degree), reproach upon Christ's cause. An individual who applied for a position in our public schools, and had not the necessary preparation and qualifications to do the work with at least a reasonable degree of efficiency, would be ridiculed and condemned. To fail in any secular vocation or profession on account of inefficiency would naturally bring dishonor on the disqualified individual, and result in more or less loss to himself and others; but to fail in a work so important and far reaching as that in which the missionary is engaged, would mean infinitely more in the way of loss than our finite minds can comprehend.

The two great acquirements in a missionary's equipment are to be

Word-filled, and Spirit-led. It is impossible for a missionary to give to others that which he does not possess; hence it is absolutely necessary that memory's casket be filled with the rich treasures of the Word of God, and his heart filled with the love of God, and a burning zeal to impart its sacred truths to others, his teaching and preaching will be food to the soul, and a means of refreshing to those who are thirsting for the living waters. "Out of the abundance of the heart the mouth speaketh," is as true of the missionary as of any one.

"Preach the Word," is the charge given to a young missionary by the great missionary to the Gentiles. The Word, and the Word only is what lost, struggling, tempted, and tried humanity needs to set them upon their feet and keep them in right paths.

The missionary's mind and heart must be well stored with the great cardinal truths of the Bible; such as the doctrine of the atonement, or redemption through the shedding of Christ's blood; the doctrine of repentance toward God, the faith in the Lord Jesus Christ, through which men are made partakers of the blessings of the atonement; the doctrine of absolute obedience and surrender to the will and Word of God, and the doctrine of the resurrection both of the just and the unjust. The missionary who has made a diligent study of these doctrines, believing them with all his heart, and teaches them in the power of the Spirit, cannot fail to make his teaching effective, and his work will be crowned with success.

One who engages in mission work should, if possible, have more than an ordinary intellectual training. Some are inclined to discount intellectual acquirements, arguing that it tends to puff up, rather than lead to humility. This is too true in the lives of those who are carnally minded, but not in the lives of those who are truly consecrated. It was not true in the lives and experience of Moses, Daniel, and Paul. They were truly humble although they had more than an ordinary intellectual training. Of Moses it was said, he "was learned in all the wisdom of the Egyptians." God gave Daniel "knowledge and skill in all learning and wisdom." And Paul was educated at the "feet of Gamaliel."

To be a teacher and leader of others, a missionary should have intellectual as well as spiritual force, but it is understood that the intellectual training is not to usurp the more important preparation of the heart. The missionary should have at least sufficient mental training to enable him to use good language in expressing



himself, and to reason intelligently of "righteousness, temperance, and judgment to come," as did Paul before Felix.

While we believe that special intellectual preparation if properly used is helpful in making the missionary's work more effective, nevertheless it is possible to possess the most important qualifications for effective missionary work without any training whatever in a higher institution of learning. Indeed there are certain lines of missionary work which may be best performed by those who are simply self educated; persons who are well versed in the Scriptures, Spirit-filled, using tact, and good judgment in dealing with those with whom they are called to labor.

The best that the mind, heart, and soul can acquire, receive, and possess, in the way of education, preparation, graces, and talents are none too good for effective missionary work.

To be an efficient mission worker one must live a life of consecration; placing all things upon the altar for service; presenting body, soul, and spirit to the Lord to be used to His glory; having surrendered one's means, faculties, and talents for the good of others.

The religion of Christ is a religion of consecration, and it takes consecrated workers to instill its doctrines into the hearts and minds of men and women, and lead them into the secret of His presence.

The missionary's outward life toward the world will be according to his inward life with the Lord Jesus. The water in a public fountain never rises above the source from which it is supplied. Neither can the missionary lead the people into a higher spiritual atmosphere than that in which he lives.

Since the work of the missionary is so diversified, it is essential that his equipment be very elaborate. He is expected to preach, teach, instruct, and administer remedies to the body, soul, and spirit. To perform his work well one would conclude that the missionary should be an efficient preacher, teacher, doctor, mechanic, and diplomat.

Following are a few gems from my diary which may be of interest to the reader:

"Every missionary must be a true exponent of the true Christian faith."

"Everything depends upon the efficiency of the missionary's work."

"Every missionary should be a teacher as well as an evangelist."

"All missionaries should have a thorough knowledge of Christianity."

"We want adequate preparation for missionary work; intellectual and spiritual preparation."

"It is better to cripple a mission

station two years, than to cripple an able man forty. This applies to the mastery of the language before he enters active work."

"Missionaries need to make special preparation to meet the needs of the fields in which they expect to labor."

"God intends that the heart and hand, go hand in hand in preparing for efficient work."

"The Church should aim to put its best life into the mission enterprise."

"Bible study is an essential means in preparing for mission work."

"Training should be given in profound humility, in order that the one trained may become truly humble."

"How true it is, 'not what you say, but what you do, and not so much what you do, but what you are.'"

"It is important that the missionary live the principles taught by the Great Teacher."

"He should be moved by the spirit of self-denial, living a life free of ostentation and luxury."

"The quality of the missionary is of the greatest importance, yea, of much greater importance than money."

"Christ came to lift up and make the lowest outcast his friend and co-worker, the same spirit should actuate every missionary."

"Be sure that you love your Master if you would become a true missionary."

"It is in the Christlike character that the missionary's power really rests."

"As a missionary, be sure that you love your Master. Be sure that you know what the love of Christ is. Be sure that you are a partaker of it, and that this love is something that you can realize in your heart."

"If you go forth in the Spirit of Christ you will not meet with defeat."

"No man or woman who goes to the mission field is prepared to go without the power of the living Christ."

"There is no sufficiency except in God, and our Mediator Jesus Christ."

For of him, and through him, and to Him, are all things: to whom be glory forever.—Paul.

Freeport, Ill.

#### HELP HIM TO STAND

Somebody near you is struggling alone  
Over life's desert sand;

Faith, hope, and courage together are gone;

Reach him a helping hand.

Turn on his darkness a beam of your light;

Kindle, to guide him, a beacon fire bright;

Cheer his discouragements, soothe his afflict,

Lovingly help him to stand.

—Selected.

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Does leaven in the Bible always mean BAD doctrine (Ex. 12:15; Lev. 2:11; Matt. 13:33; 16:6; I Cor. 5:7)?

H. S. Z.

The literal use of leaven was not forbidden in the Bible except in certain circumstances. See Lev. 7:13; Amos 4:5. But where leaven is used symbolically to indicate doctrine it indicates bad doctrine in every instance, without question by any one, except in the case of the parable recorded in Matt. 13:33, and Luke 13:20, 21. There are some who interpret the symbol in this instance to mean the influence of the Gospel and this would make leaven a symbol of good doctrine.

But this interpretation of the parable is open to very serious objection. In every other use of the symbol it means evil, both in the sayings of Jesus and in the writings of Old Testament writers. Our Savior would not be likely to use the term in a way so easily misunderstood. If leaven in the parable means the Gospel, then the parable would teach that by its slowly working influence, the whole world would be converted to Christ. This is denied by the interpretations given by Jesus Himself of the parable of the Wheat and the Tares (Matt. 13:36-43), and by many other passages of Scripture which clearly show that at the end of the age there will be many wicked people in the world. This with other reasons leads us to interpret the leaven in the parable to mean the principle of evil which works within and among the professed followers of Christ until only a very small remnant of truth is left. See I Tim. 4:1-3; II Tim. 2:17, 18; 4:3, 4; II Pet. 2:1-3.—J. A. R.

How do you compare Gen. 46:27 and Ex. 1:5 with Acts 7:14? M. B. F.

The feature which seems to present the difficulty is that in the two former references the number of Jacob's descendants is given as 70 while in the latter reference the number is given as 75. Stephen, or Luke, quoted from the Septuagint, which adds the names of the sons of Ephraim and Manasseh while these are omitted in the other references. (See Commentary of Adam Clark, Vol. I, P. 252.)

The vision of things to be done may come a long time before the way of doing them appears clear. But woe to him who distrusts the vision.—Jenkin Lloyd Jones.



## Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12

### GOOD-BYE!

A familiar word. Who has not spoken it, again and again? Who has not heard it, times without number? At every parting this word comes to the lips. It may mean separation for a few hours only, or for many days or years, or for a lifetime, or forever. Good-bye!

The good-bye is often thoughtlessly, even flippantly spoken. One can never know whether any good-bye may not be the last one. We know not what a day, or an hour, or a moment may bring forth. But when we stand at the bedside of the dying, when we see the fateful white shadow fall upon the dear face, when the fluttering pulses beat life's last refrain, then we speak the word with a full sense of its meaning, and we know we shall speak it no more forever into those closing ears, nor ever again hear it from those pallid lips.

A pitiful incident is related of the late eminent actor, Edwin Adams. Mary, his devoted wife, was his faithful nurse and his companion in all his extensive theatrical tours in this country and Australia. During his last illness, a few days before his death, he told his wife that if he had strength to speak in his last hours, he would address her. Just before the end came he held out his hand, and by an almost superhuman effort said: "Good-bye, Mary—good-bye forever!"

In beautiful contrast to this sad, hopeless parting is that of one of the martyrs, whose wife also was a Mary. On his way to the stake he turned tenderly to his wife, and with the thrill of immortal hope in his voice, he said: "Good-bye, Mary, till morning!" The next morning Mary too, was chosen for martyrdom. As they were taking her to a pond, to drown her, she handed her little babe to a kind neighbor, and said, as her persecutors put her into a sack, for the drowning, "Good-bye, children; good-bye, friends; I go to my husband. We will soon meet again. Christ lights up the way!"

Good-bye! Ah, there is a difference! For the Christian it is always only "Till we meet again." For one who is in Christ there is no "good-bye forever."—The Evangelical.

## THE ROYAL PATH OF LIFE

By Daniel Kauffman.

For the Gospel Herald.

Themes to be Considered along the Way

- I. Introductory
- II. Prenatal Influence
- III. The First Epoch in Life
- IV. The Second Epoch in Life
- V. Choosing Companions
- VI. Choosing the Great Companion
- VII. Choosing a Life Companion
- VIII. After the Wedding, What?
- IX. The Christian Home
- X. In the Evening of Life

### II. Prenatal Influence

The importance of this subject is becoming recognized more and more. People who have made a study of it are firmly convinced that parents owe their children two great duties: (1) to see that they are well born; (2) to see that they are well raised.

You have doubtless heard the old advice that the time to begin the training of a child is "a hundred years before it is born." Coming at the question from this angle you would have to go back much more than a hundred years, for the infirmities of Adam are still coursing in our veins. The practical thought is that of parental responsibility. Too many people act as though the question of child-training were of no special importance until the children are old enough to show by their conduct that they need training—when the awakened parent finds that the best opportunities are gone.

That children may be born it is necessary that the parents are in the best possible condition—physically, intellectually, morally, spiritually—at least for several years before the birth of their children. This is "eugenics," with an important feature added. The science of eugenics, as it gets into books and laws, usually stops with the physical and intellectual condition of parents, going just far enough to exclude moral reprobates. But the standard which ought to be held up counts the moral and spiritual condition of parents above all other considerations. A man may be perfect physically, and sound morally; yet if he has not been "born again" he is still a spiritual reprobate, lacking the highest qualification for ideal parentage.

Parents transmit their qualities to their children. "Visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me" is not so much a divine threat as it is a divine law which we now see verified every day of our lives and which has been verified in every generation since the fall of man. However, let us not carry the science of eugenics so far that we lose sight of two facts: (1) It is possible for the average child to rise

above the unfavorable traits and weaknesses inherited from ancestors. (2) Though the greatest precautions be taken to bring children into the world under ideal conditions, a thousand generations of ideal living can not eliminate from the human make-up what we have inherited from Adam. The time will never come when the best of human beings will rise above the level expressed by the beloved apostle: "By the grace of God I am what I am."

Yet parents should never lose sight of the fact that they are largely responsible for the kind of children that they bring into the world. We understand, of course, that all people owe it as a duty to God and man to be upright, clean, virtuous, devoted to God and sympathetic with fellow-men; but parents living careless, sinful lives during child-bearing age commit a double sin—they sin against themselves and against their offspring. Many parents who now weep over their wayward children are largely to blame for this waywardness because they themselves neglected their highest duties in the few years before and after their children were born. The delusion that child-training begins when children first begin to notice things has meant the ruin of many children and caused many parents to sink broken-hearted into an early grave.

Many young men and young women who thought it great to be sowing "wild oats" before marriage and during their "honey moon" were compelled in after years to reap the crop in bitter tears and anguish of soul as they beheld in their children the moral degeneracy which they themselves transmitted to them before they "settled down" and tried to live the life that true parents ought to live.

Dear parents, if we want our children to be pure and noble and Godly in every sense of the word, remember that we can help along in this matter by living up to the highest ideals both before and after our children are born. Dear young people, remember that you are just a generation behind your parents. You are now in the time of your golden opportunity. You are in the development stage, getting ready for actual responsibilities in home and Church. Be wise. Make the best use of your opportunities. Live lives that are pure, noble, holy, God-fearing, with the joys of Christian experience and service radiating in every direction to gladden the hearts and uplift the souls of others. In after years, when you occupy the position your parents now have, your children will rise up to call you blessed. (To be continued.)

Scottdale, Pa.



## Sunday School

For the Gospel Herald.

Lesson for March 22, 1914—Luke 13:  
18-35

### LESSONS BY THE WAY

**Golden Text.**—Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. 7:21.

**Introductory.**—It is often that the most momentous questions are discussed and the most vivid impressions made in the course of ordinary conversation. It so happened in this lesson. Christ and His disciples were on their way to Jerusalem. He knew what would befall Him, and spoke of His fate a number of times. Naturally the question uppermost in His mind was the one which meant and means most to man—the kingdom of heaven. His words are weighty, and the lessons He presents should never be allowed to pass from our minds.

**Two Parables.**—It is remarkable that the two parables of the mustard seed and of the leaven should be given so closely together. Both are typical of growth, one outward and the other inward. As to what the inward growth means there is some difference of opinion. Some hold steadfastly to the opinion that as leaven is a type of sin there is in this parable portrayed the apostasy of the Church. Others who hold to the idea that leaven may be good or bad depending upon the kind of influence used see in this a parable showing forth a growth for the better, corresponding to the outward growth represented by the mustard seed.

As we look at these two parables set in such close proximity to each other we are impressed with two movements now manifest in the world. The first is the apparent growth of the Church. Never before has there been such strenuous effort made to bring the Gospel to all nations, and one nation after another lets down its bars against the Christian missionary and the Church continues to grow. Following up very closely is another movement no less remarkable. The doctrines once proclaimed by Voltaire, Paine, Ingersoll and other opponents of Christianity and just as roundly denounced by Christian ministers in their day are now openly espoused by men claiming to be ministers of the Gospel of Christ while many institutions of learning claiming the name Christian are little less than hotbeds of infidelity. It is claimed by many close observers of events that according to present indications by the time the

first movement will have reached the end of the world the second movement will have caught up with it, and the time will be here of which Christ spoke: "When the Son of man cometh, shall he find faith on earth?"

**A Warning.**—"Are there few that be saved?" was the question put to Christ after He had finished relating the two parables. That is a question worth considering, but it is of far less importance to me than the question, Am I among the number? You notice that Christ did not directly answer the question. We believe that it was because of the proneness of man to roll off the serious question on to others without seriously taking them home to self. Many have wasted valuable time debating the question as to whether the world is getting better or worse when they should have been engaged in doing their very best to help make it better by the rescue of the greatest possible number of souls. Many have been, are, and will be deceived because they failed to consider the question of their own salvation as they should. Therefore, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter, and shall not be able." Be sure you are on the right road; that you have made the full surrender to Jesus, and are willing and ready to take Him at His Word in all things; that you have forsaken the way of the world and are on the highway of holiness. Open your eyes, accept Jesus Christ and all His teaching, allow yourself to be used in His service, and the question, as far as you individually are concerned, is settled.

**The Disappointment.**—What is wrong? Too many want to take their own way rather than God's. They are willing to do wonderful works, but not willing to surrender and render simple service. When such will finally present themselves at the final judgment they will hear the words, "Depart from me, all ye workers of iniquity." In that day there shall be "weeping and gnashing of teeth," when the disappointed seekers after something they were not willing to give themselves for will witness the glory of the faithful while they themselves will be thrust out. It will simply be a reaping of what they had sown, a foretaste of what awaits them in the fathomless abyss beyond.

The last verse gives us an idea of the special class of people whom Christ had in mind. The Jews, to whom the blessings of the kingdom were first offered, will have to stand aside and see the faithful among the Gentiles preferred before them.—K.

## Our Young People

SOUTH AMERICA.—Jno. 10:16;  
Psa. 79

Topic for March 29

### MOTTO

The neglected continent for Christ!

### OUTLINE OF TOPIC

#### South America a Mission Field.—

1. Condition of the Roman Church in South America.—Rom. 1:25.
2. Attitude of priests toward the people and God's judgment upon them.—Micah 3:5-7; Matt. 25:42-45; Ezek. 34:1-10.
3. Condition of the people in South America.—Eph. 4:18; Hosea 4:1, 2.
4. God is concerned about these conditions.—Job 34:28; Luke 19:10.
5. Christians should be concerned about them.—Matt. 28:19; 1 Jno. 3:17.

### STUDY OF THE TEXT

John 10:16

**"Other sheep."**—Here is expressed the great fundamental principle of God's kingdom—love to all men. The greatest desires of Jesus were for others. He always remembered those outside the fold and yearned for their salvation.

**"Them, also, I must bring."**—As a true mother loves every child—both the wayward and the good—so does Jesus remember all. The word "must" is strong here. Jesus not only wished to save all but He felt that something **must** be done that all might be brought into the fold.

**"One fold."**—There is one Father and one Christ and they two are one. It is their desire that all humanity shall have one joy in **one fold**. God is not partial. What He desires for one human being, He desires for all.

### SUGGESTIVE ASSIGNMENTS

#### For Children.—

1. Text word, **Help**.
2. Helping God to Save the Children.

#### For Young People.—

1. An Opportunity, Whose Duty?
2. The Religion of South America.
3. The People of South America.
4. Why South America Needs Us.
5. Can God Count on Me for What I Am Able to Do?

#### For Older People.—

1. How We may Know that Our Religion is Worth Giving to Others?
2. What Should a Mission Do for a People?
3. Need, Opportunity, Responsibility.
4. The Investment of Missionary Lives for the Sake of Lost Lives—Does it Pay?
5. The Investment of Money for God without Financial Returns—Does it Pay?



# Gospel Herald

A Religious Weekly

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by

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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, MARCH 12, 1914

## Field Notes

Bro. J. S. Shoemaker of Freeport, Ill., is spending a few weeks with our missions in Chicago, helping along in the work of the Master.

Change of Address.—Brethren Eph Snyder and John Snyder, both from German Mills, Ont., to Blair, Ont., R. F. D. 1. All interested will please note the change.

Bro. J. E. Hartzler of Goshen, Ind., left for his home Monday, March 9, after a week's work in Bible conference at Zurich, Ont.

Bro. E. J. Blough of Rockton, Pa., was expected to worship with the Altoona, Pa., mission workers and congregation on Sunday, March 8.

Bro. J. A. Brilhart of Scottsdale, Pa., left his home Friday, March 6, for an evangelistic tour of several weeks among several of the congregations in Ohio.

"Hesston Academy Journal" is the name of a bright, newsy, little paper which has just reached this office. It is a 16-page monthly journal, issued in the interests of Hesston Academy and Bible School.

A letter from the Orphans' Home, West Liberty, Ohio, dated March 2, says: "At present there are 91 inmates in the Orphans' Home, and all enjoying good health. Ages, from six weeks up."

Bro. E. F. Hartzler of Marshallville, Ohio, closed a three weeks' series of meetings at the Happy Hour Mission, Canton, Ohio, on Friday, Feb. 27. The workers appreciated the help of the brother and were encouraged in the good work. H.

Arrangements have been made for a series of meetings in the Blooming Glen, Pa., Mennonite Church to begin March 15, with Bro. John W. Weaver in charge. The Lord bless the efforts put forth to the salvation of many souls.

The young people of the Blenheim (Ont.) congregation have begun a Bible study class which meets every four weeks at the homes of the different members of the class in rotation. Bro. Moses H. Shantz is the instructor. A good deal of interest has been manifested thus far. B.

Bro. I. J. Buchwalter of Dalton, Ohio, who has been bedfast during the past seven weeks and whose sufferings have been intense at times, passed through a successful operation in the Wesley Hospital, Cleveland, Ohio, March 2. He asks the prayers of God's people that he may gain such a degree of health as will enable him to go forth in the work of the Lord.

## Correspondence

Woodriver, Nebr.

Dear Herald Readers, Greeting in Jesus' Name:—Health is good at present. We have had a very nice winter so far. On Feb. '4 Bro. Peter Kennel of Strang, Nebr., came into our midst and on Feb. 15 one precious soul was baptized and a young sister reclaimed. May they ever prove faithful and be earnest workers in Christ's vineyard. Several families have moved out from here, but we are glad that others are moving in again to fill the vacant places. We ask an interest in the prayers of the Herald readers for the work at this place. Commending all to Him who rules well, we close.

Cor.

Pigeon, Mich.

Dear Herald Readers, Greeting in the Name of Jesus:—Health in this community is good at present. Bro. Sam Yoder and wife of Mifflin Co., Pa., were in our midst a few days. Bro. Yoder preached a few very interesting sermons while with us, which were much appreciated. May the Lord bless him in his work. Bro. Sam Greiser and wife and child of Archbold, Ohio, were with us a few weeks ago. Bro. Greiser also delivered a few very interesting sermons. We are always glad to have ministers come and visit us.

Bro. Sam Yoder and wife left for Canada today. From there they intend to go to New York.

Bro. Mose Kauffman and wife and daughter Alice of Shelbyville, Ill., are visiting in our midst at present. Anna Shetler.

March 1, 1914.

Lagrange, Ind.

Dear Readers, in Jesus' Name:—As to the result of the meetings held at the Shore Church by Bro. J. M. Kreider of Palmyra, Mo., there were received today, March 1, by water baptism, five precious souls. Our prayer is that they may remain faithful and true to their confession; that they may become useful workers in the Church and Sunday school. G. L. Mishler.

March 1, 1914.

Wolftrap, Va.

Greeting to all Gospel Herald Readers:—On Feb. 14 Bro. Christian Good of Dale Enterprise arrived at this place. While here he preached four interesting sermons. On Sunday, Feb. 22, one precious soul was received into the Church by water baptism. We are glad to see those



in their tender years come and live for Jesus before they have wandered out into sin. May her life be a bright light to those around her. Bro. Good left for his home on Monday, Feb. 23. His sister, Aunt Mattie Hartman, who has spent some time here visiting relatives and friends, went along home with him. Sister Maggie Shenk and her brother John of Dale Enterprise came some time ago to spend the summer.

We are having winter weather the past few weeks. I will close, wishing you all God's rich blessings.

Katie Grove.

March 2, 1914.

#### Brandon, Colo.

Greetings in Jesus' Name:—The little flock at this place has again reasons to be thankful to Him from whom all blessings come. On Feb. 22 Bro. John Thut of La Junta, Colo., came into our midst and preached two interesting and inspiring sermons for us. He left that same night for his home. This was the first preaching services we had since Nov. 23—just three months ago. It certainly seemed a long time. Hope we will have more regular services in the future. We crave an interest in the prayers of God's people.

Yours in His service,

J. C. Hershberger.

March 3, 1914.

#### Wallace, Nebr.

Dear Herald Readers, Greeting:—I thought I would write a few lines to the readers of the Gospel Herald. This paper is a feast to my soul; I like to read it. Last July as I was going to town my team ran away and I was caught under the wagon and received injuries from which I have not yet fully recovered. I ask the prayers of the brotherhood that God may again restore me to my former health. We would be pleased if some of our traveling ministers would stop with us occasionally. Wife and I are the only members of our church here, but there are souls going the downward road who ought to be rescued. We have been holding prayer meetings here during which the Bible and sometimes a good piece out of the Gospel Herald was read, but we have meetings. May the grace of God be with all God's children.

Nathaniel Lapp.

March 3, 1914.

#### Plainview, Tex.

Dear Herald Readers:—We have recently enjoyed a short season of spiritual refreshing.

On Feb. 21 Bro. C. Z. Yoder and wife arrived here and remained with us until the 25th. During their stay

with us Bro. Yoder preached four impressive sermons for us, from the following texts: Prov. 11:30; Jno. 3:3; I Cor. 9:24; Isa. 42:6. Bro. Yoder also conducted a children's meeting each night before the regular services. These meetings were very interesting and enjoyed by both young and old.

Last Sunday Bro. George Landis preached his first sermon since locating in our midst. His subject was "covetousness." On account of a funeral in the neighborhood at 1:30 o'clock the services were cut short.

Health in general is good. Grandpa and Grandma Snyder are still able to attend church regularly. Pray for the work at this place.

Andrew Brenneman.

March 4, 1914.

#### Waynesboro, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Our congregation had the pleasure of hearing Bro. J. A. Heatwole of La Junta, Colo., preach an interesting sermon on Thursday evening, Feb. 26. Text, John 2:5. Were very sorry he could not be with us longer, but glad to see and hear his familiar face and voice once more. If all goes well, he will be with his loved ones by the time this reaches the Herald readers.

On Sunday, March 1, Bro. E. C. Shank preached for us from Acts 2:38, after which Bishop A. P. Heatwole made a few remarks and then received three young married men into the Church, one by baptism and two reclaimed. May many prayers ascend in their behalf that they may be faithful and steadfast unto the end.

We expect Bro. E. J. Berkey to bring his children to our community and place them in various homes among us. Are glad to welcome them. The grace of our Lord Jesus Christ be with you all.

Maggie M. Driver.

March 4, 1914.

#### Elizabethtown, Pa.

Following is the program of the Elizabethtown Workers' Meeting for March 26:

Lesson for April 5, Bro. Frank Shotzberger.

Lesson for April 12, Bro. Harry Longenecker.

Lesson for April 19 Bro. Amos F. Eby.

Lesson for April 26, Bro. Simon Landis.

A hearty invitation for all interested in Sunday school work to attend these meetings. Come praying for the work and the cause.

E. L. Heisey, Sec.

March 5, 1914.

#### New Holland, Pa.

(Groffdale congregation)

To all Herald Readers, Greeting:—The believers at this place have many reasons to rejoice. On March 1, 23 were added to the Church by water baptism and one reclaimed. Bishop Benj. Weaver preached from the Savior's last command and performed the ceremony. The other ministers were all present with a large number of people as witnesses on this occasion. We are made to think of the many possibilities wrapped up in these young brethren and sisters. Their success in the spirit life, like that of all believers, lies in these words, "Abide in his love." We extend to them the right hand of fellowship and in our prayers wish them God's richest blessings in the new life. On the other hand we are made to feel sad that there are so many who have not heeded the call but want to enjoy the pleasures of sin for a season. May they realize the uncertainty of life and give heed to the overtures of mercy.

W. H. Benner.

March 5, 1914.

#### West Liberty, Ohio

(Oak Grove congregation)

On Feb. 2 Bro. Ben B. King came into our midst and began meetings the same evening but only held two meetings until he was called home on account of the serious sickness of his little child. But God spared the little one, and Bro. King was permitted to return about two weeks later and resume his duties in continuing the meetings. Notwithstanding the severe cold weather and drifted roads, which affected the attendance, the Word of God was preached with the power of the Holy Ghost, sin reproved and righteousness encouraged, those that could attend were edified, and one soul surrendered his life to the Lord, thus causing rejoicing among the angels in heaven, and a home made happy here below.

Sister Emma Hebig, a worker of the Fort Wayne Mission, is spending some time in this community, endeavoring to regain her physical strength before resuming her duties at the mission. May the Lord grant her both physical and spiritual strength for the work of the Lord.

Cor.

March 7, 1914.

#### Hesston, Kans.

Dear Herald Readers:—Some time has elapsed since our friends have heard from this place. Many things have occurred to make life both interesting and beneficial.

(Continued on page 777)



## Miscellaneous

### FROM THE SUNNY SOUTH III

By C. Z. Yoder.

For the Gospel Herald.

On Feb. 7, at 11 p. m., we arrived at Tuleta, Tex., where we were met by Bro. J. D. Hostetler, with whom we formerly associated in our home community, who welcomed us to his home where we enjoyed the comforts of a good home. This colony of Mennonites enjoys privileges and advantages that not many new settlements have. Nearly all the members live in or near this village where there are good railroad facilities. Their church building is near the town and the only denomination that has a church here as yet. They have 84 members, 3 ministers and a well organized Sunday school and Bible meeting. The country is slightly rolling, sufficient to afford good natural drainage. The soil is good but some seasons it is a little dry for some crops without irrigation. Oranges and other citrus fruits are grown here, but some years they need some protection from the cold "northerners" which are liable to come and lower temperature so as to freeze the fruit, and sometimes the trees, so that for commercial purposes the growing of citrus fruit has not been successful. But with some cheap protection, land owners can grow these fruits for their own use. Cotton, cane, corn, kaffir corn, etc., are being raised here. Dairying and stock-raising is also successful. During our visit here the farmers were busily engaged in planting corn, and preparing their ground for cotton and other crops. Figs, peaches, plums, grapes, pears, strawberries, and dewberries generally do well here. Many of their gardens are nice and green with vegetables ready for table use, such as cabbage, turnips, cauliflowers, red beets, onions, radishes, carrots, etc.

We visited about all the members here, having meetings every night with good attendance. As the Lord permits us to live we shall long remember the kindness and the enjoyable time we had with the brotherhood at this place.

But we must take the parting hand, and on Feb. 19 several of the brethren and sisters in the town met us at the station. As we boarded the train, with many good wishes, we bade farewell, hoping to meet again, if not in this world, in the great beyond where parting is unknown.

We turn our faces to the North. After traveling over 600 miles across

the large prairies, and also through some barren land of cliffs and bluffs, we reach the beautiful plains in the pan-handle of Texas, which has an altitude of about 3000 feet higher than when we were near the Gulf Coast. Here vegetation is yet dormant. The spring season is considerably later than where we had been, too cold for citrus fruit, the live oak, the wild cactuses, the mistletoe, etc. As we arrived at Plainview, Feb. 21, we were met by Bro. J. K. Hartzler, who conveyed us to his home across the level prairies. Again we are having the privilege of associating with those whom we had learned to know in our home church, but we also enjoy to become acquainted with those of like precious faith whom we never met before. When we "have passed from death unto life" we "love the brethren," no matter where we find them.

There are about 50 members here and they now have four ministers, also a good Sunday school, mostly living in the same school district, which is always an advantage to a church to have their members living near their place of public worship. The country here is nice and level with good soil. Kaffir corn, maize, wheat, and oats are grown; alfalfa also appears to grow well when once started. Perhaps the greatest hindrance to successful farming is a lack of sufficient rainfall, but as this country is well supplied with an abundance of good water from 40 to 80 feet deep, several farmers are now experimenting with pumping stations to irrigate their crops. During our short stay here the meetings were well attended, and were spiritual feasts to our soul. As we see that the adversary of our soul everywhere is so subtle and deceiving many, how needful it is that we often assemble ourselves together to exhort one another. (Heb. 3:13). Our wish and prayer for this colony is that they may continue steadfast in the faith. "God be with you till we meet again."

### OUR BROTHERS' SHARE

By S. B. Wenger.

For the Gospel Herald.

Our duty cannot be measured by what others do. The Christian's work is an individual work. How often do we hear the words, "I want to do my share," and sometimes in addition, "but I don't want to do more than my share;" or, "and I want others to do their share."

A piece of work is to be done or some money to be raised for church or missionary purposes. Instead of going at it to do, or give what we

feel responsible to God, we begin to look around and see if our brethren and sisters are doing their share. This one or that one is able to do more, he or she is not doing his or her share. The important thing is to see if we are doing our share. Our share is not measured by what our brother or sister does, but by what we feel it our duty to do, regardless of what they are doing.

If a subscription paper is handed to us we should consider the importance of the work and make up our minds what our duty is without looking over the list to see what others are doing before we put down our names and the amount of our donation. It is not our duty to see whether our brother is doing his share. This matter is between him and his God. If your brother feels it his duty to give a dollar when you feel it your duty to give ten, or if you feel it your duty to give one day's work and your brother feels it his duty to give five, let him alone. But let us be sure we consider well the importance of the work and do our duty and our share of the blessings will be accordingly. If we were to ask the Lord what this brother or sister should do we would very likely hear the answer in Christ's own language, "What is that to thee? Follow thou me." We should be thankful that our brother or sister feels to do something, let it be what it will; thankful that they are willing to do what they consider to be their duty. When donations are made grudgingly, or in order to measure up to others, or in order to display, I believe we will miss the blessings.

South English, Iowa.

### THE MID WEEK MEETING

By P. Hostetler.

For the Gospel Herald.

In a recent issue of the Herald a writer mentions their midweek meeting as being profitable. What do the readers think of midweek meetings? We had our regular midweek meeting every Wednesday evening ever since we moved here a year before, till last October, and personally I like them and miss them since. We don't know at all why it was that God had called us together each Wednesday evening instead of some other time, but we think it was likely best thus, and possibly in this time of "rush" and "hustle" to make money it was good to be called to halt in the middle of the week, drop our work at an early hour so as to get to meeting not later than 7 p. m., and be reminded of the condition and needs of our souls. Then it was always some test of our consecration and a question of put-



ting either money or spiritual matters of first importance.

Our coming together in worship, singing a number of spiritual hymns as well as the preaching and praying seemed to be an inspiration for good to our souls and for continuance in the way of life, the same as it is on Sundays; or, if any difference, more so because of it often being a greater sacrifice to go then, than to go on Sundays. "Let us not forsake the assembling of ourselves as the manner of some is."

Shelbyville, Ill.

## A MESSAGE TO YOUNG PEOPLE ABOUT SINGING

By Levi Blauch.

For the Gospel Herald.

I am glad, dear young friends, that you are in the Church, and I trust your names are written in the book of life. If so, you are heirs of the Church triumphant where some day all tears shall be wiped away.

The psalmist says, "Come before his presence with singing;" "I will sing of mercy and judgment: unto thee, O Lord will I sing." In Eph. 5:19 we read, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." In Ex. 15:1, we have these words, "Then sang Moses and the children of Israel this song unto the Lord, and spake saying, I will sing unto the Lord, for he has triumphed gloriously." In Neh. 12 we find that the singers sang loud and rejoiced with great joy, even the wives and the children rejoiced, so that the joy of Jerusalem was heard even afar off. Sometimes during the song service the little children are making a joyful noise unto the Lord in their childish way. Their voices are of the purest nature, even though they may not be able to say one word perfectly.

We find also that the singers and the porters kept the word of their God. This was the most important of all. Keeping, loving, reading, studying and obeying the word of our God is necessary and a great reward awaits the faithful.

There was time when the "morning stars sang together and all the sons of God shouted for joy" (Job 38:7). Singing the beautiful songs of Zion is ordered of God. Angels are singing in heaven, the saints are singing, and so are the birds; for God has created them thus and has given to each kind its special song. Never does a bird sing that which God has not ordered, and the same should be true of us all. God never gave us giddy songs to sing; they are of the enemy of souls.

But God has blessed us far above the birds because He has given us many different songs to sing. There are 532 different hymns given in our Hymnal and they all differ one from the other, but they are all spiritual. And oh, how it cheers my heart and soul when I have the privilege to sit and listen to the sweet voices of brethren and sisters while engaged in singing those beautiful songs. It is indeed inspiring. It trains the mind heavenward, it lifts up the soul, it cheers the troubled heart, it causes us to think of nobler things than this world can give.

Not so with the worldly songs. They are not by inspired men, neither can they be sung with the Spirit of God in the heart. They draw the mind toward that which is worldly. Therefore dear young people, when Satan tempts you to go to places where worldly songs are to be made use of, resist the devil and he will flee from you. Nowhere in the Bible do we find that worldly songs were used to glorify God.

Think for a moment of the amount of good you can do by allowing the Spirit of God to rule in your heart and soul, then think of the amount of evil that you will do providing you would allow Satan to rule in your heart. Allow your minds and hearts to be filled with the songs of Zion, and thereby you can cheer the aged saint and lift up the fallen; you can help your minister preach a better sermon, you can go into the sick-room and there with your Spirit-filled voices you can sing praises unto God to such an extent that the very odor of God will cheer the sick, the invalid and the aged.

One more thought and I will close. Please recognize tenor and alto. They are for a purpose and should be used. Fare ye well, dear young brethren and sisters. My articles from now on may not be many.

Johnstown, Pa.

## WORSHIP IN SONG

By Ed Miller.

For the Gospel Herald.

The art of singing is without a doubt a gift from heaven, to be used for the glory of God and the edification of man. There is nothing else that so stirs our emotions and so thoroughly prepares us for a real season of worship and devotion as a heart-stirring hymn pealing forth the praises of our Creator and Savior. It adds to the regular church service what the spices and flavors add to the food we eat.

Singing is a part of the service in which all men have a share. Not

every one can sing, though there are very few who can not; and even they can share in this form of worship by careful listening and meditation; they can at least make "melody in their hearts to the Lord."

That there are many who do not know the real value of worship in song is shown by the fact that many do not take part in singing in the public service. You may not understand the theory of written music, or you may know nothing of thesis and anti-thesis, or the tonic chord; but you can join your voice in singing the praises of God and catch a glimpse of the devotional effect of the song. Any person who does not take part in the hymns of the church service, loses that much of the joy there is in public worship. A good hymn in the beginning of a service helps to prepare the minister to "rightly divide the word of truth." It also helps the hearers to "receive the word with all readiness of mind."

The tendency of the present day is to use mostly the light, catchy songs that are easily learned, and are soon forgotten. These may have a proper place which they need to fill, but they should not be allowed to crowd out hymns that stir the soul to a real spirit of worship, the hymns that praise His holy name, and lift our thoughts and hearts to God and heaven. Many of the heavier hymns, both old and new, do not have much noise about them, but there is real melody, real harmony, and real spirit, in both the words and the music, and their effect is such that we can not afford to leave them unsung.

For the church service we need hymns in which old and young can mingle their voices. You may have your select choirs, and render your long and repetitious anthems, but the hymns that are sung by the whole congregation, serve a purpose that may not be accomplished in any other way. Singing is sometimes used as a mere pastime. While the contribution basket is being passed, or some other routine work is done, the congregation is engaged in singing, and thus pass the time. Some are singing all of the hymn, some sing a clause at a time, and their attention is attracted by other things, while others do not take any part in the singing, and thus they lose the spirit of worship in song.

We should learn to understand the meaning of the songs we sing. Study the words, learn the sentiment expressed in them, notice the depth of thought, and then "sing with the spirit and with the understanding also."

Springs, Pa.



## PASTORS AND PASTURES

Sel. by A. K. Kurtz.

The word pastor, or shepherd, signifies one who cares for a flock of sheep. His duty requires not only providing sufficient pasturage for the sheep, but also their protection from wild beasts of prey, and from becoming loose or strayed from the flock. Ministers of the Gospel are thus called pastors, because God has given them the oversight of the flock of His pasture, the people of God. It is likewise his duty to lead God's sheep along paths of righteousness, to green pastures of true knowledge and understanding and have them to rest by still waters of true holiness. A true pastor will even watch to prevent the entrance of the enemy into the flock. Should any of the sheep stray off or become lost, he will diligently seek to find them and to bring them back to the fold. Allusion is made in God's Word to certain pastors who become careless and unfaithful, as being brutish, even destroying or scattering the flock.

In Paul's letter to the Ephesians we read that apostles, prophets, evangelists, pastors, and teachers, are all the gift of our blessed Savior to us, "for the perfecting of the saints, for the work of the ministry for the edification of the body of Christ." Each one of these is of great importance in the eyes of the Master; the chief Shepherd, and how grateful ought that flock be whose pastor is a God-fearing, God-sent, fearless preacher who proclaims a complete Gospel. But sad it is for that congregation whose so-called pastor delights in the exploitation of college wisdom and weekly delivers a butterfly sermon, only to please and entertain for the moment, and thus lets God's little ones truly starve and die for want of heavenly, life-giving manna. Thrice blessed are those whose pastor has the experimental knowledge of pardoning grace, and the baptism with the Holy Ghost; a man whose heart burns within with the love of a compassionate Redeemer; one who first seeks or awaits his message directly from God—God's messenger, who, having obtained his message, fresh and wholesome from the heavenly land, gives it to people direct from the heart; an ambassador for Christ, having authority to so proclaim the Gospel that sinners may be awakened to their dangerous position, and believers be edified and built up in the most holy faith; one whose delight is in winning souls for the Master, and in daily walking with God. A pastor having these credentials will be able to reprove and exhort as well as to entreat

without fear or favor of losing his stipulated salary when duty calls for action.

A pastor whose chief object in view is the perfecting of saints given to his care, the edification of the body of Christ in spiritual things and the upbuilding of Christ's kingdom in the hearts of men, is worthy of his hire. . . . God pity the preacher who is to feed the flock so they may grow and become established in the heavenly graces, when a luke-warm church expects him to act in the role of table waiter on divers occasions, or act in the capacity of a mugwump at some worldly entertainment, or to be a colonel to auction trinkets at the ladies' bazaar for the sole purpose of getting his ministerial salary. (This is one of the results of placing the ministry upon a hireling basis. The minister who is able to give the testimony which Paul gives in Acts 20:33, 34, will be spared the temptation and humiliation to act the clown at monkey-shows to earn a salary. And every minister should do his best to be able to give that kind of a testimony.—Editor.) Such ordeals may serve to keep the pastor very meek and humble, but it is rather a slow method of perfecting the saints in holiness. The pastor is not only to appear before the people on Sunday and preach, but he should visit each member of the flock as duty demands, and speak to them regarding their soul's welfare, or their standing with God for eternity. Private work along this line availeth much. Remember Jesus and the Samaritan woman at Jacob's well. Paying long family visits, taking tea and chatting about worldly affairs is not a pastoral visit according to Wesley's thinking, and I am convinced it is a poor credit to the ministry. Any pastor whose highest effort and purpose are to seek for himself a place of ease, popularity and high salary, must appear a monstrosity in the eyes of the blessed Savior. These things remain for the world to seek after, and ye are not of this world, applied to every true minister of the Gospel. The true pastor will study to show himself approved, a workman who aids each member of his flock, however small or insignificant, to do his particular part in the upbuilding of Christ's kingdom, for it can be said, even of the very least of God's children, The Lord hath need of him in influence, in testimony, in deeds and in holy living.

Oyster Point, Va.

"It is only when we die to all about us that we live to God above us."

## HOW A DOLL SAVED A WAR

There was great uneasiness in the fort, and the general was pacing up and down in his room, while he pondered what to do. The Apache Indians had broken from their reserve and were advancing in full war-paint to the attack.

It was an easy enough matter for the little company in the fort to defeat the Indians if there should be a fight, but the general's orders were to avoid war and yet to keep the Indians within their own bounds. As he paced about he thought he heard the crying of a child. —

He went out and found a crowd of soldiers gathered about a four-year-old Indian papoose, who had evidently strayed from her tribe.

The general himself picked up the frightened little mite in his arms and took her to his own quarters for a comfortable meal.

Hours passed and the general grew uneasy. He had expected the mother to come and claim the child. As it grew dark the papoose grew restless, and lonely, and finally broke into the cry peculiar to the little Indians.

"She misses her mother as much, I suppose as though she were a white child," said the general. "I must find some way to comfort her."

One of the officers told him that his little girl in the fort had a doll.

"The very thing," said the general, and forthwith went in person to the officer's little daughter to ask for the loan of the doll for a few hours.

Generous little Mary, owner of the doll, when she heard of the crying little Indian child, insisted upon giving up the doll to the papoose to keep for her very own.

Soon the general placed the beautiful doll in the little papoose's arms.

At once she stopped crying, and went quickly to sleep with the precious dolly clasped close.

A week passed, and no mother appeared to claim the little straggler; but the child played happily with her new toy, and did not seem to mind.

Finally it was decided to carry the little one back to the wigwams of her people, since they did not come for her.

Tightly clasping her new treasure, the child was carried to the Indians and left with them. They were greatly excited about the beautiful doll, none of them ever having seen such a thing before.

Next day the Indian mother appeared at the fort with the doll in her arms, not believing it possible that the toy had really been given to her papoose.

The soldiers were careful to treat her well, giving her a plentiful meal



and some gifts besides the doll to take back to her people.

This kindness on the part of the soldiers so touched the tribe that they gave up preparations for battle, and returned without a struggle to the Reserve. The doll had saved a war.—The Olive Leaf.

### GEMS FOR MEMORY'S SHELF

Sel. by R. J. Heatwole.

Oh, to be nothing! nothing!  
Only to lie at His feet,  
A broken and empty vessel,  
For the Master's use made meet;  
Empty that He might fill me,  
As forth to His service I go,  
Broken so that unhindered  
His love through me might flow.  
—John 3:16.

Go forth, thou little volume,  
As Noah's little dove,  
And bring to every reader,  
An olive leaf of love.

Kind looks are the leaves,  
Kind thoughts are the roots,  
Kind words are the flowers,  
Kind deeds are the fruits.

"Come" is found over 3000 times in the Bible, and in it is also more than 3000 promises: 3000 were killed when Moses came down from the mountain top and 3000 were converted on the day of Pentecost.

Doubt is can't believe,  
Unbelief is won't believe,  
Doubt is looking for light,  
Unbelief is content with darkness.

Francis Ridley Havergal says, "Educate the head to think, the heart to feel, and the body to act."

Once Jesus was God and man (John 4:1, 2). Once crucified, buried, and rose again (Acts 2:22, 23; 4:9, 10; 10:40, 41). Once He will come to judge the living and the dead (Acts 10:42, 43). Once we will get an unending reward (Matt. 25:46), and each of us receive according to the things done in the body whether good or bad (II Cor. 5:10). He hath given us His Son, and "will he not with him give us freely all things" (Rom. 8:32)?

#### A Thanksgiving Verse

I thank the Lord my Maker,  
For all His gifts to me,  
For making me partaker,  
Of bounties rich and free;  
For father and for mother,  
And all the kind and good,  
For sister and for brother,  
For all my daily food.

In John 14 Jesus speaks of Himself 75 times. He is called the Son of God 84 times and once said, "Who do people say that I the Son of man am?" By the Father He is called the Son of God three times. Ezekiel is called Son of man ninety times.

Matthew, "Messiah," Israel's king sets forth by Israel slain,  
But God decreed that Israel's loss should be the Gentile's gain.

Mark tells us how in patient love this earth hath once been trod;  
By one who in a servant's form, was yet the Son of God,  
Luke the physician tells of a more skilled physician still,  
Who gave His life as Son of Man to heal from all ill.  
John, the beloved of Jesus sees in Him the Father's Son,  
The everlasting Word made flesh, yet with the Father one.

### Prayers of Christ

Matt. 26:36; 27:46; Luke 6:12; 23:34; 23:46; Jno. 17.

A beautiful Mennonite bonnet,  
Is deserving of a sonnet,  
When there's a holy face within it;  
While the hat with seven stories,  
Though bedecked with floral glories,  
Makes a girl a perfect fright.

Gospel simplicity will bring forth childhood innocency.

They are slaves who dare not be  
In the right with two or three.

As by the light of opening day,  
The stars are all concealed,  
So earthly pleasures fade away,  
When Jesus is revealed.

Babylon wall, 200 cubits or 300 feet high, 50 cubits or 75 feet wide, and 480 furlongs or 60 miles around the city.

A minister once said in a sermon that it was disappointing not to see more present. "There had been a high water." His fellow minister rose and said with a chalk he would write on the board, "His appointment"—use an **h** instead of a **d**.

### CORRESPONDENCE

(Continued from page 773)

On the — of February a seeming misfortune occurred, as the furnace which furnishes us with heat became broken for some cause not exactly known. At the same time one of the largest blizzards of this year came down upon us from the icy north, with its bluster and snow piling the drifts high.

A number of the students whose homes are near had gone to their homes over the Sabbath, so they remained there until things were adjusted once more. Those who remained at the Academy lived in the kitchen, dining room, and laboratory, the only comfortable places in the building. A general spirit of cheer and contentment in spite of inconveniences seemed to prevail and we were made to rejoice over our many blessings.

By Thursday everything was in operation and all is moving along as usual once more.

As usual Bro. T. M. Erb's cheerful face greets us in the bookroom

when the weather is not too inclement for him to stir out. We are glad to say that he has been trying to walk with the aid of his crutches and the assistance of some one, and succeeds very well although it is slow progress. The wounds are healing nicely and we hope for the day to come when his recovery will be sure and he may have full use of his limbs. His general health is fine. Certainly God is good to His children.

A new feature has been added to our Sunday school at this place. A special Primary Department has been provided for with Bro. Noah Oyer as superintendent and four teachers as assistants. It is altogether pleasing and profitable, and we believe that more special attention to the children will help to save them for the Church.

Sunday, March 1, was a full day; full of rich things for the soul. The morning sermon was given by Bro. J. B. Smith on the subject of "The Christian and Politics." The evening sermon following Y. P. B. M. was on the subject of "Intercessory Prayer." Bro. D. H. Bender gave us many helpful thoughts on this subject.

On Sunday, March 8, we expect Bro. C. Z. Yoder to be with us.

Plans have been laid to begin work on the new building in the near future.

Yours in the name of Christ,  
Rose Shank.

March 8, 1914.

### Guernsey, Sask.

Owing to numerous letters that have come to the brotherhood at this place requesting to give the financial standing of a man named Andreas Kleinsauer that formerly lived near the Sharon colony, but now at Langham, Sask., we thought a few lines in the paper would be the most satisfactory. This man went in partnership with his brother-in-law in buying a section of land (640 acres) and a plowing and threshing outfit, and the result was he lost his homestead. However, almost everybody takes a step in the wrong direction some time in life and is to be pitied. This man is poor indeed. He claims to be a Russian Mennonite, and is pleading for help. The letters we received were mostly from Mennonite and Amish ministers. We are told that this man is the only son and his father is fairly well to do. Also judging from a physical standpoint he should be able to support himself, wife and five children. Widows, orphans, old people, sickly, and missions, etc., should have our first attention.

I. S. Rosenberger.



## REPORT

Of the 26th Quarterly Mission Meeting  
Held at Bethel Church, West Liberty,  
Ohio, Feb. 28, 1914

For the Gospel Herald.

Bro. A. W. Geigley preached a mission sermon on "The Man without a Friend" (Jno. 5:1-7). I am not so much concerned about the pool as about the helpless man. Jesus, the great missionary helped him. The great missionary movement started in heaven when God sent His Son into the world.

The men and women who are no good as workers in their own community will positively not be of much account at any other of our mission stations as workers.

If you want to do mission work open your eyes and look around.

What Constitutes a Call? was discussed by Oliver Yoder, S. E. Allgyer, and B. B. King.

Every one that has accepted Christ has been called, but all may not be in their places. There are special calls for special work. Outward influences should not govern us, but inward convictions, and a full surrender and entire consecration is essential. If we are honest and willing God will show us our place.

Missionaries are not looking for salaries but for souls, and need a sympathy that acts; prayer and fasting alone will not save humanity. It takes action besides.

## Afternoon Session

An interesting children's meeting was conducted by Bro. B. B. King of Ft. Wayne, Ind. He gave some vivid word pictures of the conditions and needs of some of the city boys and girls, and how to help them.

Since there is such a Demand for Mission Workers, How Enlist Young People Who are Able and Consecrated in more Direct Mission Work? was discussed by Lester King and A. W. Geigley.

The nation enlists and trains strong men for the army and navy, and when the call comes they are ready for their marching orders. Why cannot the Church act as wisely?

Ministers should know the material in their congregations, and should encourage a preparation for more effective service. Pray for more laborers. The work suffers because we lack information and zeal.

If the spirit of Christianity were implanted into our people from infancy as the spirit of militarism is implanted into the lives of our boys from childhood, we could muster up an ample supply of workers.

An interesting essay on "The Captive Jewish Maid" was read by Sister Ruth Yoder.

An offering of \$134.07 for the general mission fund was taken.

A Metzler was re-elected general secretary for one year.

J. S. Umble, Mod., A. Metzler, Sec.

## REPORT

Of Bible Conference Held at Carver, Mo.,  
Feb. 11-17, 1914

For the Gospel Herald.

God and His Attributes. He is omnipresent, omniscient, all powerful, just, true, faithful, and full of love.

Tests of True Discipleship. The Word is a true test, His Spirit bearing witness with our spirit. Morality never makes a man a Christian, but Christianity makes morality. Spurious tests, feelings, conscience.

God, His Revelation. He reveals Himself invisible, through His Word. We know our God from heathen gods from results. The purpose of His revelation, that we might know Him and His will, that we might believe, that we might be saved.

Tests of Discipleship. Confession, restitution cannot hide or destroy our sin. Love God with a whole heart, love to one another and in the home. Forgiveness, love to enemies, do good to all men. Everything should be of a preserving nature.

Man, His Lost Estate. Created good, upright, had access to the tree of life.

Tests of Discipleship. Obedience. If we find a spear of rebellion in our hearts, ask God to remove it so we can obey. Willingness to suffer for Christ's cause a true test.

Jesus, Our Savior. There is in a name a promise. Man cannot be saved in his sins, but from them.

The Church. Christ is the foundation, the chief cornerstone. Anyone can get into the visible Church. No one can get into the invisible Church unrepentant.

Jesus Our Master. The servant honors his master. Our master rules, whether it be righteousness or unrighteousness.

Jesus Our Judge. God will not judge me according to what people say.

Nonresistance. "My kingdom is not of this world. The Church has no right to step out of Christ's kingdom into the worldly kingdom."

The Church. A place where God can dwell, a light to the world. The Church sustains the world as much as sunlight. The Church is a protection from wolves and ravenous beasts to the weak and one another. When excommunication occurs in one church, a different denomination should not receive them (Matt. 16:19).

The Unequal Yoke. Yokes of wood and iron, a servitude to others.

The Christian Home. As the home is so is the nation. Any man or woman who avoids the marital order God has intended is criminal. We must be prayerful, we must have neighbors, we must worship God.

Duties of a Christian. Of father and mother, good order, provide to train the children to be worshipful, to protect them from social evils, to be obedient, cheerful and useful. The Christian is invaluable to a community and nation.

Man's Destiny. As soon as the child understands it comes to the cross where two ways divide. At the child's understanding the cross should appear at once that it might be saved.

Instructors, Ira Buckwalter, Joe Driver.  
Desta Willson, Sec.

## REPORT

Of Bible Meeting Held at the Protection,  
Kans., Mennonite Church, Feb. 8, 1914

For the Gospel Herald.

Organization: Mod., Charles Schweitzer; Chor., Baldwin Miller; Secys., Mary Miller, Fannie Schrock.

Meeting opened by devotional exercises led by Charles Schweitzer.

Why Have a Bible Reading? Anna M. Troyer, N. E. Ebersole.

Strengthens Christians; gives the young an opportunity to exercise their talents; each one can teach and also learn.

The Leader; His Work. Noah J. Schrock, Jacob Zimmerman.

Should be faithful to his work and try to interest the people. His work is likened unto a shepherd, must try to lead his sheep in the right direction.

Song: "To the rescue."

How Better the Present Methods of Holding Bible Reading? Ida Zimmerman, S. Enos Miller. By having better attendance, more interest, better attention.

Recitation. Vesta Troyer.

How Interest and Encourage the Indifferent? Jacob Bauer, Alfred Miller.

By inviting them, welcoming them when present, praying continually for them.

How make the Bible Reading a Success? Carl Embree, John Schrock.

Be well prepared. Each one should come to help and to be helped. Work together. The young people must take an active part in the work.

Recitation. Vella Troyer.

Secretaries.

## REPORT

Of Quarterly Sunday School Meeting  
Held at the Roseland Mennonite  
Church, Feb. 8, 1914

For the Gospel Herald.

Organization: Mod., C. U. Snyder; Chor., Ruth Lapp; Sec., Ira Gingerich.

Devotional by moderator.

Unity as a Factor in Sunday School Work. Noah Burkhard.

The Sunday school is a vital part of the Church, and is a great factor in building up the cause of Christ. Unity is one of the greatest essentials for the success of any work. A willingness on the part of each member is essential to unity.

The Teacher's Duty in Class and Out of Class. Albert Zook.

The teacher should have an active knowledge of the lesson before his class. This requires much time in study and meditation on lesson during the week. He should consult fellow-teachers and the superintendent and get their advice on problems that confront him. Teachers' lives must correspond with what they teach, or they will be failures. Teachers' meetings are a great help to the teacher.

Dangers of an Aimless Life. Andrew Good.

One without an aim in life is easily led hither and thither and finally to destruction. Christians have duties and must have aims or purposes in their hearts to do their best.

A Pupil's Responsibility in Sunday School Work. Essay by Emma Showalter.

The Power of Little Things. Essay by Mamie Gingerich.

(These essays will appear in later numbers of the Gospel Herald.—Ed.)

Secretary.

## REPORT

Of the Bible Conference Held at Pleasant  
Grove Church, Martinsburg, Pa.,  
Feb. 10-15, 1914

For the Gospel Herald.

Organization: Mod., Abram Metzler; Chor., Ora Yoder; Sec., L. C. Honsaker; Instructors, J. A. Ressler, Ed Miller.

Subjects treated: Regeneration, Holy Spirit, Love, Faith, Bible Simplicity, Obedience, Christian Giving, Joy, Signs of the Times, Purity, Designs of Water Baptism, Feet-Washing, Second Coming of Christ, Christian Separation, Lord's Day, Missions.

Following are a few of the many precious thoughts gleaned which were proven by the Word of God:

God's Word from beginning to end proves itself to be the inspired Word.

We should study the Bible not simply



to argue with skeptics, but for edification. Regeneration is not an outward work, but of the heart.

We cannot have faith beyond that of which we have some knowledge.

The natural man cannot understand the working and the breathing in of the Holy Spirit.

Christ proved His love for God by doing as God commanded Him. We prove our love by keeping His commandments. We should have our natural affection sanctified.

Death is one thing that brings the high and low on the same level.

Faith is the first essential to obedience. Love is the greatest thing in the world.

Giving is a test of our loyalty to our Master.

Pure thoughts are the results of a pure life. A pure life results in purity of conversation. Purity is a necessity to have communion with God.

Teach the youth the truth. Ignorance is not innocence. We have no right to spiritualize one literal fact and not another.

Natural death is not Christ's second coming.

Christ's followers are a distinct, and separate people.

We should not spiritualize feet-washing or any other ordinance that is to be kept literally, and thereby fall away from our former faith as many have done.

The Bible says what it means and means what it says.

Secretary.

## REPORT

### Of the Mennonite Old Peoples' Home, Lancaster, Pa., January and February, 1914

For the Gospel Herald.

**Donations:**—Provisions, clothing, etc., were contributed by the following: Elam Hollinger, Maggie Berg, Lizzie Kreider, Lydia Landis, Stumptown, East Petersburg, and Lititz Sewing Circles, Ellen S. Musser. The following sisters spent a day at the Home to quilt: Anna M. Brackbill, Hettie A. Kenagy, Sue E. Groff, Ella Rohrer, Sarah Doner, Lillie Kauffman, Sarah Eshleman. Some of the workers and a few of the inmates helped.

Cash: Wm. H. Good, 1.00; Henry H. Baer, 5.00; Ella Rohrer, 1.00; Sarah Doner, 1.00; S. S. Graybill, 1.00; Jacob A. Stehman, .50.

**Services.**—Jan. 11 regular services were conducted today by Bro. John Hess and Abr. Benner. Bro. Benner read Ps. 103 and Bro. Hess took for his text, Heb. 13: 13.

Jan. 22: We held the funeral services over the remains of Bro. Wm. Chambers who departed this life on the 19th. Bro. David Mosemann read I Cor. 15:1-24, and took for a text, I Pet. 1:3, 4. In the afternoon we were visited by the following brethren: Jacob A. Heatwole, Henry H. Baer, Simon Garber, Frank L. Pierce, Frank Kreider, A. B. Eshleman. Bro. Baer read Ps. 103 and Bro. Heatwole took for his text, II Cor. 5:20, 21; 6:1, 2.

Jan. 25: regular services were conducted today by Bro. John and Christian Charles. Bro. Chr. read Ps. 103 and Bro. John Charles took for his text, Jas. 1:1-5.

Feb. 8: regular services were conducted today by Bro. Jacob H. Hershey. For the lesson he took I Cor. 13 and for a text, Luke 22:31, 32.

Feb. 22: regular services today were conducted by Daniel N. Gish and A. B. Eshleman. Bro. Eshleman read the 23rd Psalm and Bro. Gish took for his text, John 10:15.

We have two sorely afflicted sisters here at the Home. They both fell only about two weeks apart and each broke a leg. Sister Baker is in her 90th year and Sister Frey in her 85th year. The Lord knows why this is to be so. My prayer is that we may realize and feel God's goodness through those bodily afflictions. How much better we could bear them.

Gratefully acknowledged,

T. E. Moyer, Steward.

## Married

**Shore—Hartman.**—On Feb. 26, 1914, Bro. W. W. Shore of Sterling, Ill., to Sister Mattie E. Hartman of near Harrisonburg, Va., Bro. Lewis Shenk officiating. The Lord bless the union.

**Stutzman—Sutter.**—On Sunday evening, Feb. 8, 1914, occurred the marriage of Bro. Aaron Stutzman and Sister Lena Sutter at the East Fairview Church near Milford, Nebr., Bro. Peter Kennel of Strang, Nebr., officiated. May the Lord bless them as they journey through life.

## Obituary

**Shelly.**—Daniel B. Shelly was born Sept. 28, 1835, in Juniata Co., Pa.; died Feb. 20, 1914, near Hubbard, Oreg.; aged 78 y. 4 m. 23 d. Funeral was held at the Hopewell Mennonite Church. He was a member of the Mennonite Church from his youth. He leaves 1 son, 2 daughters, 7 grandchildren.

**Love.**—Eleanor Love was born Sept. 22, 1847; died Feb. 15, 1914; aged 66 y. 4 m. 23 d. Sister Love united with the Mennonite Church a number of years ago. She leaves to mourn her departure a husband, 4 sons, 4 daughters, 10 grandchildren, and a host of friends. Funeral services were conducted Wednesday forenoon at Midway Church near Columbiana, Ohio, by E. M. Detweiler and Allen Rickert. Text, Gen. 50:24.

**Gingerich.**—Katie Minerva, daughter of E. J. and Fannie (Miller) Gingerich died at the home of her parents near Kalona, Iowa, Feb. 15, 1914; aged 1 y. 6 m. 2 d. Funeral services were held Feb. 18, by G. A. Yoder and P. P. Swartzendruber at the Lower Deer Creek Church. An unusually large concourse of friends attended the services, attesting their deep sympathy for the bereaved parents in the loss of their only child. The grandparents, Mr. and Mrs. P. D. Miller of Goshen, Ind., were present at this sad time. We feel assured that the loved one is sweetly resting in the arms of Jesus.

**Moyer.**—Alverda F., daughter of Bro. Milton and Sister Lizzie Moyer, was born in Franconia Twp., Montgomery Co., Pa., April 17, 1910; died Feb. 18, 1914; aged 3 y. 10 m. 1 d. She leaves parents, 1 brother and 2 sisters to mourn her early departure. Several days before she died she said she would like to go to Jesus. We believe she is now resting in His bosom. Funeral services Feb. 21 at the home and at the Franconia Mennonite Church by the brethren, Abram Clemmer, Abram Derstine, and Elmer Moyer. Text, Luke 18:16.

"Go little pilgrim to thy home,

On yonder blissful shore;

We miss thee here, but soon we'll come  
Where thou hast gone before."

**Pfister.**—Mary Pfister (nee Gerber) wife of Alvin Pfister, was born May 19, 1878; died Feb. 18, 1914, from hemorrhage due to fibroid tumor. Now comes the saddest part of the story. About 10 or 11 hours after her death her husband committed suicide with the shotgun. He was born Nov. 20, 1880; aged 33 y. 2 m. 28 d. She was aged 34 y. 8 m. 29 d. They united in marriage July 28, 1904. To this union 7 children were born. Six preceded them in infancy. He was a member of the Reformed Church near Trail, Ohio, and she of the Walnut Creek Amish Mennonite Church. They were buried Feb. 21 in the Walnut Creek Cemetery. This was a large funeral. Services by J. F. Reimer and S. H. Miller. Text, Gen. 3:15-19.

**Cockley.**—Bro. Henry Cockley died at his home in Huntsdale, Cumberland Co., Pa., Feb. 23, 1914; aged 86 y. 1 m. 22 d. He was a son of Samuel and Susan Cockley of Lancaster Co., and with them moved to Cumberland Co. in the year 1845. He was married to Magdalena Bomberger in 1849, and they united with the Mennonite Church. She died July 3, 1873. To this union were born 10 children of whom 6 preceded him to the spirit world. He was married the second time to Mrs. Sarah Mellinger, Dec. 21, 1876; who died Dec. 24, 1908. He is survived by 2 sons, 2 daughters, 8 grandchildren, and 1 greatgrandchild. Funeral was held Feb. 26, 1914. Services at the Huntsdale Brethren Church by Bro. J. B. Senger of Lancaster Co., Pa., assisted by — Stouffer of the Brethren Church. Interment in the adjoining cemetery. Text, Heb. 9:27.

**Mowat.**—Albert E., son of George and Elizabeth Mowat, was born in St. Joseph Co., Ind., June 1, 1894; died Feb. 18, 1914; aged 19 y. 8 m. 17 d. He leaves to mourn his departure father, mother, 2 sisters, 5 brothers and many relatives and friends. He left home about a year ago for the west. At the time he took sick he was in North Dakota. When he became serious his father received a telegram and before he got ready to go out he received another telegram that he was dead. His remains were brought home, arriving in Wakarusa Feb. 22, then taken to his parents in St. Joseph Co., Ind. Funeral was held the next day at the North Union Church where many people gathered. Services were conducted by David Hygema and Henry Weldy. Text, Jas. 4:14. This is the fourth child these parents have followed to the grave. May God abundantly bless them and lead them to Christ, is the prayer of God's people.

**Mowrer.**—Alpheus L. Mowrer was born Oct. 9, 1867; died at his home in East Hempfield Twp., Lancaster Co., Pa., Feb. 19, 1914; aged 46 y. 4 m. 10 d. He died after a short sickness of about five days with pneumonia. He is survived by his wife, 1 son, 4 daughters, his aged mother, 2 brothers, and 1 sister. He was a faithful member of the Mennonite Church. He will be missed very much in his home, in the community, in the Sunday school and church, where he always had a desire to be present. He has given a good evidence of meeting a happy end by his testimonies, being resigned to the Lord's will. Funeral Feb. 22, at Landisville Mennonite Church, where a large concourse of relatives, neighbors, and friends met to pay the last respect of love. Services were conducted by Bros. Hiram Kauffman (Phil. 1:21—"For to me to live is Christ,

(Continued on next page.)



## Items and Comments

Bishop Thomas Bowman of the M. E. Church, sometimes referred to as "the patriarch of Methodism in America," died March 3 at the home of his daughter in Orange, N. J., at the advanced age of 97. For over 60 years he had been an active worker in his church, filling some of its most important offices.

The winter of 1913-14 was about to go down into history as a very mild winter, till February came along and changed the record. The severe snowstorm during the last days of February and first days of March is pronounced the severest for years, for the time of the year.

The blight of Socialism has recently been brought to light in emphatic form in Berlin, Germany, where a census of church-goers has just been taken. Out of a population of 2,060,000 there were only 33,254 people found at church services. Large "revivals" are being held by Socialists whose business it is to "convert" people away from the church-going habit, and they are succeeding to a remarkable degree.

Once more a "Coxy army" of unemployed men has been organized in California and the men are traveling toward Washington to demand laws providing for the employment of all laborers. It is said that the "army" consists principally of professional vagrants who wouldn't accept work if they had the opportunity. We remember the words of David: "I have been young, and now am old, and yet have I not seen the righteous forsaken, nor his seed begging bread."

At the Conference of Foreign Mission Secretaries held last month in the city of New York, it was stated that the Protestant Churches of the United States and Canada gave last year for foreign missions \$16,458,000. The contributions of some of the leading Churches were: Presbyterian (North), \$1,837,600; Methodist Episcopal, \$1,539,400; Baptist (North), \$1,195,500; Protestant Episcopal, \$823,600; Methodist Episcopal (South), \$790,400; Southern Presbyterian, \$637,200; Southern Baptist, \$580,800.—Reformed Church Messenger.

The folly and tyranny of labor unionism had another chance to assert itself in the recent snow storm in New York City. There had been a scarcity of labor there and over 300,000 men had been reported out of employment. When the deep snow made work plentiful many of these men refused to work except at the stipulated wage of \$3 for an 8-hour day and according to union rules. Failing to get work on those conditions they began rioting, and the city has since then been compelled to resort to force in order to restrain them from violence and crime.

"No time to pray!"  
Must care or business' urgent call  
So press us as to take it all?  
Each passing day?

What thought more drear  
Than that our God His face should hide,  
And say, through all life's swelling tide,  
"No time to hear!"

—Selected.

(Continued from preceding page).  
and to die is gain.") followed by Bros. Isaac Brubaker and Peter Nissley.

**Teeter.**—On Feb. 16, at Hendricks, W. Va., it was found by the parents, Clarence Teeter and wife, that a room in the upper story of their house in which their little son, Voil, was quietly playing alone, was completely on fire, and it was impossible to rescue the boy from the flames or save the house from ashes.

The remains of the child were brought for interment to the cemetery near Job, where the funeral services were conducted by Bro. Robert L. Smith, from Luke 18: 15, 16.

Thus this little one made his departure to be with Jesus, at the age of 3 y. 5 m. 3 d.

Also at the same time memorial services were held in behalf of two little twin babies, who had been called hence some time previous. May these little jewels gone before be the means of endearing heaven to these parents, but much more may they be drawn closer to Jesus, who is "the way, the truth, and the life," a source of real comfort to all who sorrow in hope. Henry B. Keener.

**Cressman.**—At the home of her son near New Hamburg, Ont., Annie (Martin) Cressman, widow of the late Bishop Amos Cressman. She was born on March 12, 1836; died Feb. 8, 1914; aged 77 y. 10 m. 27 d. She leaves to mourn her departure 8 children, 31 grandchildren, and 3 great-grandchildren. She had been ill only a few days, but nothing serious. She was taking her dinner and when found by her daughter-in-law life was extinct. Her desire had been that she might go home and her request has been granted. She united with the Mennonite Church in her youth and lived an exemplary Christian life to the end.

Funeral Feb. 11 from her son's residence to Geiger's Church for services. Buried in adjoining cemetery. Services at house by Bro. Moses H. Shantz and at the church by Bro. Jonas Snider in German (Text, Heb. 11:13, 14) and Bro. Manasseh Hallman in English (Text, Acts 20:24). A large concourse of people had gathered to pay the last tribute of respect to the departed one.

**Detweiler.**—James G. Detweiler was born near Yerkes, Pa., Aug. 31, 1843; died at the same place Feb. 22, 1914; aged 70 y. 5 m. 22 d. He was a faithful member of the Mennonite Church for many years and was nearly always at his place when we had services. Although sometimes there were only a few of us present, yet Bro. Detweiler was there taking an active part in the Sunday school and services. He was for many years superintendent of the Sunday school. He was with us in services on Sunday, Feb. 15, and little did we think when he gave out the Hymn No. 150, "The Unclouded Day," that the time of his departure was so near at hand. Although he had reached the allotted age of three score and ten years, his death was a surprise to his many relatives and friends. He had never been sick in his life, and died suddenly of heart failure on Sunday afternoon, Feb. 22. He was a faithful member of the Church, a kind, loving husband and father and a friendly neighbor. He leaves to mourn his departure wife, 4 sons, 5 daughters, and 3 brothers and 5 sisters. Funeral was held on Thursday, Feb. 26, at the house by Bros. Pennypacker and Bean and at the church by Bros. J. H. Mack, C. Allebach, and Irvin Landes.

## MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.  
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## OUR MISSIONS

### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 20th St., A. M. Eash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Arthur T. Moyer, Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Ft. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 3rd St., S. E., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 962 W. Federal St., Youngstown, O., T. K. Hershey, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, —, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

## BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauder, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, J. F. Brunk, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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## EDITORIAL

**Help Your Brother.**—In so doing you are not only helping him, but also yourself and the cause of Christ: not only that, but working in the spirit of your Master whose whole life was spent in helping man. "He came to save his people from their sins." "He went about doing good."

Perhaps you think that you have all the burdens you can bear. So you may; but Christ can help you bear your burdens while you spend your life in making the burdens of others lighter. In this you have an excellent example in our Savior who denied Himself the comforts of life and received the greater comfort in His soul as He bore the burdens of others. "Bear ye one another's burdens, and so fulfill the law of Christ."

It may be that your brother is struggling under a heavy load. The cares of home and of Church, pressing financial problems, disappointments and sorrows, a lack of appreciation on the part of those whom he has befriended, other things may be weighing upon his mind, sapping his strength, and undermining his health. Help him out in whatever way you may be of service to him in making his burden lighter. By so doing you will not only help him, but you will also help humanity by adding to his capacity for service.

Perhaps your brother is weak: may be weak in body, in mind, in tongue, in faith, or in character. "We then that are strong, ought to bear the infirmities of the weak." Whatever his weaknesses may be, improve every opportunity you may have to help strengthen him.

It may be that your brother is taking the attitude of an enemy. He may be circulating uncharitable reports about you, and otherwise hurting your work and your influence,

Help him out. Go to the throne, and there consider the great duty stated in Matt. 5:23, 24. Perhaps your brother is laboring under false impressions—in which case you will render him good service by rectifying them. Perhaps there is something in your life which makes him act as he does—in which case you should rectify your errors at the earliest opportunity. It may be something else that causes him to take the position that he does—in which case you owe it as a duty to show him the straight of it if you can. And you don't know whether you can or can not until you have honestly tried it. He needs your help. Be to him a true Christian brother.

Perhaps your brother is corrupt at heart, his mind set on evil, his soul unsaved. Be slow to arrive at that kind of a conclusion. "If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." If facts clearly proven compel you to come to the above named conclusion, then help both him and the rest of the brotherhood by excommunicating him. Even then, "count him not as an enemy, but admonish him as a brother." He needs your help. Keep praying, and, as opportunity affords, working—until death closes the door of opportunity.

And don't forget your brother who has never yet confessed his Savior. What! that man your brother! Yes, emphatically yes—not your brother in the Lord, for you are a child of God and he has chosen the devil as his father; but he is your brother in the flesh, and needs your help. It was just such people that Jesus came to save; it is just such people that need your prayerful, faithful help. Help him to see his lost condition, to appreciate a Savior's love. Help him by living a consistent Christian life,

and manifest a bit of our Savior's love for the lost.

This spirit of helpfulness is what brings light and cheer into the world. Oh, how often it is crowded back, drowned out, in our lack of patience with the infirmities of others! Brother, take a look inward; see your own weaknesses, your own infirmities. Then remember that other people are just like you, and need help. Pray God that He may bring you and keep you in a position and in a condition to help your fellow men; remembering that while they mean to do what is best they are weak, subject to temptation and liable to err, and need your help. With love for God, love for all men, love for truth and righteousness, and horror for iniquity, keep in close touch with God for guidance and for safety, and keep your eyes open for opportunities to **help your brother.**

With this issue of the Gospel Herald we print the last of Bro. W. C. Hersherberger's articles on "The 'I am's' of Christ." We trust they may have been read with profit by many readers. One more "I am" should serve as an inspiration to all people: "I am he that liveth, and was dead: and, behold, I am alive for evermore."

**Bishop David Hilty** of Nampa, Idaho, an earnest and faithful brother and minister of the Word, died suddenly of apoplexy on Saturday, Mar. 7. A family is stricken in sorrow (though comforted in the thought that our brother was prepared for the great change), and the Church in the Northwest is deprived of the services and leadership of one whose burden was to advance the interests of the Kingdom. May God comfort the bereaved, and speedily raise up others to take his place in the work of the Lord. Fuller particulars later.



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### THE GOD OF WAR

Sel. by David Bergey.

"To safeguard peace we must prepare for war"—

I know that maxim; it was forged in hell. This wealth of ships and guns inflames the vulgar

And makes the very war it guards against. The God of War is now a man of business,

With vested interests, So much sunk Capital, such countless callings,

The Army, Navy, Medicine, the Church—To bless and bury—Music, Engineering, Red-tape Departments, Commisariats.

Stores, Transports, Ammunition, Coaling-stations,

Fortifications, Cannon-foundries, Ship-yards,

Arsenals, Ranges, Drill-halls, Floating Docks,

War-loan Promoters, Military Tailors, Camp-followers, Canteens, War Correspondents,

Horse-breeders, Armorers, Torpedo-builders,

Pipeclay and Medal Vendors, Big Drum Makers,

Gold Lace Embroiderers, Opticians, Buglers,

Tent-makers, Banner-weavers, Powder-mixers,

Crutches and Cork Limb Manufacturers, Balloonists, Mappists, Heliographers,

Inventors, Flying Men, and Diving Demons,

Beelzebub and all his hosts, who, whether In Water, Earth, or Air, among them

When Trade is brisk a million pounds a pocket week!

—Israel Zangwill.

### THE "I AM'S" OF CHRIST

By W. C. Hershberger.

For the Gospel Herald.

#### VII. "I am the True Vine"

While this is the last of the articles on the "I am's of Christ," I consider it the greatest and most beautiful assertion of the Master.

Two great themes are suggested by our Savior in this announcement. Life as we have treated it before must have a source, all out of Christ are dead, Christ rooted and grounded in the love and favor of His Father, our Creator, is the true source of life and compares Himself to a vine, a true vine. While we glanced at life and the means to life, the food to sustain life in the other articles the concluding theme of the last article shall be that of putting into execution that which we have obtained from the Prince of Peace, that of fruit

bearing which is the crowning part of this life.

Many\* reasons or suggestions are given the beautiful figure which Christ places before us. We look at the vine and see that it trails along over trellises sending the life-giving sap into the farthest leaf. Consider for a moment this vine with its varied branches indicating the close union between the two objects. Then as we take a glance at this beautiful figure we see the close and just pruning that is done by the husbandman (God) who keeps this vine in a perfect state of culture so that the development of the branches may be in all fullness and perfection. Take the natural grape-vine, trim and prune properly at the right time, and with favorable circumstances large clusters of good, luscious fruit will be borne. But do no pruning and if fruit is borne at all it is of smaller size and of inferior quality. God makes no mistake in His pruning and the fruit is always sweet and luscious from the true vine. The initiation into the life of Christ is the first step and the all important essential of the Christian life and the second is the imitation of the life of our Master. Upon these two laws hinges the eternal life beyond.

Initiated into the life of Christ at once means the beginning of fruit-bearing. This fruit must be of such a nature that it will be palatable and nutritious to all who come in touch with it. Again it is likewise true that the fruit may be ever so good, yet not accepted. That, however, is no fault of the branch, and God will not cut this branch off and cast it aside but will from it get it into condition for still more and greater fruit-bearing. But those branches that bear unpalatable and unnutritious fruit God will cut off and cast away. An example in God's Word will suffice. We read of an entire sect leader and all who perished; branches cut off and cast aside to wither. However this is not true of those who are truly initiated into the life of Christ and are imitators of His life. The Master's life was such that all those who came in close contact with Him were inspired and moved to higher ideals and better fruit bearing.

Take a glance at Mary Magdalena. When she came in contact with Christ the sinful life at once disappeared and she was possessed with an inspired life and at once began to testify for her Savior. Her fruit-bearing thence forth was continuous and of such a nature that others saw that it was beyond the ordinary and received inspiration therefrom.

I Jno. 2:6 gives us the key to the Christ life. "He that saith he abideth in him, ought himself also so to walk

even as he walked." He who professes to be in union with Christ must show the reality of his profession by walking as Christ walked. Union with Christ is the good tree and this is known by its fruit. "Abide in me, and I in you," is a positive fact given to us by the Master. How often we are deceived by the pose of strangers. You may pose as an evangelist, a preacher, a Christian, etc. No matter what sphere of life you engage in, your pose will always be found out whether true or false, by the fruit you bear. Often when many inspiring sermons are preached we see no results. One of two conditions may be the cause. Either the congregation is not ready to accept the luscious fruit, or the bearer of the fruit is bearing sugar-coated fruit. The life in both instances will show. Posing to be one thing and be the opposite will meet the same rebuke as did the scribes, Pharisees, and lawyers, by the Master.

D. Thomas gives this explanation of the true spiritual life in man: "Religion is not a mere creed or form: it is a life and the life is a 'branch' of Christ's life. It grows out of Him. There is no spiritual life where Christ's spirit is not the inspiration. The production of fruit is what is required; it is not to pass off in foliage and blossom. Unless we bear fruit we are worthless and doomed to destruction. What is fruit? Love, joy, peace, etc. Man must seek an abiding connection with Christ. Cut the branches from the tree, they will wither and rot. God must act the part of the Great Husbandman. The mere abiding in Christ will not do of itself."

In my orchard I find a great many grafted apple trees bearing much good fruit. We also notice that the growth of the grafted part exceeds the other in size. We are grafted into the true vine and the growth is supposed to exceed even the fruit of the main branch. Christ, while here but a short time, did a wonderful work, such as will take ages for His followers to complete; yet He commanded that the branches do a far greater work than He did. While His work extended but to a small portion of the world He commanded that His branches should extend over the whole world, giving fruit to every nation upon the face of the earth.

In conclusion, we would say that this is possible in one way only and that is by being initiated into the life of Christ and imitating, or abiding in His life unto the end.

We pray that during the reading of the short treatise of my theme, "The I am's of Christ," some at least may have found some inspiration, or food for the soul.



## Summary

- I. "I am the bread of life."—Jno. 6:35, 41, 48, 51.
  1. The daily need of it. The Lord's Prayer.
  2. If properly received, would communicate eternal life.—Vs. 51, 53.
- II. "I am the light of the world."—Jno. 8:12.
  1. Light a revelator.
  2. The best luminous power to the soul.
- III. "I am the good Shepherd."—Jno. 10:11, 14.
  1. A leader.
  2. Knows our needs.
  3. Pasture for the flock—enough for all—variety for each.
- IV. "I am the door."—Jno. 10:7, 9.
  1. The entrance to God's fold.
  2. Emblem of separation.
- V. "I am the resurrection and life."—Jno. 11:25.
  1. Resurrection of the body.
  2. Life of the soul.
- VI. "I am the Way."—Jno. 14:16.
  1. A plain way.
  2. A broad way.
  3. A narrow way.
- VII. "I am the true vine."—Jno. 15:1.
  1. The true source of life.

Hollisopple, Pa.

## DRESS AND WORSHIP

By P. J. Blosser.

For the Gospel Herald.

Well, here comes this dress subject again. Perhaps some one says that he sees no use in dealing with this so much, as there isn't much in it anyway, and we had better put our thought and energy on something more important. The way some people are touched by the dealing with the subject indicates that there must be a good deal in it after all.

Now let us lay aside our biased delicacies on the question and investigate the Spirit of God and His Word and see whether or not He attaches any importance to it. Let us first notice the fact that dress originated with sin, and sin is an infraction on true worship of God, and since dress is one of the fields on which the heart plays its role of living actions, and with sin in the heart, wrong effects will issue from that field as much as any other, and wrong effects carry suggestive features and are incentives to like effects. So God has given command in this field as in all others, of heart activities, for the purpose of restraining wrong heart impulses.

Certainly God attaches importance to dress. When He had organized Israel into a theocratic government He gave specific directions in this

as in all other matters. In Ex. 28:4 He gave directions in reference to the priest's garments. It is clearly seen here that in its features the dress was typical and suggestive of holiness. It corresponded to the ceremonial religion, which they must maintain and hope in. In Num. 15:38-40 He gave directions to the people in reference to their dress. There should be a fringe in the border of their garments, which was to serve as a reminder and an incentive to the keeping of God's commandments and from wrong impulses of the heart, and from following the lust of their eyes. In Ex. 33:5 He points out to them sinful dress, "the displaying of ornaments." In Zeph. 1:8 He calls sinful dress "strange apparel." This indicated that there is dress that is foreign to God in suggestiveness and attracts from Him instead of to Him.

In the establishing of the Gospel dispensation the same teaching is emphasized. In Christ there is no displaying of ornaments. His apparel was consistent with the needs of the body for comfort. In John 16:12-14 He points us forward to apostolic authority and here we have the specific command. I Pet. 3:3: "Not the wearing of gold, or of putting on of apparel." I Tim. 2:9: Not the stylish fixing up of the hair and costly superfluities. From the beginning we see that God demands a mode of dress in harmony with the religion of man's salvation. When Adam and Eve made aprons of fig leaves to cover their shame, God did not let them go on and improve in their own genius, but supplied a dress that was suggestive of the religion they must now have in the heart and an incentive to it.

Sinful dress and idolatry go hand in hand. The immoral dress and the displaying of jewelry is not conducive to holiness, but to lust and vanity. From the natural law of cause and effect with which God is always true, we see the impossibility for the heart (which is the seat of all outward actions) to be different in motives from that which is outwardly suggested in actions. Therefore the display in finger-rings, bracelets, fashionable cuts and fittings in dress, the fixing up of the hair (so that the prayer veil is stretched far out from holy neatness) are all indications of idol worship and not God worship. These things do not foster heart conditions peculiar to God. They do not correspond in suggestiveness to the meek, simple, and humble life of Christ; they are not incentives to Christian heart qualities, but contrariwise encrust the heart with self worship, fosters carnal gratification, destroys the qualities of Christian meekness and entire consecration of

all the five attributes of the soul of God. Truly, the craze of putting on of apparel to display ornaments is an alarming evil. Theft, adultery, drunkenness, murder, etc., are not robbing God of as much homage as this one evil, and yet people will consider themselves decent and respectable. We do not wonder at God giving commands as "way-marks" for His people.

Yes, those commands are even more. They are grounds upon which man shows his willingness in accepting the religion of heaven and his obedience only serves as an aid to the developing of the saving qualities of the soul. God will only perform his work in the heart as we show a willingness to receive such work. Therefore He comes with His Spirit to work within and gives us commands to work without. Thus as workers together with Him a great work in the heart is accomplished, the tendency to sinful dress is destroyed, and true worship is the happy result.

Spring is approaching. Every spring brings some new fad, some new cut, and the like. No doubt many are thinking about their new Easter dress or suit, or May suit as it is called in some places. The spring fashion plates are consulted to find out what it going to be popular this year. Well, we may not aim to follow them with the same precision that the world does, but the aim is to have some resemblance. Now, brother and sister, do you really believe there is where God wants you to go to get a mode that would be in harmony with the Christian religion? that would be an aid to the development of right heart conditions? Don't you think that this method of finding our modes carries with it an incentive to more complete dress worship and to cause others to drift in the same direction. It certainly does—God recognizes there is something in these actions of ours. Therefore He hedges them about with commands.

We must acknowledge there has been some degree of evolution in dress since the day of Christ. However, the teaching of the Bible is separation from the world in style; no displaying of jewelry. superfluities, but modest; not immoral, vain, and lust-exciting, but that which is conducive to purity, and holiness and true Christian worship.

South English, Iowa.

No man ever sank under the burden of today. It is when tomorrow's burden is added to today's that the weight is more than a man can bear. —George Macdonald.



## Mission

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### NAMPA MISSION

By S. G. Shetler.

For the Gospel Herald.

Having spent a little over two weeks in Gospel work at Nampa, we feel like writing briefly of the field.

The population is about five thousand, of which about one-third live on the north side of the railroad. The Mission and the Mormon are the only churches on this side of the railroad. There are no open saloons in the town, but a number of pool-rooms, cigar stores, and theaters, all of which are open on Sunday.

There are a number of discouraging features to the work at this place. Some time ago everything was in the "boom." The town was built ahead of the development of the country. Land agents were reaping a harvest. At present the times are dull and work is scarce for men.

"Every wind of doctrine" is blowing at a fierce rate. Among them are Socialists, Nazarenes, Christian Science, Mormons, Seventh Day Adventists, and Russellites. These often follow on the heels of each other in visitation work.

Like nearly every new colony, there was an influx of our people. Differences of opinion, glowing prospects elsewhere, disappointments here, and some other causes have taken many away, so that the present membership is about one-half of what it once was.

We are glad to note also the encouraging features. The attendance at Sunday school is from 50 to 70, and a remarkable interest is shown in this work. Amongst them are some from homes of some of the "isms" and a few Japanese children. All the present converts are members of the Sunday school, the oldest of which is twenty-one.

Every Sunday evening there is a young people's meeting carried on, principally by our people. Some of the grown young people, whose parents belong to no church or to some other church, prefer our Sunday school.

The attendance and interest manifested during the special meetings was good. A number of different beliefs were represented each evening. A number have been received into the Church, and a few may be received later.

The Mission has now been open for

seven years, and people have recognized it as a permanent institution. Several winds of doctrine have in this time blown over the town, and the sound thereof is no longer heard. By present indications, some others will suffer the same fate.

Supplying the present needs seems to be the earnest wish of all.

A number of the brethren have been giving the tenth, and this has helped remarkably in the finances. Who else will help?

The one great need above every other is an experienced orthodox minister who could give a large part of his time directly to the work. Wish that the Local Mission Board, the General Mission Board, and the congregation might unitedly work to this end at once. It will take some one who is able to cope with all the problems, and who will not go elsewhere when the dark clouds rise.

A consecrated brother could also help much in the Sunday school and could secure a good position teaching. Sisters could also get schools, and there is a constant demand for our sisters to work by the hour in homes for which they receive twenty-five cents an hour. Let no brother or sister undertake this, unless you are willing to surrender all to the Lord.

The present outlook to us is that with proper management, sufficient consecrated workers, earnest prayer, much sacrifice and patience, a church can be built up to God's honor and glory.

Hubbard, Oreg.

### THE MISSIONARY'S MESSAGE AND SPIRITUAL RESOURCES

#### With Gleanings from My Diary

By J. S. Shoemaker.

For the Gospel Herald.

Go . . . . preach the Gospel.—Jesus.  
It is the power of God unto salvation to every one that believeth.—Paul.

The Missionary's marching orders are, **Go**; his firing orders are, **Preach**; his ammunition is, **the Gospel**; his source of strength in doing effective work is, **the power of God**.

The supreme command of the Master is the evangelization of the world. It is indeed a tremendous task, one that can only be accomplished by the united efforts of a Spirit-filled Church; a Church whose members are separated unto God, sanctified through the Truth, filled with holy zeal, consecrated to His service; having surrendered talents and means for the extension of Christ's kingdom; giving themselves to the ministry of prayer, sending its faithful messengers with the life-giving message, looking for results to Him in whom

all grace and power is vested.

If the Christian Church were possessed, mastered, and actuated by the faith which it professes, it would in a comparatively short time evangelize the world.

The Church as an organization is in the truest sense a missionary society; because its Founder was the Great Missionary who came from another world to save lost humanity. The Gospel which He preached was and is a glorious missionary message. The work which He performed was all prompted by the truest missionary spirit. His last commission, "Go ye into all the world and preach the Gospel to every creature," was the great missionary command. It is very evident that the apostolic Church was intensely missionary in its life and activities. "They that were scattered abroad went everywhere preaching the Word." A careful perusal of the Book of Acts will give positive proof of this fact.

The preaching of the Word was pre-eminently the missionary instrument used by the early Christians in leading souls into the kingdom. What a lost world needed in that age, was the living **Word**, revealing a **living Savior** to those who were spiritually dead. All who through faith in His name accepted the offers of grace were made alive by His power.

Paul holds the pre-eminence among the early Christians as a successful missionary. In courage, earnestness, diligence, zeal, tact, and other missionary qualifications, he had no superior. In his epistle to the Romans he gives a typical example of his method of presenting the Gospel message to the heathen world. He begins with the heart searching statement that "All have sinned and come short of the glory of God," followed by the comforting message: "Being justified freely by His grace through the redemption that is in Christ Jesus."

In his letter to the believers at Corinth he reminds them of the nature of the message which he brought to them at the beginning of his work among them, saying, "I am determined to know nothing among you save Jesus Christ, and him crucified—and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." He sounds a similar note in addressing the people at Antioch in Pisidia, also at Lystra, and Athens.

He had realized for himself that Christ had power to deliver from sin and the powers of darkness, and shows his appreciation of what the Lord had done for him, by placing himself unconditionally upon the altar



of service, in order that he could be used of the Lord as an instrument to reveal to the lost in heathendom the infinite love of the Father in sending His only begotten Son into the world to redeem lost humanity from sin and its power.

The Gospel which was preached in the apostolic age was given for all time and for all peoples. What a lost world needs in this age is the same life-giving **Word**, with its living messages of **saving grace**, presented to the lost in a clear and definite way, by men like Paul who are filled with missionary zeal, and the power of the Spirit.

The missionaries' spiritual resources are infinitely great, because in Christ Jesus (whose ambassadors they are) they have access to all the fulness of the treasures of grace and truth. "For it pleased the Father that in Him should all fulness dwell."

With the keys of faith and prayer the Christian worker can readily unlock the rich storehouse of grace and truth, and thus equip himself for effective service. "All things are possible to him that believeth," saith the Master; and again, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Note the assurance Paul gives concerning the promises: "All the promises of God in him are yea, and in him Amen."

We herewith append a number of gems of thought which we have gleaned. We believe the same will be appreciated by the reader.

"It is an advantage when on special occasions Christian people can join unitedly in intercession for the missionary work of the Church."

"Many who cannot go to the mission field may have a real share in the missionary labors of the Church if they will give themselves to the mighty ministry of prayer."

"If the missionary is to be victorious in his great adventure, he needs the prayers of the Church at home."

"The neglect of prayer by the Church at home will mean defeat at the front of the battle."

"Prayer is the putting forth of vital energy. It is the highest effort of which the human spirit is capable."

"If we expect great things for God, we must expect great things from God."

"It is Jesus Christ who leads us into true philosophy, and shows us our sins, and brings us into intimate relationship with Him."

"We shall never have the power to influence others for Christ unless we have Him in reality."

"It is the craving, hungering, intense desire for the satisfying power of the Gospel, that brings us into true relationship with Him."

"Christ is all in all to us, and we want Him to be all in all to all men."

"The heathen are drawn to the missionaries' God, to the degree that they see the image of the true God manifested in the life of the missionaries."

"We are all agreed that Christianity is the final and absolute religion." Freeport, Ill.

### SANITARIUM NOTES

For the Gospel Herald.

We have had the pleasure of having Bro. C. Z. Yoder with us for a few days. We were glad for his counsel and advice on the many perplexing problems that confront us as a board from time to time. He left for Harper, Kans., Friday, March 6.

Bro. Chester Edwards of Jolin, Mo., died at the Sanitarium March 2. His stay with us of a few months did him no good physically, but it did one good to be with him and hear him rejoice in the new life which he entered into while here.

After three years of faithful service, Bro. Geo. Reber and family have moved to their own home. May God richly bless them for the noble work they did for the sick and afflicted.

Bro. J. J. Smith of Metamora, Ill., has taken Bro. Reber's place as superintendent of the farm, and with his family is now occupying the superintendent's residence. Sister Smith, who has been a patient at the Sanitarium some time, has been having the la grippe of late, but is getting better now and we hope soon to see her back to normal health.

Sister Lizzie Horst of Peabody, Kans., who has been a noble worker at the Sanitarium for a number of months, has been called home, her services being needed there. We did not like to see her go, but she felt it her duty to go to her parents. We feel sure God will bless her for the noble work she did while here. Who will come and take her place?

Fraternally,  
J. M. Hershey.

La Junta, Colo.

### FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1721 11th Ave.)

Dear Brethren and Sisters:—Greetings in the name of Jesus, who by His work has brought us into the glorious relationship as sons of God, and hence our fellowship one with another. We praise God for the labor of love manifested by the brotherhood in their offerings for the work here and for the poor. We also appreciate greatly the letters of admo-

nition and encouragement sent in; glad also for those who stop and help in the great work of the kingdom of Christ.

Bro. J. L. Stauffer is among the brotherhood in the interest of purchasing a building. We trust that all may see the opportunity of laying up treasures where moth and rust cannot corrupt. Surely the lost of this city should merit our interest for them by prayer and temporal help.

Bro. Ed Miller preached for us on the text, "All power is given to me in heaven and on earth" (Matt. 23:18)). Surely that power is what is needed in the 20th century Church. The power of men is totally insufficient to meet the depravity of man.

On the 27th Bro. Metzler preached for us from John 15:14. One soul was taken into church fellowship. This week he also preached for us two evenings. On Thursday evening six souls were admitted into the visible Church by baptism. It was an impressive sight to see those young married people with their expressions of faithfulness make an everlasting covenant with the Lord. Text, Psal. 27:4. On Friday evening he spoke from Heb. 4:14-16: "Our great High Priest, passed unto the heavens." His incarnation, life, death, resurrection, ascension, and present advocacy should give every believer boldness to come to His throne to obtain help in time of need.

The contributions for February are:

A Brother .....	\$ 1.00
Scottdale Cong. ....	28.00
H. B. Ramer .....	1.00
Sister Yoder's S. S. Class .....	5.10
A Brother .....	1.00
Orrie Yoder .....	1.00
Bro. & Sister (Royersford) .....	4.50
G. L. Bender .....	3.20

Gratefully acknowledged,  
Clayton F. Derstine.

Kansas City, Kans.

(Argentine Mission.)

Dear Herald Readers, Greeting in Jesus' worthy Name:—We still have many reasons to praise God, for the many blessings He is showering upon us. Again and again our brothers and sisters from the surrounding congregations demonstrate their love and interest in the work here by way of supplying manna in various forms, while others show their love and sympathy by way of sharing with their humble co-workers, the thing that is so essential at times to procure the necessities of life, in this way both the giver and the receiver receive the blessing according to God's Word. We are often made to wonder how it is possible that the giver has the greater blessing, but that's Bible. It also often makes our

(Continued on page 792)



## Family Circle

Remember now thy Creator in the days of thy youth.—Eph. 6:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

### A LETTER FROM GRAND-FATHER

(Extracts from a letter written by an aged grandfather in Lancaster Co., Pa., to his grandchildren in Elkhart, Ind. The letter was sent us for publication by one who hoped that it might make wholesome reading matter for others. It breathes forth the spirit of true piety and a love known to so many who after long years of faithful service have come to the evening of life, and we trust that the letter may be read with profit by many.—Ed.)

Quarryville, Pa., Jan. 4, 1914.

My Dear Grandchildren:—Greetings of love to all. Today has been a very unpleasant day outside, with high wind interspersed with rain and snow.

Meditating upon the past, the changes that have been wrought and the scenes that have occurred, many of these we look upon with pleasure and others with sadness and regret that we did not improve our opportunities better and have a higher standard in life. This neglect is often caused by evil associates, unconscious of the fact at the time, but later the stain on the soul becomes noticeable, just like soiled hats will leave marks on a clean cloth.

How many of my grandchildren are trying to live a life that is useful and noble, one that will command the respect of the community and the approval of God, living for that home prepared for them that love Him?

There is another scene which I remember with joy, and that is my first visits to Elkhart in 1900 and 1910. How I wish that I could make that trip once more and speak to you face to face again. If it ever happens, it will only be through the goodness and love of God, for He has been so kind to me, and I long to go to Him and see my Savior.

If the Lord spares us another year, let us see how many of us will be able to memorize daily the scripture verse assigned to it. I sent one to all my children. I want you all to try. . . . It gives us an opportunity, every day, to read and to remember a portion of God's Word and embrace it. Oh, what a joy it would be to me if I could say that all my children and grandchildren are Christians, all children of God. I rejoice to know that you, Nellie and Carroll, have accepted the Lord Jesus Christ for your Savior and Guide.

And now, my dear grandchildren, I

bid you all farewell, commending you all to Jesus; that you may be led by the Holy Spirit, be kind to your parents, love the brotherhood, fear the Lord, and be faithful in His service until death. Then will you receive an exceeding great reward, eternal in the heavens—a golden crown. But the greatest joy is to behold Him who died for us, that we may escape the awful doom of the wicked—He who said, "Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Farewell,

Your loving Grandpa and Grandma.

### THE ROYAL PATH OF LIFE

By Daniel Kauffman.

For the Gospel Herald.

Themes to be Considered along the Way

- I. Introductory
- II. Prenatal Influence
- III. The First Epoch in Life
- IV. The Second Epoch in Life
- V. Choosing Companions
- VI. Choosing the Great Companion
- VII. Choosing a Life Companion
- VIII. After the Wedding, What?
- IX. The Christian Home
- X. In the Evening of Life

#### III. The first Epoch in Life

This includes the time when children, as a rule, are exclusively under home influences. God has wisely ordained that during the time when children are in the most impressionable period of their lives they should be under the sole influence and care of their best friends—their parents. Neither is it a mere accident that one of them happens to be a man and the other a woman, but this also is a wise provision of Providence that the stern influence of father and the tender influence of a mother should be combined in giving shape to the character of their little ones whom they love more dearly than themselves. We understand, of course, that many parents are of unnatural affections, even to the extent of abandoning their offspring; but this is due to the depravity of man, as God has created us otherwise. As there is nothing that can take the place of connubial affections between husband and wife, so there is nothing that can altogether take the place of the parental affections for children. All honor and praise to those who extend their sympathy and shelter and love to children who through some cause or other are made homeless; but even in such cases the sympathy and love are but patterned after the love of parents. God has designed that the helpless infant and the loving parents should be thrown together for a season to give shape to the character of the child before that which is unsympathetic and depraved in the world can get a chance to ruin the fair blos-

som. (This thought is beautifully illustrated in the life of Moses. It was the sympathetic touch of a mother's love and devotion to God that first turned the mind of this Hebrew child heavenward and helped him in after years to stand proof against Egyptian influence.) What true parent can comprehend this fact without a feeling of responsibility and without a prayer that God may grant him or her grace and wisdom to measure up to the vastness of the work required for him or her to do?

The wisdom of God is also manifest in the natural traits of father and mother. The first is rugged and strong, prepared to bear the hardships connected with the home, entrusted with the responsibility of providing for shelter and subsistence, contributing those sterner qualities so very much needed in restraining and disciplining the average normal child. The second is endowed with those tenderer qualities which not only contribute to the tenderness of the father but are especially needed in contributing to the development of the finer qualities of the children. As queen of the home the mother occupies the highest station on earth. The normal man is endowed with qualities of leadership and government; the normal man, with qualities which make of her "an help meet" for man. Happy the family where both the father and the mother are true to the sphere for which God created them, and filling their respective places in the great work of bringing up children "in the nurture and admonition of the Lord."

We have already given reasons why young people, even before marriage, should keep their minds and hearts occupied in things that are pure and noble and useful and inspiring. To this we desire to add the thought that if young parents succeed in starting their older children right, these older children will in turn be a help to their parents in leading the younger in the same path of righteousness.

Great care should be exercised that the first impressions made upon the mind of the child are of the right kind. Did you ever see little infants a few weeks or a few months old looking around as though they were taking a survey of the room? That is a sign of opening intelligence. They do not remember their observations made at this age, but the very fact that they take notice of things gives evidence that at a very early age impressions may be made that will figure materially in the formation of character later on. The earliest recollection of children should contain a memory of the

(Continued on page 792.)



## Sunday School

For the Gospel Herald.

### Lesson for Mar. 29, 1914—REVIEW

**Golden Text.**—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

**Introductory.**—Our lesson before us takes a retrospective view over the lessons studied during the past three months. "Jesus the Great Teacher," is an appropriate title for the lessons of this quarter. Many are the precious truths brought out while studying these lessons. The practical thought for each teacher is: Have these lessons been impressed upon the minds and hearts of all the members of my class as they should have been? Here is one more opportunity to do this before going on to the lessons of the next quarter. Make the most of the review lesson. Get yourself "full of your subject," and then come before your class praying for grace and power that the class may be full before the time for recitation is past. Following is a list of subjects considered:

1. **The Children.**—More and more is the importance of the child recognized. In the child the Christian finds a model in humility and simple trust. "Of such is the kingdom of heaven." They who lead them astray assume a fearful responsibility. They are little "bundles of possibilities," who will be the Church and the nation of tomorrow.

2. **Evangelization.**—As the seventy were sent forth to make disciples of all Judea, so the Church of the present dispensation is commissioned to go "into all the world and preach the Gospel to every creature."

3. **The Good Samaritan.**—Two important lessons are learned in this parable: (1) The whole world are our neighbors. (2) We should love them as ourselves. This ideal reached means active work in the rescue of the lost. In this Christ is our most conspicuous type and highest ideal.

4. **Serving Jesus.**—Jesus wants our whole-hearted service, with nothing standing in the way. "Seek ye first the kingdom of God, and his righteousness," should be the motto of every living man or woman.

5. **God's Answer to Prayer.**—That God answers prayer is forcibly taught by our Savior who illustrated the point by referring to the unfriendly neighbor, who answered the request of a neighbor in order to get rid of him, and of the attitude of parents who, though imperfect, give good gifts to children. Even so God, having a love stronger than that of pa-

rents and knowledge and wisdom far surpassing theirs, is ready at all times to answer the prayers of His people.

6. **Darkness and Light.**—As darkness can not exist where light is, so iniquity must vanish where the light of Christ appears. "A house divided against itself can not stand." We are either God's or Satan's. "No man can serve two masters."

7. **Counterfeit Religion.**—Christ taught real experience in religion, not mere outward form. His religion is one of righteousness, heart purity, supreme love for God and His Word. Where that kind of religion exists in the heart, it is sure to make itself manifest in a life of righteousness and obedience to God. A religion which goes no deeper than the outside is counterfeit. Where the religion does not manifest itself on the outside we have a right to question whether there is any on the inside.

8. **Faith Destroying Fear.**—Courage increases as faith becomes stronger. "Perfect love casteth out fear." As the fear of God in the soul becomes stronger, the fear of man becomes less.

9. **Trust.**—The folly of trusting in the riches of this world is brought out in the parable of the man who proposed to turn the blessings of God into a selfish gratification of self. God quickly showed him his error when He informed him of his soul being on the verge of being lost. Covetousness is the great sin which we are told "is the root of all evil." They who put their trust in the riches of this world will be disappointed in the end.

10. **Watchfulness.**—The next great event of the future is the coming of our Lord. We are commanded to watch—watch ourselves that we may be right before God, watch our surroundings that we may not be overtaken in sin unawares, watch for opportunities to bring other souls to Christ.

11. **The Sabbath.**—The Sabbath, or day of rest and worship, is the day of opportunities. Make full use of your opportunities, and God will be glorified and your soul blessed. Keep it as a "holy day," not as a holiday.

12. **"Behold, Now."**—On their way to Jerusalem, Christ knowing that the time of His crucifixion was approaching, improved His opportunity to impress His disciples with the overshadowing importance of the great theme of salvation, and that "now" is the time to see after it. Pass the message on to others.—K.

One object in teaching children in a Sunday school class should be to get at least one thought riveted on the mind during the quarter. And when an impression is made that lasts one quarter it is liable to last a life time.—C. A. G.

## Our Young People

### THE HOLY SPIRIT—HIS CHARACTER AND MISSION.—Jno. 15:26

Topic for April 5

#### MOTTO

"Ye are the temple of the living God."

#### THE STUDY HOUR

The first thing as we enter upon the study of the Holy Spirit is to gain an idea of what we are dealing with and to clear our minds of any erroneous notions or false teachings that may have lodged there, and rise to a real appreciation as to whether we deal with an **object** of value or a **person** to whom we owe reverence and respect.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (Jno. 15:26).

1. Pick out the words in this text that show that a personality is spoken of.
2. Pick out expressions that reveal the striking characteristic of this personality.
3. What expression reveals from whence this personality comes?
4. What is the principal business of this personality?

After prayerful thought upon these points as revealed in this text, then study other texts with reference to the Holy Spirit to see if your conclusions are in any manner unfounded—

#### I. Facts about the Divine Personality of the Holy Spirit.—

1. United in authority.—Matt. 28:19; Rev. 1:4, 5; Acts 13:2-4; 16:6; Rev. 2:7.
2. He should be respected.—Matt. 12:31, 32; Acts 5:32; 1 Cor. 6:19, 20; Eph. 4:30; Acts 8:18-20.
3. He is called "Holy."

#### II. Characteristics.—

1. Power.—Acts 1:8.
2. Truth.—Jno. 16:13.
3. Sevenfold perfection.—Isa. 11:2, 3; Rev. 5:6.
4. Fruit.—Gal. 5:22, 23.
5. Known apart from the spirit of anti-Christ.—I Jno. 4:1-6.

#### III. His Mission.—

1. A convincer.—Jno. 16:8-11.
2. A Comforter (or paraclete).—Jno. 14:16-18.
3. To take out a people for the name of Jesus.—Acts 15:14; Rom. 15:18, 19.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.—

1. Text word, **Holy, Truth.**
2. Commit Jno. 16:8-11.

##### For Young People.—

1. The Divinity of the Holy Spirit.
2. Where may I have Him?
3. How may I know Him?

##### For Older People.—

1. Emotional Sensation or Intelligent Power?
2. The Word and the Spirit.



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## OUR MOTTO

The whole Gospel as our rule in  
faith and life.

Scriptural activity in all lines of  
Christian work.

Love, unity, purity and piety in  
home and church.

THURSDAY, MARCH 19, 1914

## Field Notes

**We Thank You.**—We are grateful for the many subscriptions and renewals that have come in during the past few weeks. A number of errors have also been discovered and straightened out. Don't forget to report the errors as soon as you discover them. We want the whole subscription list as nearly correct and up-to-date as it can be made. If it

is any convenience to you a check or a one, two, or five dollar bill, properly wrapped in paper, will do as well as a money order or bank draft. Anything that you may be able to do to enhance the usefulness of this paper by extending its circulation will be appreciated. We thank you for your help in the past. We ask an interest in your prayers in the future.

Eight young brethren were received into Church fellowship at the Scottsdale Mennonite Church last Sunday.

**Change of Address.**—Bro. A. S. Cripe and family from Topeka, Ind., to La Grange, Ind., R. F. D. No. 3.

Bro. David Burkholder of Nappanee, Ind., was with the Salem congregation near New Paris, Ind., over Sunday, March 8, giving instructions to the applicants for baptism.

Bro. L. A. Blough of Hollsopple, Pa., favored the Altoona, Pa., Mission with two helpful sermons on Sunday, March 8, and appointments were made at the same place for Bro. Alex. Weaver of Johnstown, Pa., last Sunday.

A letter from Elkhart Co., Ind., enclosing a few newspaper clippings brings the news that the suit pending for several years against three of the bishops in that county, Bros. David Burkholder, J. K. Bixler, and D. A. Yoder has been withdrawn by and at the cost of the plaintiff, George Lambert.

Bro. J. L. Stauffer of the Altoona, Pa., Mission was a pleasant caller at this office last Friday. He is out in the interests of the Altoona Mission. Bro. Stauffer is endeavoring to raise \$10,000 on or before May 1 to purchase a building as a permanent home for the Mission. The property is a three-story brick building above basement (28x70 ft.) and is well located for the purpose for which it is to be used. Besides stopping the rent, which at present is \$40 per month, there will be about \$25 per month income from the portion of the building not needed for the work at present. The Lord is prospering the work at Altoona, eighteen new members having been added to the fold there since the beginning of the year. We consider it a worthy enterprise, and trust that it may be liberally supported by those in position to do so.

**Sister Lillian Keim**, wife of Bishop David Keim of Springs, Pa., was a worshiper at the Scottsdale Mennonite Church last Sunday. She was on her way to Nebraska, called there by the serious illness of her mother. Her son, Bro. George W. Cutrell, accompanied her from this place.

## Correspondence

### Rockton, Pa.

Dear Herald Readers:—On Feb. 7 Bro. J. F. Bressler of Richfield, Pa., came into our midst and continued meetings till Feb. 20. One soul was willing to come out and confess Christ. Bro. Bressler labored faithfully while in our midst, visiting many homes, and warning sinners of the wrath to come. We appreciated the plain Gospel truths he taught us while in our midst. May the seed sown spring up and bring forth fruit in due season.

The attendance and interest were good, considering the stormy weather during the last weeks of the meetings. May the Lord bless him in his labors wherever he may go.

V. E. S.

March 9, 1914.

### West Liberty, Ohio

A series of meetings closed at the South Union Church Sunday evening, March 8, with 12 confessions. The meetings were conducted by Bro. Amos Geigley who taught and warned us very earnestly out of God's Word. We pray that these young souls may prove faithful and that God may also bless our brother in his evangelistic work. We ask an interest in the prayers of God's people.

A. S. King.

March 9, 1914.

### Marion, Pa.

On March 8 Bro. C. R. Strite of Maugansville, Md., preached for us, his text being Eph. 3:19. One point mentioned by the brother was "religion does not come by mental training, but by the Holy Spirit operating on the heart."

After the services Sunday school was organized for the coming year, which resulted as follows: Supts., H. E. Shank, D. B. Lehman; Chors., J. E. Martin, Irvin Lehman; Treas., A. L. Horst; Secys., Clarence Shank, Chas. Shank. Will you pray for our Sunday school that we may increase in spiritual power as well as in numbers?

Fraternally yours,

J. E. M.

March 10, 1914.



**Dale Enterprise, Va.**

On the third Sunday of February one member was received into the Church by baptism and one reclaimed in Dayton where meetings are held once a month by our ministers.

Bro. J. A. Heatwole of La Junta, Colo., closed a series of meeting at the Weaver Church Feb. 25, with 21 confessions and several were added since. On March 2, Bro. Heatwole left for his home expecting to make a few stops on the way.

Bro. Aldus Brackbill and wife are with us at present. On the first Sunday of March Bro. Brackbill began a series of meetings at the Pike Church. There have been several confessions at that place. After meetings close at the Pike Bro. Brackbill expects to begin a series of meetings at the Peake school house. If there is no preventing providence those who confessed at the two above named places will be received into the Church on the fourth Sunday of March.

There are several other places in this district where meetings will be held a little later. Will those who know the worth of prayer plead for the success of these meetings, and that the Holy Spirit may be poured out on these who profess Christ here and elsewhere.

S. M. Burkholder.

March 11, 1914.

**Alto, Mich.**

Dear Herald Readers, Greeting:—We were again favored with a few visitors. Bro. Simon Graybill and wife of Freeport, Ill., came here Feb. 10. On the 15th Bro. Graybill preached at the Bowne Church, morning and evening. On the 16th Bro. Graybill started for home while Sister Graybill remained a few weeks with her parents and friends.

On Feb. 23 Bro. J. I. Weldy of Wakarusa, Ind., came to Elmdale and conducted a two weeks' singing class at the Bowne Church. Many thanks for the kind visits. Come again.

S. J. Speicher.

March 12, 1914.

**Goshen, Ind.**

Bro. J. K. Bixler of Wakarusa, Ind., held a series of meetings at the College beginning on Friday, Feb. 6, and ending on the 15th. One of the visible results of these meetings was that eight souls made the good confession. Two others came later. In the two weeks following several instruction meetings were held and on Sunday, March 1, Bro. Bixler received them into full fellowship, nine by baptism and one on confession of

faith. Bro. Bixler's sermons in the morning and evening, like those during the series of meetings, were heart-searching, and we trust will bring much fruit.

Aside from the regular routine of work the management of the College is very busy with the plans for a new agricultural building and the purchasing of a sixty acre tract of land for dairy farming and butter making. More agricultural work is being demanded by the students and many of our Mennonite boys are attending other colleges where these courses are offered. The number of boys in College who intend to go back to the farm when school days are over is rapidly on the increase. The present rural mission problem is appealing to many of them. In three counties investigated in Indiana by the Presbyterian Board of Home Missions the report shows that for a period of ten years there was an increase in the church membership of only one-fifth of one per cent. This is supposed to be an average for the state. Other states show about the same. A result of this is that many of the church doors are being closed and a study of these problems is stirring the blood of many of the young men in the Church, and they are realizing the need of work in the rural church as a means of salvation to the country.

March 13, 1914.

**Gibson, Iowa**

Dear Herald Readers, Greeting:—We have such beautiful weather here at present, for which we feel thankful. There are a few of us here. We are thankful for the visits of the brethren from South English who came during the summer months to preach the Gospel. It does me much good to read the good letters appearing in the Gospel Herald. Of course, we get more wages here, but that is not all. We must look after the interests of our children. Had we been where there are more of our people perhaps our dear boy would not be where he is. He left us last July and went to the army and we can not get him under a year. That will be the 4th of August next. I pray for God to save him for me—our only dear boy. Mother prays for her only boy. Mothers all know the love of a dear son. Pray for me. (You have gone to the right place for help, Sister; the ears of the Lord are always open to the cries of His people.—Ed.)

Yours in faith,

Sarah Knupp.

March 14, 1914.

"All our needs are met in Jesus, if we surrender all our powers to Him."

**GEMS FOR MEMORY'S SHELF**

Sel. by R. J. Heatwole.

Father in thy loving care,  
Keep Thy children everywhere,  
Father guard us through the night,  
Help us ever to do the right.

The sinner who truly believes,  
And trusts in His crucified Lord,  
That moment forgiveness receives,  
And pardon through faith in His blood.

It's great to say, "Good morning!"  
It's fine to say "Hello!"  
It is better still to touch the hand  
Of a favored friend you know.

A look may be forgotten,  
A word misunderstood,  
But the friendly grasp of the human hand,  
Is the pledge of brotherhood.

A million immigrants!  
A million opportunities!  
A million obligations!

The optimist sees the rosebush and speaks of the sweet-scented rose, and says of the many foreign immigrants coming each year to our Gospel land, "Good; I am glad, as many of them can now be converted."

The pessimist sees the rose-bush too and says how sorry he is about the foreign immigration, "1,000,000 a year, we cannot handle them, what is possible to do about it?"

Jesus came to save the lost,  
Go tell it to every sinful host.  
Truthfulness, it is a gem,  
More precious than a diadem.

He that is down, need fear no fall,  
He that is low, no pride;  
He that is humble, ever shall  
Have God to be his guide.

I am content with what I have,  
Little be it or much;  
But, Lord, contentment still I crave,  
Because thou savedst such.

—A. V. B.

Windom, Kans.

The only thing which severs us from God is sin. So long as we walk with God, God will walk with us; and if our path dips down from the sunny upland lawns into the valley with its clinging mists, He will go at our side.—F. B. Meyer.

"God has the power to take the most humble and depraved and make of them individuals who reflect most beautifully His character."

"Prayer is power; the place of prayer is the place of power; the man of prayer is the man of power."

"Not what truth a man holds, but what truth holds him."



## Miscellaneous

### A MOMENT IN THE MORNING

A moment in the morning, ere the cares  
of day begin,  
Ere the heart's wide door is open for the  
world to enter in:  
Ah! then alone with Jesus, in the silence  
of the morn,  
In heavenly sweet communion let your  
duty day be born,  
In the quietude that blesses with a pre-  
lude of repose,  
Let your soul be soothed and softened,  
as the dew revives the rose.

A moment in the morning take your Bi-  
ble in your hand,  
And catch a glimpse of glory from the  
peaceful promised land.  
It will linger still before you when you  
seek the busy mart,  
And like flowers of hope, will blossom  
into beauty in your heart.  
The precious words, like jewels, will glis-  
ten all the day,  
With a rare effulgent glory that will  
brighten all the way;  
When comes a sore temptation and your  
feet are near a snare,  
You may count them like a rosary, and  
make each one a prayer.

A moment in the morning—a moment, if  
no more—  
Is better than an hour when the trying  
day is o'er.  
'Tis the gentle dew from heaven, the  
manna for the day;  
If you fail to gather early—alas! it melts  
away.  
So in the blush of morning, take the of-  
fered hand of love,  
And walk in heaven's pathway and the  
peacefulness thereof.

—Arthur Lewis Tubbs.

### AN OPEN LETTER TO OUR MIS- SIONARIES AND WORKERS IN GENERAL

By John W. Weaver.

For the Gospel Herald.

Dear fellow-laborers in the Vine-  
yard, Greetings, in His worthy  
Name:—Peace be unto you all.  
Amen.

We often think of the sacrifices and  
self-denials, that our dear brethren  
and sisters are called upon to make—  
those especially who have laid their  
very lives upon the altar, and pre-  
sented their bodies a living sacrifice  
unto God.

But all these are not worthy to be  
compared with what He did for us  
while we were yet sinners.

You are engaged in a noble calling,  
following the instructions of our  
blessed Lord, in the last charge giv-  
en, "Go teach all nations." How we  
treasure the last words of our loved  
ones. "He came to seek and to save  
the lost." He has done His work,  
He has now committed the work into  
our hands. You have answered, "Here  
am I, send me." We know the work

is not always pleasant to the flesh,  
not always sunshine. "Some days are  
dark and dreary, and others are warm  
and bright."

You are often weary, worn, and  
tired, sometimes overworked and dis-  
couraged; often disappointed, many  
times perplexed; sometimes you may  
find yourself under some juniper tree  
along the way and imagine things  
much worse than they really are. The  
seed sown may not spring up as you  
would like to see it. May be if soak-  
ed more in water it would germinate  
more quickly. "He that goeth forth  
weeping, bearing precious seed, shall  
doubtless come again rejoicing, bring-  
ing his sheaves with him." "Cast thy  
bread upon the waters and ye shall  
find it after many days." What won-  
derful promises in God's blessed  
Book.

We are thankful to our kind loving  
heavenly Father that He has raised  
up a band of noble-hearted workers  
who are willing to spend and be spent  
in the interest of the Father's family,  
some in the foreign field, some in our  
city missions, others in the Old Peo-  
ple's Homes and the Children's  
Homes and last but not least, those  
who are faithfully waiting upon some  
precious charge that the Lord has  
entrusted to them in some corner  
known by but a small circle of friends  
—in our rural districts, where often  
times the work is hard and discour-  
aging in every department of Chris-  
tian service the Lord is using some  
of you.

"You may bloom in some desert  
Where few other flowers bloom,  
You may shed your sweetest fragrance  
Where so few its fragrance know,  
But if you bloom for Jesus  
In this world of sin,  
You need not seek to show yourselves  
His work in you will win."

Do not be discouraged even if you  
may at times feel as though the  
Church does not appreciate your la-  
bers as she should. Well, we will  
just plead guilty. That seems to be  
a great weakness with many of us.  
We usually keep our flowers until  
people are dead and cannot enjoy  
their fragrance any more, when a few  
kind words during the life time of our  
loved ones might have helped much  
to lift the burdens. We very seldom  
appreciate good things any how, until  
we are deprived of them. But labor  
on, look up over our heads, look  
higher than man. There is One on  
the right hand of the throne of glory,  
who passes none by. He notices all  
the kind acts and loving deeds; even  
a cup of cold water given out of a  
pure motive will He not pass by un-  
noticed and unrewarded. His rewards  
are not distributed according to our  
success but according to our faithfulness.  
Take courage, brother, sister,  
be of good cheer; the time of our re-  
demption draweth nigh.

Think of the value of one soul. If  
you can in many years win but one  
soul for the Master's kingdom your  
labors would already be richly re-  
warded. "Have faith in God." Re-  
member what we have cost. We "are  
bought with a price;" redeemed,  
saved to **serve**. May you all be **faith-  
fu servants**, laborers together with  
God. If we labor with Him, we  
should keep close by His side and  
"talk oft with Him." He knoweth  
the way. Read II Tim. 1:12 and II  
Cor. 12:9. Look up, hear Him say-  
ing:

"Hold the fort, for I am coming,  
See the signal still;  
Wave the answer back to heaven,  
'By Thy grace we will.'"

Never man did as much good to as  
many people and passed into the  
grave as little appreciated as did our  
blessed Lord and Savior. Even His  
disciples went back and forsook Him  
in the hour of trial. Their hopes were  
blasted and they went back to their  
former occupation. His enemies no  
doubt rejoiced and it looked as  
though He failed in His mission; yet  
at that very time He achieved the  
greatest victory ever recorded on the  
pages of **history**—in the garden, on  
the cross, and in the grave, He took  
captivity captive. So, dear workers,  
at the time when you feel depressed  
in spirits and very much discouraged,  
your fond hopes have been blasted,  
there are unseen forces at work and  
you may not know now but, the seed  
has perhaps fallen into the crevices in  
the wall of the heathen temple, slowly  
but surely it is sending forth a lit-  
tle sprout which grows into a tree  
strong enough to ruin the walls of  
the great temple. Sow the seed. Sow  
beside all waters. God bless you all.  
Ever remember, "He giveth grace to  
the humble." Take heed unto thy-  
self, and unto the doctrine.

Union Grove, Pa.

### A VISIT TO A CANYON

By Anna B. Nissley.

For the Gospel Herald.

By the grace of God I will try to  
reach through the Gospel Herald  
some of my friends in the East whom  
I was unable to reach individually.  
It is now almost five months since I  
left my home in Lancaster Co., Pa.,  
but when one enjoys the fruits and  
blessings of a life in Christ the mo-  
ments pass very rapidly.

This certainly is a beautiful coun-  
try. One cannot describe the gran-  
deur the Creator put on in so many  
different ways. We a crowd of seven  
sisters had the privilege of visiting  
the Cucamonga Canyon, March 4,  
which leads into the Sierra Madre  
Mts., just north of Upland. The path



## THE FIRST EPISTLE OF PETER Chapter Four

By J. C. Meyer.

For the Gospel Herald.

This chapter continues the body of the letter until the twelfth verse after which a rather lengthy conclusion is begun which covers the remainder of the epistle.

The suffering of Christ is the theme in the opening of this chapter and Peter reminds us of the overcoming mind of Christ and exhorts us to arm ourselves with the same mind and thus cease from sin, living for the rest of our time not after the will of the flesh but after the will of God.

Further he tells us that because of our walking in sin those of our associates who see a change in our life think it strange and even speak evil of us who are striving that we may be able to give a good account to the great Judge.

In verse seven the apostle tells of the end of all things being at hand and the plan of salvation being completed, and therefore we being accountable through a knowledge of the Christ should be sober, and watch unto prayer. Further, he charges us to be charitable among the brethren, for the charitable mind will overcome the inclinations of the flesh and thus cover a multitude of sins. The apostle urges hospitality that we may minister one to another that which we receive through grace.

In verse eleven a warning is given against self-exaltation and telling us that we should do all in the name of God and give Him all the praise.

The conclusion of the epistle is begun by encouraging all to stand when the persecutions and even fiery trials come, and to rejoice in the fact that we should be counted worthy to suffer for Christ, and thus become partakers in the glory that shall be revealed. Also that when we shall be reproached for the name of Christ that we should glory in the fact that we are His ambassadors and that the glory of God shines through us. On the contrary, let none that bears the name of Christ suffer as an evildoer, bringing dishonor upon His name.

The apostle speaks of the judgment beginning at the house of God and with two interrogations brings out these facts: (1) first that the righteous shall scarcely be saved and that only through grace, not by works; (2) that there will be no hope for the sinner and the ungodly.

He closes this chapter with an exhortation to commit the keeping of our souls to Him as unto a faithful Creator.

Smithville, Ohio.

## INFLUENCE

By Minnie Brubaker.

For the Gospel Herald.

We all, even the most insignificant, wield an influence for good or for evil. It matters not so much if we know how much our influence accomplishes, but it is important that our influence is for good and against evil.

How can we know that our influence counts for good? By taking Christ as our example, and leading consistent lives. It is the every day Christian that counts, one that by his actions tells of the life he is living. He will not only say it, but really live it. We are living "epistles, known and read of all men;" therefore we should be the same whether we associate with our own people or with the world. That should not change our attitude toward God and His Word. No matter how hard we try to bring others to Christ, our own life tells the story of our success or failure. Therefore it is plain that all who want their influence to count for God must be careful to walk pleasing in the sight of God. There seems to be an idea that those who enjoy popularity have more influence for good, and those that are unpopular wield very little. I believe it to be the opposite. Jesus was most despised in His time, yet we can see today how His influence spread over all the earth. He never called highly honored or proud men to tell the salvation story, but lowly honest men, or esteemed by the world as foolish. After reading Jas. 2:5, also Matt. 11:25, 26, can we imagine that God who commanded us to be a peculiar and separate people, would sanction haughtiness, self-love, and worldliness in any form in Christian professors by giving them an influence above that of a conscientious, humble servant? Never.

Dear brothers and sisters, do not let any one lead you from the Gospel simplicity and a consecrated life by telling you in word or action that you will have more influence if you dress more like the world or do not denounce sin so severely, or attend parties, plays, and other places of worldly amusements. Remember "for all these things God will bring you into judgment." "Abstain from all appearance of evil." I often think of the saying I once heard, that the world can laugh you out of heaven but can not laugh you into heaven. So let us not be ashamed of God and His Word, so our light or our influence will be for good while here on earth.

"Although I daily, hourly fail  
To bring my task to Him complete,

to it leads to a desert. Before we could see it we could hear the water rush through the bed of the Canyon, which we found very rough. None of us had ever been there before, but we were told to follow the stream. The first thing we had to do was to cross on a rail. As we walked farther on it became more narrow and delightful. Our aim was to get to a fall, as there are three in the canyon. The stream was clear and sparkling. We had no definite path to walk on, as the heavy rains washed considerable rubbish all over. Our lot was to cross more rails, if we wished to proceed, which we did. The lofty mountains were before us, right and left, the highest peak being covered with snow while we had the privilege to pluck flowers at their foot. Two of us went farther than the rest, being very anxious to see the falls. We tried to build bridges by logs and rails, but the stream was too strong, sweeping our efforts away. The thought presented to me, that Satan will take us just as quickly down the current of endless woe if we allow him to lift our feet from the rock.

Our hopes were blasted. Our way was cut off to the right and to the left. So we had to return by the way we came. After reaching the rest of the crowd we enjoyed refreshments and a good drink of water. Realizing that God was the Giver of all, and the Creator of the surroundings which were very picturesque, we returned home at 2:30 p. m.

The weather is very fair at present. Temperature, 81. There are many oranges to pick yet. The landlords kept them back on account of the prices.

We feel grateful to our heavenly Father for the rich blessings He bestowed upon us, and can say with the psalmist, "My lines have fallen unto me in pleasant places." We had sweet fellowship with many brethren, sisters, and friends along the way. We had a very profitable series of meetings here by Bro. J. R. Zook. Many confessed that they were tired of the beggarly elements of the world and that they find great pleasure in living the sanctified life. We praise God because we have the privilege to be among a people who uphold the whole Gospel.

I greatly enjoyed the letters of Bro. and Sister C. Z. Yoder, having had the privilege of meeting him at the Conference. One remarked at a meeting last week, "It causes pain that we must part again, but joy that we have the assurance to meet in the better world."

Upland, Calif.

"Blessed are the pure in heart: for they shall see God."



And must with constant tears bewail  
My failure at my Master's feet,  
No other service would I ask,  
Than this my blessed, blessed task."  
Sterling, Ohio.

### FROM OUR MISSION STATIONS

(Continued from page 785)

hearts and minds turn to Mark 10: 28, 30, especially so when the express man comes along with some boxes or large packages of dry goods and clothing to be distributed among the poor of this city. How often we wish that the donors could really see and know how much their gifts are appreciated by the worthy poor, and yet there seems to be a still greater advantage to the workers, as these gifts are often the means of getting in touch with the inner life of the home.

While others make it possible for us to supply their temporal needs it gives us the opportunity which is often just ripe then, to supply their spiritual needs. Man's extremity is God's opportunity.

The nice mild Sunday of March 8 permitted us to look into the faces of quite a number of our Sunday school scholars who had not appeared for several previous Sundays, especially so at our Argentine station, we are looking forward with fond hopes that as the new grass begins to grow, and new life is seen all around that it will also be demonstrated in our Sunday schools. You know even the evergreen tree puts on a brighter tinge, when all those apparently dead trees around him begin to put on new life. So let us, even though we may think we have been evergreen, send out our roots and rootlets for more life and energy, and scatter the sunshine of God's love among hearts that are on the waste plains of God's love.

Our Bible study classes are becoming a helpful and interesting feature in Kansas City, especially as workers we are beginning to realize more and more the need of a thorough knowledge and acquaintance with the Word of God, so that we may more and more measure up to Paul's admonition to Timothy in II Tim. 2:15. Especially does this seem needful in city mission work, where in many instances the Word of Truth is anything but rightly divided; where one meets up with every known heresy, all kinds of interpretations of the Word of God. How many times it gives us occasion to rejoice in the simplicity of the Gospel as taught and upheld by our beloved Church.

From time to time, without any solicitation, we are brought face to

face with the problems of child welfare work. Just lately there have been several appeals for help by poor mothers to assist them with their little families for which they themselves have to make a living. Of all other needs, this is perhaps one of the greatest avenues whereby we can save souls, by rescuing these little darlings from being cast out into this cold world. Let us remember the fact that saving the soul of a child for Jesus is saving a soul plus a life. The world is groaning for life and light. Let us not rob God.

The workers are all enjoying good health with the exception of our Superintendent, Bro. Mininger, who has not been so well for a week or more; but we are expecting soon to see him back to his normal condition.

Bro. Harry A. Diener of Canton, Kans., the last addition to our force of workers here, is becoming quite reconciled to surroundings and is learning with the rest of us new workers, that in mission work harvest time does not come once a year, with its busy season but is facing us at every sunrise, and the sheaves of golden grain are never all gleaned at sunset.

Let us often read and re-read the words of our Lord and Master recorded in John 4:35, and make this seed time and harvest the best yet, lest many will have to say as did Jeremiah (8:20), "The harvest is past, the summer is ended, and we are not saved."

Yours in His glad service,  
Allan Good.

### ROYAL PATH OF LIFE

(Continued from page 786)

prayers, piety, cheerfulness, manliness, womanliness, truthfulness, and consistent life of father and mother. Parents should also remember that the average child needs a restraining as well as a developing influence. Children are like their parents in many respects and are therefore imperfect. With a restraining influence by way of discouraging wrong tendencies and vigilant care that noble traits of character are fostered, the little twig is kept straight and healthy and a mighty tree is in prospect later on. Thus in this early age, the age before children enter school, is the parents' great opportunity for starting children right and establishing a confidence and a grasp on them that will hold them against the unfavorable influences encountered after they come in contact with the outside world.

Scottdale, Pa.

### REPORT

Of Bible Conference Held at Emma, Ind.,  
Jan. 19—, 1914

For the Gospel Herald.

Organization: Mod., Oscar Hostettler; Chor., Levi Oesch; Sec., Geo. Y. Miller.

Bible conference began Jan. 19, after a week's meetings by Bro. J. M. Kreider of Palmyra, Mo. Bro. D. D. Miller helped in the conference work. Bro. Miller left on the 24th and Bro. Kreider stayed over Sunday. May the Lord bless these brethren.

**The Ten Commandments.** Were spoken and written by God. God shows love and mercy to those who keep His commandments. It was all right to take oaths under the Mosaic law, but all manner of swearing is forbidden under the Gospel. God rested from His work the seventh day and hallowed it. Defrauding is stealing in a sense. The tongue is an unruly member.

**Nonconformity: business, social.** God's people are a separate people; it is dangerous to be yoked with the world. Be sociable, but never sacrifice a principle. Christians do business on Christian principles. They pay and charge for an article what it is worth as near as they know, remembering the Golden Rule.

**Relation of Church to Government.** Christ's kingdom a peaceable one. Christ is the Prince of Peace. The Christian's weapons are not carnal but spiritual. We should honor our rulers and pray for them. We should gladly and willingly pay our taxes. Law suits are not in harmony with the Gospel.

**Present Day Evils.** Unholy conversation, covetousness, worldly pleasures, the drink evil, picture shows, secret societies, swearing, pride, immoral dressing.

**Evils of the Tongue.** Slander, backbiting, judging uncharitably. The tongue is poisonous, God alone can tame it.

**Divorce.** God holds us responsible for our vows, therefore we should not break them. Divorce is a type of God casting off the Church. Jer. 3:8.

**Ephesians.** The theme of Ephesians is Christ and the Church. A child of God possesses seven elements of unity: One body, one spirit, one Lord, one baptism, one faith, one God and Father of all. The spiritual body is purchased when we are a child of God, but not received till in glory.

**Present Needs of the Church.** To be built on the true foundation, which is Christ; to have more of the Christian life, more humility, more love to God and fellowmen, more power; better knowledge of man and his needs, social and spiritual; a better knowledge of God's Word; faithful and able ministers, obedient members.

**The Overcoming Life.** Things to overcome are self, and the world. In order to overcome we must possess faith and obedience and put on the whole armor of God. As a result for overcoming we will gain life, glory, power, and "all things."

**Hell.** The abode of the "dead" (Acts 2:27-31). Place of punishment, a bottomless pit, blackness of darkness, lake of fire.

Secretary.

"It is much more difficult to pray for missions than to give to them. We can only really pray for missions if we live a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God."



## Married

**Snyder—Berndt.**—On Feb. 25, 1914, Bro. Moses Snyder to Sister Ella Berndt, both of West Zion congregation, Carstairs, Alta., by Bro. N. B. Stauffer. God bless the union.

**Hostetler—Zook.**—On Feb. 22, 1914, Bro. Albert Hostetler of Holmes Co., O., and Sister Elsie Zook of Sunnyside, Mich., were united in matrimony. May God's richest blessings accompany them through life.

**Blosser—Hoover.**—On Feb. 7, 1914, at the home of the bride near Goshen, Ind., Bro. Chester Blosser and Sister Mabel Hoover were united in marriage by Bro. D. A. Yoder. May the Lord richly bless them as they travel life's road together.

**Culp—Rohrer.**—On March 7, 1914, at the home of the officiating minister, Bro. J. H. Bare, Bro. Asher Culp and Sister Beulah Rohrer, both of the Salem congregation west of New Paris, Ind., were united in marriage. May the Lord bless them as they journey through life, is the wish of their many friends.

**Jones—Strouse.**—On Mar. 10, 1914, Bro. David Cox Jones of Providence Church, near Yerkess, Pa., and Sister Ella K. Strouse of the Vincent Church near Spring City, Pa., were united in marriage by Bish. Warren G. Bean, at the home of the groom's parents. May God's rich blessing go with them through life's journey.

## Obituary

**Lantz.**—Dorothy Mae, infant daughter of Bro. Harve and Sister Rosa Lantz, was born Mar. 4, 1914, and died Mar. 6. Funeral services were conducted at the home Sunday afternoon by Bro. Menno Esch. Interment in Fairview, Mich., Cemetery.

**Sitler.**—Joseph M. Sitler was born April 21, 1845; died Feb. 19, 1914; aged 68 y. 9 m. 29 d. Funeral was held at the Leetonia (Ohio) Mennonite Church Feb. 21, by A. J. Steiner and A. W. Brillhart. Interment in the Leetonia Cemetery.

**Good.**—Floyd, infant son of Bro. and Sister Silas Good, of near High River, Alta., was born Jan. 24, 1914; died Feb. 11, 1914; aged 18 days. Funeral services on Feb. 12 by I. Miller and N. B. Stauffer.

**Bender.**—Mildred Edna, daughter of Bro. Christian J. and Sister Cora Bender, was born Dec. 29, 1910; died Mar. 7, 1914; aged 3 y. 2 m. 9 d. Funeral services in the Springs, Pa., Mennonite Church, conducted by N. E. Miller, assisted by G. D. Miller and Ed Miller.

**Berkey.**—Roy Melvin, son of Floyd and Emma Berkey, was born Feb. 7, 1913, near Herbert, Sask., and departed this life Feb. 10, 1914, at the home of his grand-parents near Wakarusa, Ind. He leaves to mourn his early departure, father, mother, 2 sisters, and many relatives. One brother preceded him to the spirit world.

Funeral held at Olive Church conducted by Brethren Jonas Loucks and David A. Yoder.

**Brunk.**—Bro. Joseph H. Brunk died of pneumonia at the home of his father-in-law, Bro. Samuel Brunk, near Harrisonburg, Va., Feb. 5, 1914; aged 62 y. 11 m. 14 d. He was a son of the late Preacher Christian Brunk. He was paralyzed over six months ago and in his weakened condition soon gave way to his last illness. He had been a member of the Mennonite Church for a good many years. He leaves his second wife (whom he married last summer) and one daughter. Funeral services were held on the 8th at the Lindale Church by the bishops, L. J. Heatwole and Lewis Shank, and — Williams, from Job 22:29, after which he was laid to rest in the cemetery nearby.

**Weaver.**—Sister Rebecca, wife of Bro. A. D. Weaver, died of pneumonia at their home near Dale Enterprise, Va., Feb. 13; aged 61 y. 1 m. 10 d. She had been an epileptic for some years from which she suffered much, but her last illness was of short duration, less than a week. She had been a faithful and consistent member of the Mennonite Church for forty-one years. She leaves besides her husband 5 sons and 2 daughters. She was the first of the family to be called away. Funeral services were held at Weaver's Church on the 16th, conducted by Bros. Lewis Shank, J. S. Martin, and J. A. Heatwole, from Jno. 14: 2, 3 (a favorite text of the deceased), after which her body was interred in the cemetery nearby.

**McCann.**—Sister Annie Provance McCann was born July 6, 1836; died Mar. 3, 1914; aged 77 y. 7 m. 27 d. She cast her lot with the Mennonite Church, having united about 40 years ago. During the last years of her life she was totally blind, which made it impossible for her to attend services or get around much.

Her death was caused by a fall which affected her chest. Finally an abscess formed, for which medical science could do nothing. She leaves her husband, John, sons and daughters, and a host of relatives and friends to mourn her departure.

Services at the home by Bro. E. D. Hess from I Cor. 15:25, 26. Interment in Monongahela Hill Cemetery in Greene County, Pa.

**Hartzler.**—Levi W., son of Menno and Mary Hartzler, was born Sept. 15, 1871, near Belleville, Pa.; died Jan. 23, 1914, at his home in Goshen, Ind.; aged 42 y. 4 m. 9 d. On Dec. 24, 1896, he was united in marriage to Rhoda M. Hostetler of near Allensville, Pa. He leaves to mourn his parents, 3 brothers, 4 sisters, his beloved wife, whose bereavement no one can realize except those who have had like experiences. Brother Levi took ill a number of months ago. An operation was performed at the Goshen hospital, for obstruction of the gall duct, after which he returned to his home, seemingly convalescent. Later he suffered a relapse from which he never recovered. He was a member of the Mennonite Church. Short services were held at his home at Goshen, conducted by Bro. P. E. Whitmer, after which the remains were brought to Belleville, Pa., for interment. Services were held at the Belleville A. M. Church, conducted by Jonas D. Yoder and Eli Kanagy, using for their text Job 14:14 and Num. 23:10.

"Tis hard to break the tender cord  
When love has bound the heart.  
'Tis hard, so hard, to speak the words:  
'We must forever part.'"

**Hartzler.**—Menno S. Hartzler was born near Belleville, Pa., Mar. 23, 1838; died of hardening of the arteries, Mar. 4, 1914; aged 75 y. 11 m. 9 d. He was united in marriage with Mary King Feb. 2, 1860. To this union were born 11 children, 3 having died in infancy. Levi W. died just 5 weeks before his father. He leaves to mourn their loss his wife, 3 sons, 4 daughters, 1 sister, 2 brothers and 20 grandchildren. He was a member of the A. M. Church. Funeral services were held at Allensville A. M. Church with interment in cemetery nearby. Services were conducted by John Mast in German and Eli Kanagy in English.

"Father, thou art sweetly resting,  
Here thy toil and cares are o'er,  
Pain and sickness, death and sorrow,  
Never can distress thee more."

**Eigsti.**—Jacob Eigsti was born Aug. 15, 1833, in Bavaria, Germany; passed away at the home of his son, John, near Middlebury, Ind., Mar. 5, 1914; aged 80 y. 6 m. 20 d. At the age of 19 he came to this country. Oct. 29, 1863, he was married to Fannie Albrecht of Bureau Co., Ill. To this union there were born 3 children. The daughter who was married to John Gingerich died in 1908. Two sons, William of Bureau Co., Ill., and John of Middlebury, Ind., are still living. His wife preceded him to the eternal world 11 years ago. He is also survived by 1 sister, and 1 brother; also 16 grandchildren, and 2 great-grandchildren. Bro. Eigsti accepted his Savior in his youth and united with the Mennonite Church of which he remained a faithful member until the end.

Services at the home of his son near Middlebury, Ind., by the brethren, A. J. Hostetler and D. D. Miller, from II Cor. 5:1, after which the body was shipped to his former home near Tiskilwa, Ill., where services were conducted at the Willow Springs A. M. Church by Jacob Ringenberg and C. A. Hartzler from Phil. 4:5, last clause.

**Martin.**—Emma May Davidhizar was born in Union Twp., Elkhart Co., Ind., Nov. 16, 1880. After a brief illness of six day's duration, caused by peritonitis, she departed this life Feb. 27, 1914, on the old home place 1-2 mile west of Wakarusa, Ind. To this place she moved twenty-eight years ago with her parents, Jacob and Lydia Davidhizar. She confessed her Savior in her youth and united with the Mennonite Church, which faith she still held at death.

She was united in marriage with Henry W. Martin Dec. 3, 1899. To this union were born 2 sons and 2 daughters; Ellis, Nellie, Ella, and baby Raymond, aged 7 weeks. She was preceded to the spirit world by her mother and 2 brothers. She leaves to mourn her early departure her father, 5 brothers, an aged grandmother, and many other relatives and friends.

We are comforted with the hope that she is at rest, asleep in Jesus; and that an all wise Providence, who provides the lily's bloom and notes the sparrow's fall, will also bless and soothe the aching hearts caused by this vacancy.

Her age was 33 y. 3 m. 11 d. Funeral services at Olive Church conducted by Brethren Henry Weldy and D. A. Yoder. Text, John 11:25, 26.

After all, the man who is the most courteous to fellow men is the one who is filled with the Spirit of God.—Melvin Landis.



## FINANCIAL REPORT

## Mennonite Board of Missions and Charities

For the Gospel Herald.

February, 1914

<b>General Fund</b>		J. Y. Smucker	50.00
Lower Deer Creek S. S. Ia.	\$ 20.00	A. D. Yoder	50.00
Sugar Creek Cong., Ia.	27.66	C. H. Byler	50.00
Fairview A. M. S. S., Oreg.	9.00	<b>South America Pledges</b>	
East Fairview A. M. S. S., Nebr.	14.67	A. Brother, O.	\$100.00
A Bro., Va.	20.00	D. S. Yoder	50.00
A Bro., Va.	2.50	D. B. Yoder	50.00
A Bro., Va.	50	J. L. Troyer	50.00
A Sister, Va.	1.00	J. W. Headings	50.00
West Union Cong., Ia.	22.50	Total	\$450.00
East Union Cong., Ia.	6.00	<b>Old People's Home</b>	
Anna Brillinger	1.00	Barbara Augspurger Estate	\$573.00
John Ammon	1.00	<b>Sanitarium</b>	
Lizzie Neff	1.00	Martinsburg S. S., Pa.	\$ 4.50
Mary Clair	1.00	<b>EASTERN TREASURER</b>	
Total	\$127.83	(January)	
<b>India Missions</b>		<b>India</b>	
Orrville Mennonite Cong. Ohio	\$ 9.00	Hershey's S. S.	\$ 12.15
Zion Cong., Oreg.	14.00	Salunga S. S.	20.00
Eleanor Rudy	5.00	Bowmansville Mission	
Mr. & Mrs. David Kornhaus	1.65	Friends	34.76
Per W. H. Miller, Ia.	4.00	Lancaster Cong. & S. S.	31.14
Hans Larson	5.00	Landis Valley S. S.	92.01
Mrs. Charles Foreman	5.00	L. H. Brubaker, O.	10.00
James G. Detwiler	2.50	L. H. Brubaker, Pa.	15.00
Kaufman Mennonite Cong., Pa.	22.00	Habecker's Cong. & S. S.	25.30
Salem S. S., Wooster, O.	1.20	Levi Sauder & Wife	10.00
Friends, Reedsville, Pa.	40.00	Old Road S. S.	30.50
Youngstown Cong., O.	7.57	Slate Hill S. S.	2.80
S. L. Warye	7.50	Churchtown S. S.	3.49
A Bro. & Sister	1000.00	Byerland S. S.	50.00
Salem S. S., Nebr.	21.50	Paradise S. S.	51.50
Souderton, Pa.	17.81	Total	\$388.65
Total	\$1163.73	<b>Native Workers' Support</b>	
<b>Leper Asylum</b>		A Brother	\$ 30.00
Jacob Enns S. S., Man.	\$ 13.35	<b>India Hospital</b>	
<b>India Hospital</b>		Maple Grove S. S.	\$ 20.95
H. J. Bender	\$ 2.00	<b>For Education of Missionary to India</b>	
<b>Native Workers' Support</b>		Collected by John H. Mosemann	\$202.80
A. R. Eschliman's S. S., Class, O.	\$ 3.00	<b>General Fund</b>	
Minnie Campbell	2.00	Clear Spring Cong.	\$ 9.00
Salem S. S., Wooster, O.	2.00	L. H. Brubaker, O.	10.00
Logan Co., O., Sewing Circle	4.00	Brethren in Md.	12.50
Total	\$ 11.00	Total	\$ 32.50
<b>Missionary Support</b>		<b>South America</b>	
Walnut Grove & South Union Y. B. M., O.	\$ 30.00	L. H. Brubaker, Ohio	\$ 5.00
Logan Co., O., Sewing Circle	3.55	Total for month (February)	\$668.90
Total	\$ 33.55	<b>India</b>	
<b>Bible School, India</b>		Masonville S. S.	\$ 26.20
Junior Class of Boys, Harmony & Metamora S. S's., Ill.	\$ 22.28	<b>General Fund</b>	
<b>Chicago Missions</b>		All good comes from God	\$ 2.00
Waldo Cong., Ill.	\$ 38.25	Clear Spring Cong.	7.83
Roanoke Cong., Ill.	20.95	A Bro., Rohrerstown	15.00
Willow Springs Cong., Ill.	22.73	Total	\$ 24.83
A Sister, O.	2.00	Total for month	\$ 51.03
Total	\$ 73.93	<b>CANADIAN TREASURER</b>	
<b>Ft. Wayne Mission</b>		<b>India</b>	
Sterling Cong., Ill.	\$ 18.40	Weber Cong.	\$ 30.15
		Malinda Snider's S. S. Class	10.00
		M. C. Cressman	25.00
		Total	\$ 65.15

## South America Pledges

David Gehman	\$ 2.00
Jacob W. Shantz	20.00
Wm. Knarr	15.00
Abram Huntsberger	50.00
Daniel Weber	50.00
Total	\$137.00

## Toronto Mission

Shantz Cong.	\$20.70
Snider's Y. P. M.	3.77
Total	\$ 24.47
Total for month	\$226.62

## KANS.-NEBR. MISSION BOARD

## Missionary Support

Missionary Support Band	
West Liberty S. S.	\$ 19.00

## India

Hesston Cong.	\$ 32.80
Pleasant Valley S. S.	16.50
La Junta S. S.	19.50
Spring Valley Cong.	15.54
Total	\$ 84.34

## Argentine Fund, Kansas City Missions

Pleasant Valley Cong.	\$ 10.00
Total for month	\$113.34

## IND.-MICH. MISSION BOARD

## India

Howard-Miami Cong.	\$ 9.11
Holeman Cong.	3.50
Fairview Bible Reading	5.32

## Total \$ 17.93

## India Special Support

C. A. Shantz & Wife	\$ 5.00
Elkhart Sisters' Class	1.50
A Sister	5.00
Total	\$ 11.50

## South America Pledges

S. W. Yoder	\$ 50.00
M. A. Yoder	50.00
J. H. Eigsti	50.00
Total	\$150.00

## Ft. Wayne Building Fund

Amos Weldy	\$ 25.00
Solomon Metzler	10.00
Henry Wenger	10.00
Jacob Wisler	10.00
John R. Symensma	25.00
Eli Yoder	10.00
Total	\$ 90.00

## Ft. Wayne Mission

Holdeman Cong.	\$ 9.20
Middlebury Cong.	16.03
A. R. Miller	1.00
Total	\$ 26.23

## Chicago Missions

A. R. Miller	\$ 1.00
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## General Fund

Nappanee Mennonite S. S.	\$ 9.89
Holdeman Cong.	14.45
Forks Cong.	13.00
Total	\$ 37.34

## Ministers Supply Fund

Holdeman Cong.	\$ 1.60
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## Nappanee Mennonite S.

S.	16.20
Total	\$ 17.80
Total for month	\$351.80

## SOUTHWESTERN PENNA. CONF. DIST. MISSION BOARD

## Home Missions

Scottdale Cong.	\$ 18.62
Scottdale S. S., Intermediate and Adult Classes	4.80
Total	\$ 23.42

## Youngstown Mission

Scottdale Cong.	\$ 18.50
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## India Mission

Blough Cong.	\$ 20.20
Scottdale Cong.	33.50
Total	\$ 53.70

## Orphans' Home, Ohio

Scottdale Cong.	\$ 12.25
Total for month	\$109.47

## LOCAL INSTITUTIONS

## Youngstown Mission

## T. K. Hershey, Supt.

Mellinger Dist. Cong., Pa.	\$ 40.00
Strasburg & Brick Cong., Pa.	53.80
Midway Cong.	17.26
North Lima S. S.	8.37
Collection	2.21
Rent	20.00
Total	\$141.64

## Canton Mission

## Geo. M. Hostetler, Supt.

Martins Y. P. B. M.	\$ 5.25
R. R. Newcomer	2.00
Walnut Creek Y. P. B. M.	4.00
Martins Creek Sewing Circle	2.00
Alvin Miller	2.00
Bro. Miller	1.00
Henry Horst	1.50
Total	\$ 17.75

## Ft. Wayne Mission

## B. B. King, Supt.

A Bro.	\$ 5.00
A Bro., Pa.	5.00
A Bro., New Paris	5.00
Bro. Christophel	1.00
William Loucks	10.00
Emma Cong.	11.10
Total	\$ 40.10

## Kansas City Mission

## J. D. Mininger, Supt.

Levi J. Miller	\$ .50
Rent	10.00
C. F. Greaser	.75
Noah Gerber	3.00
Mildred Koppenhaver	2.50
Kathryn Geiser	1.00
Fred Wentler	.25
Henry Hostetler	1.00
A Sister, Centralia, Mo.	5.00
Holt Co. Cong., Nebr.	10.00
S. E. Hostetler	12.50
Anson Erb	6.00
D. S. Weaver	25.00
Crystal Spring, Okla.	11.90
Total	\$ 91.40



<b>Toronto Mission</b>		<b>Bluffton, O., Missionary</b>	
<b>J. I. Byler, Supt.</b>		<b>Society</b>	
(January)		Paul B. Hershey	
S. S. Collections	\$ 5.31	W. J. Barge	
Evening offerings	6.14	Abram Burkhardt	
Markham S. S.	10.00	Hettie Burkhardt	
<b>Total</b>		Benj. Mellinger	
		C. M. Hess	
<b>Orphans' Home</b>		Frank K. Barge	
<b>A. Metzler, Supt.</b>		C. R. Bare	
Special Support	\$223.25	James Sands	
Bro., West Liberty, O.	25.00	John Nafsiger	
G. A. Getz	4.00	P. B. Kamp	
<b>Total</b>		Kate Esch	
		John J. Kamp	
<b>Old People's Home</b>		C. W. Kamp	
<b>J. F. Brunk, Supt.</b>		Peter Springer	
Visitors	\$ 1.75	Andrew Springer	
Lucy Mortinger	20.00	Herman Schoon	
<b>Total</b>		John Imhoff	
		Ed. Oyer	
<b>India Mission</b>		Christ Camp, Sr.	
<b>M. C. Lapp, Supt.</b>		T. T. Woodruff	
(December)		T. T. Woodruff endow-	
<b>Special Support</b>		ment	
Mrs. Greenawalt	\$120.00	<b>Total</b>	
Mt. Lake	48.00		
<b>Total</b>			
<b>For G. J. Lapp</b>			
<b>Nampa Mission</b>			
<b>Bro. Evers</b>			
<b>Bro. Hostetler</b>			
<b>Nampa Cong.</b>			
<b>Total</b>			
<b>Gospel Mission, Chicago</b>			
<b>A. M. Eash, Supt.</b>			
<b>L. O. Albrecht</b>			
<b>Amelia Roth</b>			
<b>Visitors</b>			
<b>Total</b>			
<b>Lima Mission</b>			
<b>B. B. Stoltzfus, Supt.</b>			
<b>Frederick Geiger</b>			
<b>Elida Sewing Circle</b>			
<b>J. Y. Smucker</b>			
<b>S. S. Collection</b>			
<b>Friends</b>			
<b>Total</b>			
<b>Sanitarium</b>			
<b>J. M. Hershey, Supt.</b>			
<b>Hospital Fees</b>			
<b>J. V. Fortner</b>			
<b>Wm. Pfile</b>			
<b>Elam Mathio</b>			
<b>La Junta Sewing Circle</b>			

<b>Contributions for the New San-</b>	
<b>itarium Farm Solicited by</b>	
<b>D. S. Weaver, Hess-</b>	
<b>ton, Kans.</b>	
<b>B. S. Brubaker</b>	
<b>Abe Wenger</b>	
<b>H. T. Nice</b>	
<b>Elias Hartman</b>	
<b>Asa Ropp</b>	
<b>Christian Rick</b>	
<b>A. C. Swartzendruber</b>	
<b>Jonas Litwiller</b>	
<b>Thomas Litwiller</b>	
<b>A Brother</b>	
<b>Kate Litwiller</b>	
<b>John Y. Yoder</b>	
<b>J. R. Albright</b>	
<b>Peter D. Schertz</b>	
<b>Geo. J. Sommer</b>	
<b>Ben J. Schertz</b>	
<b>J. D. Smith</b>	
<b>Christ King</b>	
<b>Ben Schertz</b>	
<b>Mrs. Jacob Wolber</b>	
<b>Christ Bauman</b>	
<b>J. D. Sommer</b>	
<b>L. C. Sommer</b>	
<b>Mrs. A. Ulrich</b>	
<b>John Ehresman</b>	
<b>Mrs. Jos. Scheller</b>	
<b>Dan Zehr</b>	
<b>Total</b>	

### Contributions for the New Sanitarium Farm Solicited by D. S. Weaver, Hess-ton, Kans.

<b>Total receipts for Feb. \$6043.89</b>	
<b>Gratefully acknowledged,</b>	
<b>G. L. Bender, Gen. Treas.,</b>	
<b>Elkhart, Ind.</b>	

## THE NEW PARCEL POST LAWS AND REVISED EXPRESS RATES

The public will be pleased to learn of the acceptance of books under the Parcel Post Laws. While there are some disadvantages in applying the Zone Rates and the special classifications as to weight, we believe that in a general way, the new rates will be beneficial to the public and the distributor as well.

The new Express rates are of special importance. As a rule the charges are lower than Parcel Post. They are also based on the Zone system. The risk of loss is less than Parcel Post as each package is receipted for and the Companies handling the package are responsible for safe delivery. The charges need not be prepaid which will also be an advantage as in sending in the orders the consumer is not able to determine the exact weight of the books when packed which makes it rather difficult to determine the amount of postage required to send it. The distributor can take care of this difficulty by refunding or charging as the case may be but it will mean an additional burden on the book-keeper to take care of so many small accounts. Shipments weighing less than 2 pounds will be cheaper by Parcel Post than Express, packages weighing from 5 to 20 pounds have a decided advantage by express.

The advantages of the Parcel Post system are evident in the Rural Route districts as the packages are delivered, which is of special importance where the Express Office is located at a distance. The new rates are of special advantage except to those living in the seventh and eighth zones from the distributing point. The rate to Canada is higher as all matter must be mailed at the eighth zone rate. In the shipment of single books there will be some disadvantage as all packages weighing over 4 ounces must go at the pound rate. For example, books weighing 8 ounces mailable at the old rate for 4 cents would now require 5 cents for the first and second zone and each succeeding zone would require additional postage. The minimum rate of the eighth zone being 12c, two books of this weight could be sent as cheaply as one.

The following table shows the rate applying to all Fourth Class Mail matter and since March 16, 1914, includes all books, pamphlets, etc., which have been mailed as third class matter heretofore.

Weight	Local Rate	First Zone Rate	Second Zone Rate	Third Zone Rate	Fourth Zone Rate	Fifth Zone Rate	Sixth Zone Rate	Seventh Zone Rate	Eighth Zone Rate
1 pound	\$ .05	\$ .05	\$ .05	\$ .06	\$ .07	\$ .08	\$ .09	\$ .11	\$ .12
2 pounds	.06	.06	.06	.08	.11	.14	.17	.21	.24
3 "	.06	.07	.07	.10	.15	.20	.25	.31	.36
4 "	.07	.08	.08	.12	.19	.26	.33	.41	.48
5 "	.07	.09	.09	.14	.23	.32	.41	.51	.60
6 pounds	.08	.10	.10	.16	.27	.38	.49	.61	.72
7 "	.08	.11	.11	.18	.31	.44	.57	.71	.84
8 "	.09	.12	.12	.20	.35	.50	.65	.81	.96
9 "	.09	.13	.13	.22	.39	.56	.73	.91	1.08
10 "	.10	.14	.14	.24	.43	.62	.81	1.01	1.20
11 pounds	.10	.15	.15	.26	.47	.68	.89	1.11	1.32
12 "	.11	.16	.16	.28	.51	.74	.97	1.21	1.44
13 "	.11	.17	.17	.30	.55	.80	1.05	1.31	1.56
14 "	.12	.18	.18	.32	.59	.86	1.13	1.41	1.68
15 "	.12	.19	.19	.34	.63	.92	1.21	1.51	1.80
16 pounds	.13	.20	.20	.36	.67	.98	1.29	1.61	1.92
17 "	.13	.21	.21	.38	.71	1.04	1.37	1.71	2.04
18 "	.14	.22	.22	.40	.75	1.10	1.45	1.81	2.16
19 "	.14	.23	.23	.42	.79	1.16	1.53	1.91	2.28
20 "	.15	.24	.24	.44	.83	1.22	1.61	2.01	2.40

Ask your Postmaster for your Zone distance to Scottsdale, Pa.

To ascertain the weight of any of the Bibles and books shown in our general catalog, multiply the amount of postage given by 2 and the result will give you the weight in ounces. The rate to Canada being higher than our former rate, we find that it will be a decided advantage to send packages of 3 pounds or more by express, especially to Ontario. To the Middle and Northwest Canada, there may be some advantage in sending by express on 10 pound packages and over.

There is a decided advantage in the new rates on any orders amounting to two pounds or more in any zone up to and including the fifth zone. For example, 5 pounds at the old rate would cost 40c. while the new rate in the first zone would be only 9c., second zone 9c., third zone 14c., fourth zone 23c., fifth zone 32c.. By making these comparisons it will be readily seen what the advantages will be. The sixth zone being about equal, the seventh and eighth zones will be higher. We are pleased to state that the express rates are considerably lower in these zones and by ordering in quantities these zones will also profit by the new rates.

The Zones are based on the following schedule:

**First Zone**—Representing a territory or area having mean radial distance of approximately fifty miles from the center of any given unit of area.

**Second Zone**—Such territory outside of the first zone within a radius of approximately one hundred and fifty miles from the center of a given unit of area.

"God's way shall be my way,  
He knoweth the best.  
And leaning upon Him,  
Sweet, sweet is my rest,

No harm can befall me,  
Safe, safe shall I be,  
I'll cling to Him ever,  
So precious is He."

"Rise, my soul! behold 'tis Jesus,  
Jesus fills thy wondering eyes;  
See Him now in glory seated,  
Where thy sins no more can rise."



**Third Zone**—All territory outside of the second zone and within a radius of approximately three hundred miles.

**Fourth Zone**—All territory outside of the third zone and within a radius of approximately six hundred miles.

**Fifth Zone**—All additional territory within a radius of approximately one thousand miles.

**Sixth Zone**—All additional territory within a radius of approximately one thousand four hundred miles.

**Seventh Zone**—All additional territory within a radius of approximately one thousand eight hundred miles.

**Eighth Zone**—All territory outside the seventh zone. All mail matter to Canada under this classification must go at the eighth zone rate.

Parcel Post Maps and Guides complete can be had from the Postmaster General at Washington, D. C., for any post office in the United States. The cost is only 75c. The map will be a great help to any one and if carefully preserved will be of use for an indefinite length of time or as long as the Zone System is in force. If you do not wish to send for the map, you can make your guide from any map that you may have by drawing the circles according to the scale on it using the above distances as your basis, using your Post Office address as your starting point. Any further information desired will be given you by your Postmaster.

#### MENNONITE PUBLISHING HOUSE,

per Levi Mumaw, Sec.-Treas.

### Items and Comments

It is announced that owing to competition from Parcel Post, the United States Express Company is preparing to go out of business.

That Great Britain is not convinced that the era of universal peace is at hand is evident from the naval estimates of the emprise providing for an expenditure of \$275,750,000 for naval purposes.

The bill providing for a government owned railroad in Alaska has become a law, being signed by President Wilson on March 14. By the provisions of the law \$35,000,000 is appropriated for the purpose of building a railroad from a convenient seaport on the Pacific to the most advantageous point in the interior. The purpose is to develop the natural resources of Alaska.

A severe earthquake shock was felt in Japan on Sunday, March 15, resulting in the death of many people. Sixty dead bodies were found in the basin of the Omono River, where 320 houses were destroyed. Other losses are reported from other parts of the island empire. A touch of God's power can make the greatest works of man crumble. The only absolutely safe place is in Jesus. Then, "to live is Christ, and to die is gain."

Senator Ramsdell of Louisiana has introduced a bill into the United States Senate submitting a constitutional amendment providing for uniform divorce laws in all the states of the Union. As a reason for this proposed amendment the senator calls attention to the growing divorce evil in the country. If this will provide for uniform divorce laws along Gospel lines which prohibits remarriage of divorced persons it will be a long step in the right direction.

The object of literature should be twofold: to make people safe and useful.—Geo. R. B.

I would rather offend all in divine presence than to displease my God.—S. H. Miller.

### Daily Record of Events

By Oliver H. Zook.

For the Gospel Herald.

#### February

1. The following accessions were made to the Church: 5 at Lagrange, Ind.; 3 at Jet, Okla.; 12 at White Cloud, Mich.; 2 at Hesston, Kans.; 23 at New Holland, Pa.—Church was organized and communion held at Filer, Idaho.
3. Teachers Training Class organized at Goshen, Ind.
5. Meetings close with 3 confessions at Orrville, O.
6. Meetings begin at North Lima, O., and at Goshen, Ind.
7. Pre. Benjamin L. Horst of Porterville, Calif., passed to his eternal reward.
8. Three precious souls were received at McVeytown, Pa., 7 at Washington, Ill., and 3 at Petersburg, Ont.—Meetings begin at Waynesboro, Va.—Quarterly S. S. Meeting at Roseland, Nebr.—Bible Meeting at Protection, Kans.
10. Bible Conference begins at the Pleasant Grove Church near Martinsburg, Pa.—Meetings close at Salunga, Pa., with 16 confessions.
11. Bible Conference opens at Carver, Mo.
15. Bible Conference closes at Martinsburg, Pa.—Six added to the Church at Aurora, Ohio; 9 at the Wideman Church, York Co., Ont.; 2 received at Woodriver, Nebr.; and 2 at Hubbard, Oreg.—Meetings close at Ottawa, Ohio.
16. S. S. Normal begins at Goshen, Ind.
17. Meetings begin at Nampa, Idaho.—Bible Conference closes at Carver, Mo.
20. Meetings close at Waynesboro, Va., with one confession.
21. Special meetings begin at Plainview, Tex.
22. One received into the Church at Wolftrap, Va.
25. Meetings close at Plainview, Tex.
26. S. S. Workers' Meeting held at Elizabethtown, Pa.—S. S. Normal closes at Goshen, Ind.
27. Meetings close at Scottdale, Pa., with 8 confessions.—Meetings close at the Happy Hour Mission in Canton, Ohio.
28. Quarterly Mission Meeting of Logan and Champaign Counties, Ohio, held at West Liberty, Ohio.

#### MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.  
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#### OUR MISSIONS

##### Foreign

India.—(\*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.  
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

##### Home

Chicago.—(\*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.  
Mennonite Gospel Mission, 720 W. 26th St., A. M. Kash, Supt.  
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.  
Lancaster.—(\*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.  
Welsh Mt. Industrial Mission.—(\*1898) New Holland, Pa., Arthur T. Moyer, Supt.  
Philadelphia.—(\*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.  
Fl. Wayne.—(\*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.  
Canton.—(\*1905) 1935 3rd St., S. E., Canton, O., Geo. M. Hostetler, Supt.  
Kansas City.—(\*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.  
Toronto.—(\*1907) 1324 Danforth Ave., Toronto Ont., J. I. Byler, Supt.  
Youngstown.—(\*1908) 962 W. Federal St., Youngstown, O., T. K. Hershy, Supt.  
Altoona.—(\*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.  
Nampa.—(\*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, ———, Supt.  
Lima.—(\*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.  
Columbia.—(\*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

#### BENEVOLENT INSTITUTIONS

Orphans' Home (\*1896) West Liberty, Ohio, A. Metzler, Supt.  
Children's Home (\*1910) Millersville, Pa., Levi Sauver, Supt.  
Old People's Home (\*1901) Marshallville, Ohio, J. F. Brunk, Supt.  
Mennonite Home (\*1903) Lancaster, Pa., Tobias E. Moyer, Supt.  
Mennonite Sanitarium (\*1907) La Junta, Colo., J. M. Hershey, Supt.

\*Date of organization.

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# GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VI (Herald of Truth)  
Established 1864

SCOTTTDALE, PA., THURSDAY, MARCH 26, 1914

(Gospel Witness)  
Established 1905

No. 52

## EDITORIAL

**Worship God.**—All men are worshipers. This is one of the wise provisions of the Creator, serving the highest interests of the creature. But it is not our aim to tell the why of this provision, but rather the fact that the provision has been made. All men are worshipers, either at the altar of the Lord or at the shrine of some idol. Many who count worship as mere superstition and feel indignant at the thought that they also are worshipers, worship as ardently at the shrine of some god like Self, Gold, Pleasure, Fashion, Lust, etc., as many professed followers of Christ do at the shrine of heaven. There is in every human being something which gives him a submissive devotion to the Supreme Being or to some other being or object, though the object of such devotion may be among the meanest creatures on earth.

Another fact not to be forgotten is that man resembles the object of his worship. The longer and the more ardently we worship, the more like our God or god we become. Did you ever notice that when people ardently admire some one else that their actions, language, and even appearance become more and more like the one whom they have set up as an ideal? Great leaders like Menno Simons, Luther, Calvin, Talmage, Moody, Spurgeon, J. S. Coffman, etc., have their "pocket editions" among the ministry of today for this very reason. If that is true when only human affections and admiration are considered, how much more true when we enter the domain of worship? Thus the devotee at the shrine of God becomes more and more avaricious and grasping; the devotee of Fashion becomes more and more frivolous and vain; the worshiper of Lust (Phil. 3:19) becomes more and

more hoggish in his ways; foolishness grows in the disposition of the seeker after Pleasure, superstition grows in the makeup of the worshiper of creatures of the imagination, and savagery abounds more and more in the breast of the heathen idolater. In like manner they who worship the true God "in spirit and in truth" become more and more like Him. Tell me the name of your God (or god), and I will describe your character.

Another thought. True worshipers have but one God—the God of heaven. False worshipers have many gods. Nebuchadnezzar was willing to acknowledge the God of heaven as even the greatest among his gods; Pharaoh recognized the God of Joseph when he appointed Joseph ruler over Egypt; the priest of Jupiter was willing to offer sacrifices to Paul and Barnabas. Other examples might be given showing this essential difference between true and false worship. The real broad-gauged religionist is not to be found among Christians of liberal tendencies, but among the rank heathen idolaters who recognize gods without number, no matter whose gods they are and for what they stand. It is not surprising, therefore, to find modern idolaters go through the motion of worshipping God and at the same time being ardent worshipers at the shrine of Reason, Gold, Fashion, Pleasure, Man-heroes, and perhaps a number of other gods. But with the true worshiper it is different. He recognizes but one God, and knows that all true worshipers "must worship him in spirit and in truth." "Thou shalt have no other gods . . . Him only shalt thou serve," is to the child of God a sacred edict, never to be broken. This "narrow" view is exactly as broad as the way that leads to glory. Keep this essential difference

between the idolater and the true worshiper in mind. It will help you over many a difficult place, save you from many a snare.

But this is getting to the limit of our allotted space. So we ask you to consider what we have thus far written as the introduction to our subject, and to look for what is to follow next week.

If you would add strength and vigor to the work of the Church, win souls for Christ and build them up in Christ, put into practical use "the law of Christ" (Gal. 6:2).

The signs of returning spring bring a living message to our young people. This is the time to prepare for harvest. "Remember now thy Creator in the days of thy youth." "Whatsoever a man soweth, that shall he also reap."

**Gospel Herald, Volume VI.**—This number closes Volume VI of Gospel Herald. The "Herald of Truth," after a career of forty-four years, and the "Gospel Witness," after a career of three years, were combined in April, 1908, and since that time, under the title of "Gospel Herald," the story of the cross and the glad message of salvation has been told. What has been heralded forth during the past year is indicated in the table of contents found on the last few pages of the current issue of the paper. As usual such things as church news, reports, etc., have been omitted, so that this shows only about two-thirds of the contents of the paper for the year. We trust that the reader may have been encouraged by his weekly message to press on in the good work. By God's grace, and with your united help and prayers, we hope to add to the usefulness of the paper during the months and years to come.



## Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

### BIBLE OUTLINES

Presented at a Bible Conference Held at the Zurich, Ont., Mennonite Church, March 2-8, 1914

By J. E. Hartzler.

#### Romans 12

- I. Practical theme—I, 2. (Consecration and separation.)
- I. Chapter in three main divisions—
  2. Proper conduct of Christians for the establishment of a harmonious church life.—Vs. 3-8.
  2. Proper conduct of Christians in personal relations.—Vs. 9-17.
  3. Proper conduct of Christians toward their enemies.—Vs. 18-21.

#### Love

- I. Great Texts.—I Jno. 4:8, 16; Jno. 3:16.
- II. First and great command.—Matt. 22:37, 38.
- III. Manifestations of love.—
  1. Toward God.—Keeping His commands—serving Him—hating evil and the world—loving the brethren.
  2. Toward man.—The brotherhood—all men—our neighbors—our enemies—toward wives and husbands.
- IV. Reward of love.—Blessing—the kingdom—good in all things—crown of life.

#### Peace

Introduction:—Peace a fruit of the Spirit (Gal. 5:22)—a promise—a command.

- I. Peace breakers:—
  1. Heresy.
  2. Designing men.
  3. Lack of love.
  4. Lack of patience.
  5. Covered sin.
- II. Peace makers:—
  1. Faith.
  2. Obedience.
  3. Pleasing God.
  4. Loving law of God.
  5. Spiritual mindedness.
  6. Love toward all.
  7. Special effort.
  8. Prayer.

#### Devotional Covering

- I. An oriental custom.—Gen. 24:64, 65.
- II. In the Christian Church.—IT Cor. 11:
  1. God's order.—V. 3.
    - (1) God.
    - (2) Christ.
    - (3) Man.
    - (4) Woman.
  2. Rules for men.—Vs. 4, 7.
  3. Rules for women.—Vs. 5, 6.
    - (1) Covered or shorn.
    - (2) Covering shows relationship in the Lord.
    - (3) Woman is under authority.—I Tim. 2:11, 12.
    - (4) A lesson from nature.—Vs. 13, 14.
    - (5) The contenting person.—V. 16.

#### 4. Summary of Paul's teaching.—

- (1) Man, in praying or prophesying should uncover his head.
- (2) Woman should cover her head.
- (3) Covering should be worn during prayer and teaching.
- (4) It should be observed by ALL Christian women.
- (5) It is not a church custom, but a Bible doctrine.

#### Duties of a Christian

- I. Christian defined.—A follower of Christ.—Acts 11:26.
- II. Duties.—
  1. Of Christian fathers:—Love their wives—rule their homes—provide spiritual needs of home—provoke not their children—train the children.
  2. Of Christian mothers:—Submit to their husbands—be modest—care for home—instruct daughters.
  3. Of children:—Remember Creator—obey parents—flee youthful lusts—study God's Word—avoid foolishness—be an example.
  4. Of all Christians:—Watch and pray—walk circumspectly—keep the commandments—love each other—love enemies—witness for Christ—resist not evil—live clean lives—obey Church, etc.

#### Fruit of the Spirit

- I. Great Text.—Gal. 5:22, 23.
- II. Fruit:—Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, kindness, humility, courtesy, patience, purity, generosity, honesty, forbearance, hope, endurance, hospitality.

#### Second Advent of Christ

- I. False views:—
  1. That He is not coming.
  2. That He came only as He comes to the heart of the sinner.
  3. That He came in 1874.
- II. Some facts:—
  1. He is coming in a literal sense.—Jno. 14:3; I Thes. 4:16.
  2. His coming mentioned 318 times in 260 chapters of N. T. Once in every 25th verse.
  3. It is Christian's comfort rather than death.
  4. It is our hope, but a doctrine which will be ridiculed.
  5. It is the one great event for which Christians should look.
- III. How will He come?—Unexpectedly—quickly—"just as He went."
- IV. Why will He come?—To receive His own—to reckon with His servants—to render to all their dues—to judge the world.
- V. When will He come?—No man knows—not before Gospel has been freely preached (Matt. 24:14)—when the fig tree puts forth her leaves—when men act as in days of Noe.
- VI. Results of His coming.—Separation (24:40, 41.)

#### Idolatry of Today

- Four Classes—
1. Social:—Friend worship—Fashion worship—Pleasure worship—Class worship.
  2. Religious:—Preacher worship—Form worship—Good works—Religious childishness—Devil worship.
  3. Moral:—Pride—Stubborn will—Idleness—Intemperance.
  4. Financial:—Money—Trickery—Sharp bargains—"Get-rich quick."

#### Signs of the Times

A square look at commercialism, the political situation, the age of wonders, the religious condition, Romanism, Christian Science, Emmanuel movement, Zionism, spiritualism and millennial dawnism, gives us fair reason to expect something beyond the ordinary. These conditions are indications of the Lord's coming.

#### REPENTANCE

Repentance is more than a regret for one's past life and a willingness to reform, abstaining from some harmful habits, or, breaking away from some of the grosser sins. That is partial reformation, and can be carried out without an individual being in possession of the first fundamental element entering into genuine repentance. Genuine repentance goes deeper and is more all-inclusive. We will designate some elements entering into true repentance.

1. Awakening. The sinner is slumbering in sin. He is dead in trespasses and in sins. He is in a state of spiritual death. He is unconcerned. He is careless and reckless—caring neither for God, death nor a judgment day to come. He must be awakened out of his mortal stupor, out of his reckless carelessness. "Awake, thou that sleepest, and arise from the dead and Christ shall give thee light." God uses various agencies and multiplied means to rouse the sinner to the peril to which he is exposed.

2. Conviction. Conviction of sin of the truth of God's declarations against sin, conviction of the heinousness, power, slavery, impurity and demerit of sin and its threatened punishment by God in this life and unless pardoned, also in the life to come. Conviction of the injustice of sin—to the sinner, to his fellow-men and to God.

3. Contrition. A godly sorrow on account of sin, because of what it is intrinsically, what it must be in God's sight. The sinfulness of sin—no justifiable excuse for its commission, no redeeming consideration in having indulged in it, no mitigating circumstances that can diminish its demerit or justify its existence in the heart and life. It is genuine and pungent soul-sickness on account of it. A deep sense of sorrow—yea a loathing of sin, and a burning desire for deliverance from its slavery and despotic power.

4. Sincere confession of sin and its definite renunciation, and a willingness to make restitution as far as possible. "Against thee and thee only have I sinned." "Whoso covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Zaccheus was willing to make a fourfold restitution, "An



open confession is good for the soul." He who really confesseth and forsaketh his sins is in a passive attitude and at the same time in a receptive condition for pardon. All these soul realizations are divinely inwrought. The conflict is oftentimes tense and protracted but its issue is glorious.

5. Faith in the Lord Jesus Christ, the great emancipator. Faith in Him and His power, willingness and readiness to save from sin. In fact the whole process and experience of repentance rests on the fact of faith otherwise there could be no genuine repentance. This is a faith that claims Christ as a personal Savior who saves from sin, who breaks its fearful power and sets the captive soul at liberty.—Evangelical Messenger.

### WHY NOT PUT ON WORLDLY ADORNING?

Sel. by John Schrock.

Oh, I want to look like other people.

"Be not conformed to this world" (Rom. 12:2).

Other church members do the same.

"What is that to thee? Follow thou me" (Jno. 21:22).

But our preacher says there is no harm in adorning the body.

"If any man preach any other Gospel unto you than ye have received (through the unperverted Word of God) let him be accursed" (Gal. 1:9).

I love Jesus, my heart is not set on these things.

"He that hath my commandments, and keepeth them, he it is that loveth me" (Jno. 14:21).

You might as well be out of the world as to be out of fashion.

"Ye are not of the world, but I have chosen you out of the world" (Jno. 15:19).

I have the means and can afford to wear fine and costly apparel.

"Ye are not your own; for ye are bought with a price; therefore glorify God in your body and spirit, which are God's" (I Cor. 6:19, 20).

I haven't the light.

"Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

Well, I don't believe it is sinful to dress as one pleases.

"If we believe not, yet he abideth faithful, he cannot deny himself" (II Tim. 2:13).

"We must judge the Church not by the crowds that go in but by the workers who come out."

## Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

### THE FINANCIAL SUPPORT OF MISSIONS

By J. S. Shoemaker.

For the Gospel Herald.

It is the Master's plan that the world shall be evangelized through human instrumentality. It is the mission of the Church to do its utmost to carry out the Master's plan. It is the sacred duty of every individual member of the Church, as much as lieth in them, to contribute prayers, talents, and money toward the work of world-wide evangelization.

We frequently hear it said, "It takes grit and greenbacks to run a mission." There is much truth in the saying. Those who have a true conception of the work know that it takes earnest prayer, qualified workers, consecrated dollars, and divine power to carry on mission work successfully.

The success of both home and foreign mission work depends largely upon the candidates which are available for appointment, and the financial support which is forth-coming. There may be an adequate number of workers with unquestioned qualifications, and the financial support may be abundantly sufficient, nevertheless the work will not be owned and blessed of God unless the workers at home and abroad are under the direct guidance of the Holy Spirit.

The one supreme need in all mission effort is the inspiration and guidance of the Spirit.

Much work which should be done by the Christian Church is left undone; doors which are widely open are unentered; and work which has been established is sadly hampered because of a lack of financial support. These conditions exist, not because the Church is impoverished financially, but because Her wealth is not consecrated to the Lord to be used for the extension of His kingdom; and because the majority of its members are not awake to their duty and privilege of giving as the Lord hath prospered, in supporting this paramount work of carrying the Gospel to all nations.

Many of our congregations are doing nobly in contributing of their means to support the Lord's work in both home and foreign fields. Consequently brethren are giving liberally for the support of special lines of

mission and charitable work. Many of the children are putting some of the older people to shame, because of their munificent offerings for the work at home and abroad.

It is safe to say that at least four-fifths of our mission support is contributed by but one-tenth of our members; the other one-fifth comes from the other nine-tenths of our membership.

To give to the Lord's work is as much a part of the Christian religion as to pray, read the Bible, and labor for the Master.

Paul, who through the Spirit gave positive instructions to believers as to practical Christian living, among other things also plainly told us how to give for the support of the Lord's work: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (I Cor. 16:2). This admonition is just as binding on the Christian Church as the one given in the 13th verse of the same chapter, which is as follows: "Watch ye, stand fast in the faith, quit you like men, be strong."

Have we as a Church, and as individual members of the Church, obeyed Paul's admonition? If not, Why not? Have we given as the Lord hath prospered? If not, what claims have we upon the blessings of obedience?

None of us question whether it is our duty to pray for laborers, because our Lord commanded us to pray "that he would send forth laborers into his harvest." But it is mockery to pray, "Lord, send forth laborers," if there is an unwillingness on our part to become laborers with Him in rescuing the perishing. It is equally as insulting to our Master to pretend to have given all we have and are to Him, and withhold our money from being used for the extension of His kingdom.

To give to Christ's cause is as sacred as our devotional service, and from Paul's teaching we must conclude that laying aside money for the Lord's work should be as frequent and sacred a privilege as to meet each week for religious service.

My brethren, it is well for us to remember that "The earth is the Lord's and the fulness thereof." "The cattle on a thousand hills are his." If we are loyal Christians we have surrendered all to Him. Our bodies, souls, talents, money, and everything belongs to Him. We are but stewards over the things He has placed in our charge. Are we using the same according to His direction, and to the best interest of His cause? Or are we like the unfaithful householder, consuming these things upon our own lusts?



Are we following the example of the rich men who cast of their abundance into the Lord's treasury? or the example of the poor widow who cast in all her living? We know whom the Lord commended; would we receive a similar commendation?

Various excuses are offered by those who are not disposed to give as the Scriptures teach. The excuses given are seldom well founded. Following are examples:

"I would like to give more, but am considerable in debt, therefore I cannot afford to give more than so much." It is possible for one to console himself with the fact that he is in debt in order to have an excuse to give less than he would otherwise be expected to give. There are those who are greatly blessed with this world's goods, who are considerably in debt for the purpose of making more money to enhance their own personal interests, rather than the interests of the Church.

"I would be willing to contribute my share if I knew how much that is." It is just possible that some of this class are not quite as fearful about outstripping some one else when it comes to building fine houses and furnishing them up to date, or in the matter of equipment on the farm in the way of fine stock, farm machinery, vehicles, automobiles, etc., etc.

"I would cheerfully give if I were sure it would not be misapplied." These parties seldom make any inquiries as to whether the objects which they are asked to help support are worthy or not. They take it for granted that it is rather risky to let go of money for the support of work which they never had the privilege to see, but are not so scrupulously careful about other investments.

"I have made it a point to give a certain amount each year and no more." It is evident that those who can afford to give more and are not willing to enlarge their contributions practically say, "I do not want the Lord's work to enlarge, or be extended any farther than it has been in the past."

"I expect to give more later on, but not now." There is no assurance given that an opportunity will be afforded later on. Much grain may perish before the offering comes in. Seed that is not sown cannot yield a harvest.

However, there are many who make excuses in reference to giving who are perfectly honest in making them, and are doing what they can to support the cause of missions. Others would give more liberally if they were better informed as to the nature of the work carried on by the Church, the needs of further extending the

work, and how, when, and where to give.

It is very evident that the mission and charitable work of our Church cannot reach the height of success until every member of every local Church contributes to this supreme work, to the extent of their ability, or according to Paul's way of putting it, "As God hath prospered him."

In our next article we will endeavor to present to the brotherhood at large, certain plans and methods of giving. We trust the same may prove helpful by way of inspiring a more liberal spirit of giving.

Freeport, Ill.

### ANOTHER MESSAGE FROM NAMPA

By S. G. Shetler.

For the Gospel Herald.

In my last letter I wrote about the Nampa Mission. On account of Bro. Hilty's death I write again.

On Friday evening I bade him and a number of others farewell before starting homeward. As I stepped off the train at Hubbard on Saturday afternoon, a message was handed me, stating that Bro. David Hilty is dead. The message also requested that I return for the funeral. It was indeed a shock, when we thought of his zeal and anxiety for the lost during the meetings just closed.

We spent one night at home, and preached in the home congregation on Sunday morning. In the afternoon, we started for Nampa again, and took Margaret along for company. The funeral was not held until Wednesday, on account of the return of one son, who was in Ohio at the time of the death of his father. The funeral was very largely attended by all classes of people. All of the family were privileged to attend, except one daughter, Sister Shenk of Denbigh, Va. A few lasting impressions for us are these: The brother manifested a great interest in the lost, regardless of their standing. He was very anxious that all of the converts should be received into the Church, and rejoiced that all but three were baptized on Thursday evening.

In the family worship on Saturday morning, he plead very earnestly with the Father that he might give them grace to remain faithful.

In the evening after baptismal services closed, he requested that we make another visit in the home from which two converts had not yet fully surrendered, hoping that they might yet yield fully to God.

His being taken away while sitting at the dinner table, reminds us of the uncertainty of life.

In my former correspondence, we

made an appeal for help for the Nampa Mission. The death of the bishop makes it all the more necessary that help be given.

May God richly bless the bereaved and also shower His blessings on the congregation.

Hubbard, Oreg.

### MENNONITE CHILDREN'S HOME

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' Name:—Two children were placed into a home near Lititz, and one near Terre Hill, Pa., recently. One boy nine years of age, who had been placed with Bro. and Sister Forry in York county, was returned to the Home after three months' trial. We think Bro. and Sister Forry could recommend this boy to any one interested in a boy of this age. We have a number of boys and girls who ought to be in private families and would again say to those who have had conviction and allowed opportunities to pass by, open your door and let these needy, "little ones" in. We have boys and girls between the ages of nine months and twelve years. We are anxious to place a number of these children as soon as possible because we believe that the real home life can be impressed upon the child mind more effectually and the children may be taught to a better advantage than we can teach them here.

Appeals are coming for admission of children, but some have to be turned away. Recently a brother applied for the admission of his feeble-minded daughter, eleven years of age; but we are not equipped for cases of this kind, so we were compelled to say no. There are many opportunities before us and none of us should refrain from doing that which the Lord requires of us. Our family numbers twenty-seven and we again remind you of the fact that we are continually in need of provisions, etc.

We praise God for the liberal donations during the winter months and our prayers are with you who have given so liberally and have made it possible to care for the many needy little ones.

Sister A. K. Mann, one of our neighbors and friends of the children, has undergone a serious operation at the Lancaster General Hospital. Her condition was very critical, but we are glad to say that the doctors are hopeful for her recovery. Our prayer is that she may be spared for many years of usefulness in the Lord's work.

Yours for needy children,  
Levi Sauder.

Millersville, Pa.



## ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Believing that your many readers who are interested in this institution, and help to support it, are entitled to a glimpse of the features of our work which are not so pleasant as well as to the sunny side of it, we wish to relate just one of many incidents we are constantly obliged to face, to show that our whole pathway is not strewn with flowers.

Perhaps you have noticed by our monthly reports that by far the greater part of our support is derived from "special support;" that is, by unfortunate children who, for some cause, were made homeless being placed with us for a period of time, and supported, at least in part, by the parent who goes out to earn enough money to keep them together until they can reunite again. The death of one of the parents often brings about this result; in other cases desertion and separation of husband and wife.

But to sit down at our desk to receive this money and write out receipts for the same is by no means all that is connected with this phase of our work. We have as a rule a peculiar class of people to deal with when it comes to admitting inmates into the Home. Almost invariably a father or mother is driven to the very extremity before he or she submits to a separation from the children. A large per cent of them will afterwards again resort to almost any means to recover them without paying for their support in full. This is owing to the class of people we have to deal with. I will relate the latest, but not the only incident of this kind to illustrate our point:

Several years ago a mother who was left to care for her five little children was obliged to give them into our care. She signed an agreement to pay a certain amount for their support and went out to work as she had nothing but her daily earnings to support them. Her earnings were sent in quite regularly, but she gradually fell behind with her payments until the amount she owed us was more than a hundred dollars. Yesterday she dropped in on us quite unexpectedly, accompanied by an attorney from the city in northern Ohio where she now resides, for the avowed purpose of taking charge of her children without paying for their support. We respectfully declined to let them go unless a satisfactory settlement is first made, but we offered a liberal reduction in case she would pay before she removes them.

Finding that we could not be persuaded to yield, both the mother and

## Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.  
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

**What is the scriptural position for the Mennonite Church to take toward present day politics and reform movements such as No-license Leagues, Anti-saloon Leagues, suffragette movements, etc.?** J. L. S.

Knowing that this is a live question to many of our people, we submitted it to a number of brethren in widely separated districts for their best judgment on the subject. The answers speak for themselves, and we trust they may be read with care and with open Bibles. They are not the kind of answers that are usually given to such a question, but we believe that the history of the Church in apostolic times, and since, proves the wisdom of these answers. One of the replies submitted is too lengthy to be

lawyer left, as we supposed for their home. But late that afternoon the county sheriff made his appearance with a warrant to bring the children with myself forthwith into probate court to defend ourselves in a habeas corpus suit for the charge of "retaining illegally and holding for ransom" this mother's children. We were subject to "the powers that be," and in a few moments were speeding on our way in an automobile, in custody of the sheriff towards Bellefontaine, thinking of "Paul the prisoner of the Lord." Before the court the mother of the children and myself gave our testimony and after a pathetic plea by her attorney as well as by the defense, the judge ordered that we take the children back with us to the Orphans' Home as before, and the mother with her attorney returned to their home with sad hearts but wiser than before. We are frequently threatened with similar actions, and even with "bloodshed," but in most cases the matter ends with only a lawyer's bluff.

We have greatly enjoyed our work here for more than 14 years. Many are our joys and pleasures the work for the Lord affords us, and we have learned to give thanks in all things. We find a joy in our heart even in the deepest of our trials because we know that "no weapon that is formed against thee shall prosper; and every tongue that shall rise up against thee in judgment thou shalt condemn" (Isa. 54:17).

We have 88 inmates, all well and happy, and many of them waiting to be received into Christian families—almost any age desired, except baby girls.

West Liberty, Ohio.

used at this time, so will appear later as a separate article.—Ed.)

Since the Church is often criticised for not taking a more helpful attitude toward political and social reform movements, it is not surprising that questions, such as the above, should arise in the minds of some.

We present a few reasons why the Church, as a rule, should hold herself aloof from active participation in the various organized movements for the betterment of the world.

It is not the mission of the Church to reform the world, but rather, briefly stating it, to bring life and light to a world lost in darkness and sin by lifting up "the Life," and "Light of the world," and witnessing to His love and power to save out of the world. Acts 9:8; Matt. 28:19, 20; Tit. 2:11-15. Let the Church be actively engaged in this one thing, and more will be accomplished, even for the good of the world in general, than could be done through our being side-tracked to various related movements. We have failed to find in the "all scripture" which perfectly furnishes us for every good work (II Tim. 3:16, 17), any directions for work in connection with men of the world, whose methods are frequently out of all harmony with the letter and spirit of the Gospel. Eph. 4:11; II Cor. 6:14-18.

In the scripture passages referring to the special gifts or callings in the Church (Rom. 12:4-8; I Cor. 12:8-10; Eph. 4:8-12) we find no reference to gifts or callings which we interpret as referring to a political, social, or temperance agitator. Members of the Church, as also those outside, differ in their conception of political duty, and in regard to the worthiness of so-called reform movements.

When members become unduly active in these movements it tends to discussions in the body, and antagonism from without which cannot help but hinder the working out of the one great mission of the Church.

Inasmuch as the "ministers of Christ" are "stewards of the mysteries of God," we should be bold to "declare all the counsel of God" relative to politics, intemperance, etc., etc. Eph. 5:11.

We however believe it to be unwise to unite with present day reform organizations for the following reasons:

1. God expects His Church to be the medium of Christian endeavor.—Acts 2:47; 6:2, 3; 13:2.

2. God has vested the Church with special power.—Matt. 16:18; Eph. 3:10.

3. In uniting with these organizations we usually find ourselves unequally yoked together with those whose views are at least very liberal and the danger is that we will be

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## Family Circle

Remember how thy Creator in the days of thy youth.—Eccl. 12:1.

Obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12

### MEDITATIONS

By R. J. Heatwole.

For the Gospel Herald.

Perhaps a few thoughts as they come to my mind may be of interest to our readers. On Sunday, March 8 I was at the Pennsylvania meeting house near Truesdale, Kans., where we listened to an instructive sermon by Bro. T. M. Erb, using as a text I Tim. 1:15: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." Our minds were impressed with the fact of it being a faithful and true saying for all to accept that Christ Jesus came, and He came to save sinners. Bro. Erb especially invited us to believe all the Bible as inspired and not only a part of it, and also to remember that it was given for all to believe and all to accept.

In the evening I was to the Heston Academy, where the young people had the lesson "Christian Conduct in the Home." Here I was again reminded of this little word *all*. In speaking, repeating verses as committed or read, reading essays, in song or prayer, or whatever was in harmony with the subject *all* of the students took part. There seemed to be such a blessed unity of feeling. All were interested and the "grace of God that bringeth salvation hath appeared to all men" seemed to clothe the exercises, followed by Bro. Smith giving a crowning, closing chain of thought on the same subject of Christian Conduct in the Home. He said as in Psa. 128:3, children like olive plants around the table, and that Enoch walked with God, even if he did have sons and daughters to look after and care for.

I think how often I have been in Christian homes where the father would conduct the morning and evening services by calling on the children and to read a certain chapter in the Bible and then another one to offer prayer. At the table the father would offer audibly a prayer of thanksgiving and after most of the family were engaged in eating one who had been away comes home, seats himself at the table and quietly bows his head and silently offers his prayer of thanksgiving, even though the others are already engaged in

partaking of the meal. This all reminds me of the nice saying (I Tim. 4:3) that the meats or food God hath created to be received with thanksgiving of them which believe and know the truth. This is certainly the conduct of a Christian home.

He who hath all power in heaven and earth will give all the grace needed in every family so that all families may if they desire it, have a Christian home, where the conduct will harmonize with praise and reverence to God and our loving Father from morning till eve. Psa. 145 has 13 "alls" in it and two are these: "The Lord is good to all, all thy works shall praise thee."

Windom, Kans.

### THE ROYAL PATH OF LIFE

By Daniel Kauffman.

For the Gospel Herald.

Themes to be Considered along the Way

- I. Introductory
- II. Prenatal Influence
- III. The First Epoch in Life
- IV. The Second Epoch in Life
- V. Choosing Companions
- VI. Choosing the Great Companion
- VII. Choosing a Life Companion
- VIII. After the Wedding, What?
- IX. The Christian Home
- X. In the Evening of Life

#### IV. The Second Epoch in Life

This period begins at the time when children are thrown into contact with influences of a decided nature outside the home—as a rule the first day in school. Before this they come in contact with other children, but usually under such close parental oversight that the real contact with the outside world may be said to begin with their entrance into school.

This is a real crisis in the life of the child. Now, for the first time in its life, it is thrown partly upon its own resources. The parents are not there and often there is no older brother or sister there to give directions. There is the decided mind of the teacher, contact with children some of whom may be tainted with vice, and other influences with which the child must reckon. The beginning of school life means of necessity the formation of new habits. Besides their conduct with other children, our children are brought into contact with books which lead them into new fields of thought. This means not only new thoughts but also new temptations.

Here is a great opportunity for parents. With the hold they already have upon their children, they should at this critical period prove themselves worthy of the confidence of their children by taking a keen interest in their life at school, help them in every way that they can, and

shield them as far as possible against the baneful effects of unfavorable influences. School life is one step away from home, one step toward actual life. Help your children to take this step right, for it means much in the taking of future steps. Keep in close touch with them, talk with them concerning their little problems, help them to see their dangers and their opportunities, and tide them across such difficulties and temptations as you think they need your help. Co-operation between parents and teachers means much for the safety and well-being of the child.

Whatever may be the problems confronting the child at this age, it is important that parents keep their grip upon and their influence over their children. If children get away from the power of parental influence at this period of their lives, we tremble for their future. As a rule you may keep your hold on children of this age and keep them in school regularly. But if school conditions are such that it means taking the child out of school or losing control over it, have no hesitation in keeping the child under control. We speak this deliberately. We advise nothing rash. As a rule, parents can, if they go about it right, take their children through school and maintain their control and hold their confidence. But there are exceptions. The point that we are contending for is this: It is essential to the well being of the child that parents maintain their control over it until the character is so maturely formed that it would not want to break loose from parental control even if it could.

This raises another point. When we talk of parental control we do not mean arbitrary mastery through brute force. The strongest bond in parental control is that of the affections. This they have to begin on. What child is there that in its infancy does not dearly love its parents? If these affections afterwards wane, there is something wrong somewhere—not always on the part of the parents, but parents should see that *none* of the fault lies there. Next to affections comes intelligence. Parents need to study the disposition and needs of their children and avail themselves of every opportunity to learn the best ways and means to deal with such dispositions and meet such needs. The problem of child-training should be studied by young people, by young parents, by middle-aged parents, by all people connected with the bringing up of children. Last in importance comes the subject of physical restraint and discipline. But if we succeed in holding the affections of our children, and if we go

(Continued on page 807)



## Sunday School

For the Gospel Herald.

Lesson for April 5, 1914—Luke 14:7-24

### CHRIST'S TABLE TALK

**Golden Text.**—Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 14:11.

**Introductory.**—The lesson before us presents not only a number of themes worthy of our most prayerful consideration, but in the methods used by Christ we have an illustration of the great power and opportunities in ordinary, common conversation. The common, every day conversation in the home wields a more powerful influence in moulding the character than any one thing besides this that can be named. With our minds full of the things pertaining to the welfare and work of the Kingdom and your hearts aglow with the love of Jesus, open your mouths and let the tongue give expression to what there is in the inner man, and a heavenly benediction will rest upon what you may have to say.

**Humility.**—Christ starts with an expression of our proper attitude toward others and estimate of ourselves. "The ornament of a meek and a quiet spirit" is here brought out in a beautiful and touching way. "When thou art bidden of any man to a wedding," He says, "sit not down in the highest room." Give others the preference. Perhaps there is a more honorable man there that deserves this place, and then when you are asked to come down you will feel rather small, humiliated. But take the lowest place, count others before you, and when you are bidden to a higher place you will be spared the humiliation. So in every phase in life. Give others the preference. "Pride goeth before destruction, and an haughty spirit before a fall." The surest sign of unworthiness is the disposition of self-exaltation. Self-conceit is a disease that has ruined many lives. On the other hand, the beauty of humility is a jewel which every one should prize. It is a mark of worthiness, and they whose hearts are graced with it are sure, sooner or later, to receive recognition. "He that humbleth himself shall be exalted."

**Whom to Invite.**—The scene is changed. This time you are not a guest but a host. Again the disposition of the individual becomes manifest in the class of people who are invited. Are you seeking to do good through your hospitality, or are you

seeking notoriety or honor by having only a select class of people to come to your house? You do honor to those who are counted among the great of earth, expecting that in turn they will honor you. That is selfishness, a spirit which our Savior condemns unsparingly. True hospitality means a spirit which seeks the good and the comfort of others. If therefore God has blessed you with means so that you are in a position to invite others to your table, turn not this blessing into a curse by using these means in self-aggrandizement; but rather honor the blessing by doing good with it. And whether it is the rich or the poor, the great or the neglected, who are invited to your table, think not of yourself but of them. It is their well being and happiness that you are working for, hence let no thought of selfishness guide you in what you do. God will take care of you. Live for the good of others, and you will be amply rewarded "at the resurrection of the just."

**The Great Supper.**—Again the scene is changed. In response to our Savior's last point, one who sat at meat with Him said, "Blessed is he that shall eat bread in the kingdom of God." This opened up the great theme of today's lesson. This time it is not a question as to what we shall do after we get to the feast, not a question as to whom to invite to a feast which we ourselves may see fit to spread, but Shall we accept an invitation to a feast where it is unpopular to go? While in these three parables the scene is different in each, it is after all the same spirit that is under consideration; it is the question of pride and humility that is in the limelight.

"A certain man made a great supper, and bade many." . . . "And they all with one consent began to make excuse." We are not told what was the reason of this man's unpopularity, nor is it necessary in order to illustrate the point in consideration. Applying this to present conditions we might venture the thought that the humble man will go wherever he feels that he may be of service to fellowmen and is not ashamed or averse to associating with the lowly or despised. But the greatest lesson that we are to learn from this parable is that it typifies the coming glorious marriage feast at the wedding of the Bride and the Lamb. It is no mean personage who issues the invitation. To accept would mean great honor and glory. There is room for all the world, and room to spare. Yet many refuse the invitation; many are tied to their farms, shops, business, companions, etc.; many will therefore be forever barred from partaking of the

## Our Young People

THE HOLY SPIRIT — WHAT HE DOES FOR THE CHRISTIAN.—

Jno. 16:13-15

Topic for April 12

### MOTTO

"I will not leave you comfortless, I will come to you."

### THE STUDY HOUR

Having learned in our last lesson that the Holy Spirit is a personality from a divine source who is one with the Father and Son in His mind and service, we want to now specially confine our study to what He does for the followers of Jesus. We can get some view of the difference in the lives of the disciples in their capacity to learn before the Holy Spirit came (Jno. 16:12) and after He came (Jno. 16:13). He did not come to do a different work from Jesus so much as to carry out to a finish the work that Jesus was doing. (Jno. 16:14). Jesus in the flesh was visible to natural sight, and made His life manifest by word and deed to the disciples and to the world. But the Holy Spirit would come in an invisible way to the natural eye (Jno. 14:17), but would manifest the truth of Jesus' words and the power of His work to every believer. What Jesus was to the world in the flesh because of being God in the flesh, so the disciple of Jesus is to be to the world because of the presence of the Holy Spirit. (Jno. 17:18).

Now read the text, Jno. 16:13-16.

Look at the context to see what line of thought Jesus is discussing. What value do you place upon one who can and will guide into all truth? What are some of the truths that still perplexed the disciples about Jesus' mission in the world? (Jno. 16:16, 17). Note the difference between the things the Spirit does (V. 14) and what Satan or some of his followers do. (II. Cor. 4:4). What advantage is there in having a vision of the things of God the Father (V. 15)? (Cf. Jno. 17:3).

### SUGGESTIVE ASSIGNMENTS

In the study of a subject so important as this, we are sure to find that some, by a little presumptuous turn, will make fanaticism out of what God designed for the believer's sweetest satisfaction. Prayerfully study the needs in arranging the program and present only what can be made clear. Don't speculate. Reverently meditate and pray and ask wisdom from above.

#### For Children.—

1. Text word, Comforter.
2. Commit Rom. 8:26-28.

#### For Young People.—

1. Knowing the Voice of God.
2. Safety in the Guidance of the Spirit.
3. Confusion and How to Meet it.

#### For Older People.—

1. The Conditions for the Manifestation of the Spirit.
2. Tests Between the False and the True.
3. In gaining victory over sin.—Rom. 8:15; 5:5.

great eternal feast of good things at the table of the Lord.—K.



# Gospel Herald

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MENNONITE PUBLISHING HOUSE,  
Scottsdale, Pa.

THURSDAY, MARCH 26, 1914

## Field Notes

Bro. Aaron Loucks of Scottsdale, Pa., filled the regular appointments at Schellburg, Pa., on Sunday, March 24.

Bro. J. A. Brilhart of Scottsdale, Pa., returned to his home March 19 after a few weeks' evangelistic work in Ohio.

Baptismal services are announced to be held at the East Chestnut St. Mennonite Church, Lancaster, Pa., March 29.

A series of meetings was announced to begin at the Lancaster, Pa., Mennonite Mission, 112 E. Vine St., March 18. Pray for the work.  
L. K.

Bro. George R. Brunk of Denbigh, Va., spent Sunday, March 15, with the congregation near Fentress, Va., preaching the Gospel of the Kingdom.

Bro. J. S. Shoemaker of Freeport, Ill., was at Cullom, Ill., over Sunday, March 15, where two young men were received into church fellowship by water baptism.

Bro. B. B. Stoltzfus of the Lima, Ohio, Mission writes under date of March 16: "We expect to hold our communion service this coming Sunday (March 22). Bro. John Blosser will be here. The work looks promising, with the ones taken into the Church and others under instructions. Remember us in prayer."

Bro. J. B. Hernley of Lititz, Pa., after a few weeks' visit among his sons and others among the brotherhood at Scottsdale, Pa., returned to his home on Thursday of last week.

Bro. John W. Weaver of Union Grove, Pa., filled special appointments at Souderton and Rockhill, Pa., in connection with his work at Blooming Glen, where he conducted continued meetings. C.

Bro. Joseph Geil and wife of Broadway, Va., have left their home for an extended visit among the congregations of the South. The Lord bless them on their journey and make them a blessing wherever they go.

Eleven members were added in Church fellowship at Franconia and five at Towamencin in Montgomery Co., Pa., on the 8th and 15th inst. respectively. It is our prayer that they may be "disciples indeed." C.

A Sunday school meeting is announced for May 21 (Ascension day) to be held at the River Corners Church near Conestoga, Lancaster Co., Pa. All interested are invited to attend.

Bro. J. L. Stauffer of the Altoona, Pa., Mission, labored with the brotherhood at Masontown, Pa., from Saturday until Tuesday evening, March 14-17, preaching the Gospel of the Kingdom. Good interest in the meetings is reported.

Bro. J. A. Leichty of Louisville, Ohio, worshiped with the brotherhood in Holmes Co., over Sunday, March 15, preaching to the congregation at Sugar Creek in the morning and at Walnut Creek in the evening.

A letter from West Liberty, Ohio, brings this message: "Bro. S. E. Allgyer is conducting a series of meetings at the Bethel Church. Much interest manifested." May this interest ripen into a harvest of souls. is the prayer of many.

Bro. Aaron Kolb of Barrs Mills, Ohio, has recently had the misfortune of having his trunk broken open near Trail, Ohio, and the thieves made way with about \$32. In this, as in all cases of theft, the thieves are the greatest losers.

Gone Home.—Word reaches us that Bro. Noah Brenneman, Bremen, Ohio, died March 14, 1914, at the ripe old age of 82 years, having been in the ministry more than half a century. May God comfort the bereaved and raise up others to fill his place. Obituary notice next week.

The third contribution to the question submitted in the query department should have been credited to Bro. J. G. Ruth.

Missionaries Coming Home. — A card from Bro. J. N. Kaufman of Dhamtari, India, says that they intended leaving Bombay March 10, arrive at Naples, Italy, March 24, leave there on the S. S. Utonia of the Cunard line March 28, and will be due at New York about April 10. The Lord bless them on their journey.

Communion services will be held in the Franconia district as follows:  
Rockhill, April 26.  
Line Lexington, May 10.  
Plain, May 17.  
Towamencin, May 24.  
Franconia, May 31.  
Salford, June 7.  
Souderton, June 14.  
Baptismal services will be held at Souderton May 3. C.

Bro. A. D. Erb and wife of Hubbard, Oreg., were welcome visitors among brethren and sisters at Scottsdale, Pa., and worshiped with us on Sunday, March 22. They are on an extended visit among friends and brethren in Ohio and Pennsylvania, and expect to reach their home in a few weeks. They left Scottsdale on Monday morning for West Liberty, Ohio.

The workers at the Publishing House were agreeably surprised one morning last week when Bro. Asa Hertzler of Long Green, Md., stepped in at the morning devotional hour. He led the devotions. He has been working at the Youngstown, Ohio, Mission but is compelled to rest awhile on account of broken down nerves. We hope soon to hear of his restoration to health.

A Correction.—Since issuing our statement in last week's Gospel Herald concerning new parcel post laws we have been advised by the postal authorities that all books weighing eight ounces (instead of four ounces, as stated last week) or less will be mailed at the old rate of one cent for two ounces. All miscellaneous printed matter, aside from books, which have been mailed at book rates, will continue to go at the old rate up to and including four pounds. Packages weighing more than four pounds will be mailed at the regular parcel post rates. This will be of considerable advantage, as the change, according to published statement last week, would have made this kind of merchandise cost considerable more than at the rates just reported.



**Change of Address.**—Bro. F. J. Berkey, from Warrenton, Va., to Waynesboro, Va. The death of the mother in the home made it advisable to place the children into other homes—which were generously offered by families of brethren of the Springdale congregation. May God overrule all to His glory and make of these children stalwart workers in the vineyard of the Lord. Bro. Berkey expects, the Lord willing, to give a portion of his time to the evangelistic field and to the interests of the proposed eastern school.

## Correspondence

### Akron, Pa.

(Indiantown congregation.)

Dear Herald Readers:—Again we feel thankful to our heavenly Father for the beautiful Sabbath day, and realizing that the beautiful spring days are before us when all nature is singing and rejoicing in their Creator. Even we brethren do look for a blessed rejoicing in the vineyard of the Lord for the work in hand and the ingathering of the lost souls. We hereby invite all to attend, both old and young, and to take an active part. We expect to open Sunday school April 5, at 9 a. m., followed by communion services at 10 a. m. Wishing that God may bless all in their field of labor. Amen.

Benj. S. Eberly.

### Bareville, Pa.

(Stumptown congregation)

Greeting to the many Readers of the Gospel Herald:—The congregation at this place feel grateful for lately having had the privilege of enjoying soul-refreshing breezes of heaven through a series of meetings held by Bro. John B. Senger of Kinzer, which resulted in 17 precious souls being made willing to join in with us. Many others in whom we felt interested are apparently halting between two opinions. We believe that the brother's earnest labors were appreciated by all, and our prayer is that as he goes forth performing the duties enjoined upon him and his calling, that the Lord will continue to crown his labors with success. Our Sunday school at this place has been fairly well attended during this winter. The following brethren constitute the officers of the school: Geo. Musselman, Aaron L. Groff; Chor., Ira W. Myers; Sec., Milton B. Landis; Treas., Elias Myer. We feel sad that we have the great problems confronting us that many other schools have. How to keep the growing boy in Sunday school. Our prayer is that the time may come that this great problem may be adjusted.

### Sterling, Ill.

(Science Ridge congregation)

Greeting to all Herald Readers:—On Sunday, March 8, Bro. John Nice of Morrison, Ill., was with us. One young soul was received into the Church by water baptism. Bro. Nice officiated.

On Sunday, March 15, Bro. A. H. Leaman of the Chicago Home Mission was with us and preached an impressive sermon in the forenoon. In the evening the regular quarterly S. S. meeting was held, with a good attendance. Three live topics were ably discussed. The brotherhood feels much encouraged. Pray for the work here.

Cor.

### Lewistown, Mich.

Dear Editor, Greeting:—I am engaged in a series of meetings since the 10th of this month. The meetings are well attended and good order is kept. Already four have stood up for the Lord, and still others are counting the cost. Those that stood range in age from 26 to 75 years. This is a very proud little town and I find that the poorer class of people don't go to church on account of not being in style of the world. This is a great field. If some ordained minister would move in here and stay here for some time I believe he could do a great work for the saving of the poor lost. So if whoever reads this and you have an idea that you would like to do mission work, please come to Lewistown, Mich. There are already seven members here. They have been here for some time and need a minister here. This place is 28 miles N. W. of Fairview. Pray for me and the work at this place.

E. A. Bontrager.

March 16, 1914.

### Sugarcreek, Ohio

Dear Herald Readers, Greeting in the Master's Name:—Our small congregation had the pleasure of enjoying a series of meetings which was held by Bro. J. A. Brilhart of Scottsdale, Pa., which was interesting indeed. The meeting was held at Union Hill beginning March 10 and continuing to the 15th. We feel uplifted by his presence, but it is only through the power of God that we are what we are and trust that the seed sowed by the brother will sink deep into every heart and bring forth fruit unto perfection. We are sorry the brother could not be with us longer, but we praise God for the manifestation of the power of the Spirit which we so much needed and hope all those that were present enjoyed a feast with us. May the Lord grant grace to every believer at Union Hill that they may hold out faithful. Come again.

March 17, 1914. Frank Lauver.

### Nampa, Idaho

Dear Herald Readers:—On Feb. 28 Bro. S. G. Shetler came into our midst and the following evening began a series of meetings. Each meeting was preceded by a Bible lesson on the following subjects: God, Regeneration, Sanctification, Christianity in the Church, Sincerity, Judgment on Earth, Final Judgment.

Special attention was given to the subject of sanctification and two evenings devoted to its discussion from the Bible viewpoint, because of the erroneous teaching on this subject that is being given out by some at the present time.

We were very glad for the interest shown during these meetings, and for those who were willing to come out and take a definite stand for Christ. On the last evening nine young souls were received into the Church by water baptism. Others were almost persuaded and we hope the seed sown will continue to operate in their hearts in such a way that will cause them to yield all to Christ.

While with us Bro. Shetler also held three meetings especially for the children which were attended with interest.

On Sunday afternoon, March 1, by request of some who by erroneous teaching became unsettled on which day of the week to observe as Sabbath day, Bro. Shetler gave a Bible lesson to a well filled house on this subject. On Wednesday evening following, another lesson was given on the same subject at a school house several miles away.

Three meetings were also held at the Fairview Church.

We feel to praise God for sending the brother into our midst. He in a very practical way came in touch with some of the erroneous teaching and difficulties we have surrounding us, and we thank him for the encouragement and help he gave us to press on in the good work. Pray for us and especially for those who have taken a recent stand that we may all stand firm.

Cor.

March 17, 1914.

### Port Trevorton, Pa.

We are glad to inform the Herald readers that Bro. Amon B. Ramer, who has been away from us for over a year, has returned to his farm with his children and will again go to housekeeping and farming. We congratulate him on his success in obtaining a good housekeeper and wish him God's blessing. His services are much needed at this place both in Church and Sunday school work, and we welcome him back. Again we say, Welcome.

E. A. Shafer.

March 20, 1914.



## Miscellaneous

### THE NEED OF SOUND LITERATURE

By Ed. Miller.

For the Gospel Herald.

Literature is one of the agencies that help to shape our lives and determine our destinies. It has a strong influence upon our minds and characters. It is a means by which an author has the opportunity of presenting one side of a question, and you have not the privilege of speaking back. He delivers his thoughts to you while you are in your quiet hour, usually not surrounded by other influences, and thus finds you in a condition to thoroughly saturate your mind with his ideas. He usually knows what objections will be brought against his teachings, and he meets them so beautifully that before you are aware, you believe some of his teachings which at first you accepted only under protest.

This is one of the reasons that sound literature is the means of uplifting so many lives, and is also the reason that unsound literature has caused the downfall of many. Show me what you read, and I will tell you what you believe. Again, show me the fact that you do not read and you thereby acknowledge that you miss many opportunities for equipping yourself for future usefulness. The question is not, should we read? but what should we read? and how may we create a desire for sound literature? Let us notice a few things that will help to solve this great problem which must be answered by nearly every household.

Begin early, begin in the home; purchase such books and subscribe for such periodicals that will be an uplift to any who read them and follow their teachings. Do not allow any literature to remain in your home that you do not know to be sound and clean. While the children are young, a parent or some older member of the family should read to them, and as they grow older they will naturally learn to read for themselves. The influence of proper home training in this matter can hardly be overestimated.

There should also be a regular reading period, a time each day if possible, when one keeps quiet and reads. Encourage each member of the family to join in the quiet hour. By thus forming the habit of regular reading, there will be more reading done than there will if there is no system provided.

Another means for creating a de-

sire for sound literature is to have a horror for the unsound. The people who live along the mountain sides, and are permitted to drink the pure water as it bubbles out from under the rocks, untainted with disease and infection, but filtered in the great filter made by God Himself, do not appreciate the blessing they enjoy, as would those who are required to drink water that is infected with microbes and bacteria, whose spigots are sometimes clogged with reptiles. Give the mountaineer one taste of this water and he will refuse any more. Bad literature is somewhat like bad water; you can not see the disease germs, the book has an attractive appearance, the type is clear, the illustrations are beautiful, and without the most careful inspection you fail to see the yellowness in the page, or the poison in the type.

Another way to encourage the reading of good literature is to encourage the publishing of good literature. We should patronize such publishers whom we know to be conscientious, and who would not set up any type which they believe will not have a good effect.

As a Church we are better equipped than ever before, and what we need is to give our church publishers such patronage that will enable them to extend the work still more thoroughly. How much reading are you doing? What kind of reading matter appeals to you? Must it be fiction to be interesting, or can you be interested in facts and truth. Do not forget that above all else that is called literature, the Bible stands as the one standard book, and whatever else you read, do not neglect to read your Bible.

Springs, Pa.

### FIRST EPISTLE OF PETER

#### Chapter Five

By Jesse Schmucker

For the Gospel Herald.

In this chapter the apostle refers to several classes. In verses 1-4 he gives particular advice to the elders or overseers of the flock. Peter being himself an elder, puts nothing upon his fellow-workers that he is not ready to follow himself. He does not command, but exhorts. In verse one he tells them that he is already a partaker of the glory that shall be revealed. Here he proves that the Christian's life is not one of continual suffering, but that already here we have a foretaste of the glory over yonder.

In his exhortations to the elders he bids them feed the flock and take general oversight over them. This is

to be done **willingly**, being constrained by love, and not from any compulsion. It should be done of a ready mind and not for filthy lucre's sake, or any selfish profits. Not as being lords over God's heritage, but in all things being examples to the flock—in piety, in goodness, in sincerity, in earnestness and in all other Christian virtues. Though we have the same standard for all, yet the leaders are expected to set the example.

In verse 4 we read of a far greater reward than any filthy lucre—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." After having so often referred to the Christian's suffering this comes as a sweet consolation.

In verses 5-7 Peter refers to the younger, admonishing them to be submissive to the older people, showing them due respect and reverence. We should profit by their examples and ready to take heed to their advice. In verses 5 and 6 the great theme of humility is presented. "God resisteth the proud, but giveth grace to the humble." To be exalted in heaven we must be humble here.

The apostle, knowing of the trials and sufferings of the Christian, gives them the best of advice. "Casting all your care upon him, for he careth for you." God will not let His cause suffer if we fully trust.

In the latter part of the chapter we find general admonitions to all to be sober, watchful, and constant in faith. This is absolutely necessary because the devil is very bold, fierce, strong, and cruel, coming first as an angel of light then finishing as a roaring lion. If we would overcome we must resist him steadfast in the faith.

At the close of the book we find the benediction. The apostle closes with an earnest prayer for their stability and faithfulness.

Smithville, Ohio.

### SOME STARTLING FACTS

By E. D. Hess.

For the Gospel Herald.

While gathering some figures and statistics for a temperance sermon I found the following which has been troubling me ever since:

Within a radius of four miles with Masontown as its center, there have been during the last eleven years, 29 murders, 8 suicides, 14 accidental deaths, all directly due to the effects of alcohol, and 25 deaths due to acute alcoholism. This makes a grand total of 76 deaths, a yearly average of almost 7, in a circle containing a fraction over 50 square miles. These figures are vouched for, having been



obtained from an undertaker who buried nearly all of them. He can, and will, if necessary, give names and dates of burial.

But to take these figures a little farther, let us notice this: If John Barleycorn collected such a toll of human lives from every 50 square miles in the United States, not including Alaska, he gathered in the last 11 years 4,671,188 or a yearly average of 424,653. These figures are so large that we can only stare at them in a sort of bewildered amazement, but listen—if these victims of alcohol were all placed in their caskets and then laid side by side there would be a row of caskets that would almost reach from New York to San Francisco.

"But," some of my readers will say, "it isn't nearly so bad as that in our neighborhood; so your figures are not true." That's just what we want to get at. Your community does not pay this awful toll because you have no saloons. Masontown wouldn't either, if the saloons were removed, and herein lies the serious problem for us as individuals. Is it enough to merely preach and teach against it? Is there nothing more we can do?

Often we pray to the Father, "Lead us not into temptation," but is it consistent to pray thus and do nothing to remove the temptation ourselves.

Is there not a possibility of emphasizing our relation to God at the expense of our relation to our fellowman?

"And this commandment have we from him (God), That he who loveth God love his brother also." This close relation between our love for God and our love for our fellowman is perhaps more clearly shown in the preceding verse where he says, "For he that loveth not his brother whom he hath seen how can he love God whom he hath not seen?" Love means service. All other things being equal, he serves his God best who serves his fellowman most. It is my humble though sincere opinion that we can render humanity no greater, more far-reaching service than to help remove this curse which is blighting thousands of lives, destroying all peace and happiness of homes and worst of all, sending thousands to untimely graves, many of them at least to be called forth at last to the "resurrection of damnation."

"Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Masontown, Pa.

"Christ is the fulfiller and supplier of all the needs of the soul, in the fullest sense."

## QUESTION DRAWER

(Continued from page 801)

drawn into questionable methods of work.—II Thes. 3:6.

4. What the world needs is regeneration rather than reform and when the Church stoops from her lofty work of saving souls to the task of bringing about moral reform regardless of conversion she is failing in her true mission.—Mark 16:15, 16.

N. E. Miller.

The position of the Church is with Christ the Prince of Peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (Jno. 14:27). The Church is to "follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). The Church is to love its enemies, bless them that curse her, and do good to them that hate her, and pray for them that despitefully use her and persecute her; when persecuted in one city she is to flee to another (Matt. 10:23); not to render evil for evil to any man; if smitten on the right cheek to turn the other also; if sued at law and the coat taken to give the cloak also, etc., etc.

The position of politics in relation to the commonwealth of the United States or the individual state, is not in harmony with the position of the Church on the principles of nonresistance. And "can two walk together, except they be agreed" (Amos 3:3)? As Christ has separated His Church from the world (Jno. 17:16), therefore the Church or its members cannot consistently take part in politics, by going to the polls and voting to help make decrees or hold positions or help others to fill positions or take the oath of allegiance which politics requires, or be affiliated with any of the so-called reform movements that look to the sword to have its decrees put in force.

Therefore for church members to help make decrees that the Church could not put in force is inconsistent with her position in Christ, she is to remain separated and unspotted from the world.

I think the solution to this question lies in the proper Biblical conception, and understanding of "what the Church is, her present mission, and future glory."

The Church is the Bride of Christ, the coming Bride-groom, a called out people, a separate body, a peculiar people, chosen for God's glory, in present purity and holiness and complete separation from sin. Man-made organizations, societies, or concerted efforts for the betterment of mankind, political societies, etc., are **not** the

God-ordained functions of the Church, and by affiliating with these movements we ignore God's blessed Church plan, and the result is worldliness, formal materialism, and loss of spiritual power.

2. God's purpose in the Church and her mission is plain and clear cut. In the Church of which Christ is the Head (Col. 1:18; Eph. 5:24) God is preparing for His glory a pure Church without spot or wrinkle (Eph. 5:27), and the mission of this Church body is not to clean this world up by way of ballot box endeavor, or the reinforcement of this ballot box system (which is one of the last day delusions) by woman's Suffrage which in itself is an awful violation of God's law in reference to woman's sphere in life.

We are strangers and pilgrims here (I Pet. 2:11), our citizenship is in heaven (Eph. 2:19; Phil. 3:20), "ambassadors" in Christ, reconciling the world to God (II Cor. 5:20). Regeneration, not reformation (the latter is always incidental to the former) is the work and mission of Christ and His Church. Again we conclude, a true conception of what the Church is, and her mission will solve this problem. May His Word be our Guide, is my prayer.

Abram Metzler.

## FAMILY CIRCLE

(Continued from page 802)

about their training in an intelligent way, the question of physical restraint will have been settled. The rod, without love and intelligence, is a brutal stick; with love and intelligence, it often becomes a corrective power.

Above all, don't forget the part which Providence has to do with the matter of keeping an oversight of the children. God can help you as no other being can. Going about your work in the fear of the Lord you find the secret of the power of the Lord. Keep the love of God bright in the hearts of your children during their first few years in school, and you weld a powerful link that will hold them to God in after life.

Scottdale, Pa.

When men neglect the church they neglect God. When they lose reverence for the sanctuary, they lose reverence for God. When they cease to worship in public assemblies, they cease to worship at all. We may neglect the church or not, but one fact remains that it forever stands as a powerful reminder of our responsibility to God. It is his appointed place of worship; it is our Ebenezer. —Methodist Recorder.



## Married

**Bowen—Cooper.**—Bro. E. R. Bowen and Sister Anna Cooper, both of Canton, O., were married on Sunday, Feb. 1, 1914, by Bro. P. R. Lantz. May their journey be peaceful.

**Ranck—Sollenberger.**—On Mar. 10, 1914, at the home of the bride, No. 40 East Locust St., Mechanicsburg, Pa., Isaac Ranck and Mrs. Susan Sollenberger, Bro. Reuben Cockley officiating. The Lord bless the union.

**Davidhizar—Springer.**—On March 4, 1914, by John F. Funk, at his residence in Elkhart, Ind., Bro. Jacob Davidhizar of East Las Vegas, N. Mex., and Sister Nancy Springer, of Lagrange Co., Ind. Their future residence will be at the home of Bro. Davidhizar in New Mexico.

## Obituary

**Shover.**—Bro. Eli Shover died Feb. 13, 1914; aged 79 y. 5 m. 5 d. Bro. Shover was a bright example in Sunday school and church work, always on time at Sunday school with a well prepared lesson and took a great interest in church services. Interment at Diller Church, Cumberland Co., Pa.

**Hostetler.**—John Hostetler was born Aug. 14, 1834; died Mar. 11, 1914; aged 79 y. 8 m. 27 d. He was married to Sarah Stutzman, Dec. 25, 1857. To this union were born 3 sons and 7 daughters, 22 grandchildren, and 3 great-grandchildren. Three daughters, and 7 grandchildren, and 1 great-grandchild preceded him to the spirit world. He was a faithful member of the A. M. Church and died in the blessed hope of his Redeemer.

**Mox.**—Orville Albert, son of Albert and Verda Mox, was born in Allen Co., O., Mar. 1, 1914; died at the home of his grandparents Mar. 6, 1914; aged 6 d. His life was short and full of suffering. It budded on earth to bloom in heaven. We believe he fulfilled his mission on earth. Funeral services were held at the home on Mar. 7, by G. H. Brunk. Interment in the Salem Cemetery.

"Go, little pilgrim, to thy home,  
On yonder blissful shore,  
We miss thee here, but soon will come,  
Where thou hast gone before."

Father and Mother.

**Whitaker.**—Fannie Rich Whitaker was born Aug. 13, 1840, at Bringheim, France; died at her home near Beaver Crossing, Nebr., Mar. 14, 1914; aged 73 y. 7 m. 1 d. In 1871 she with her mother came to America and located near Wauseon, O. On Jan. 11, 1873, she was married to Joseph Whitaker. To this union were born 5 children. She leaves to mourn her departure a loving husband, 3 sons (two of whom were unable to attend the funeral), 2 daughters, 17 grandchildren, 2 great-grandchildren, and 1 brother. At the age of 13 she joined the Amish Mennonite Church, of which she has been a faithful and devoted member until the end. She was a kind and devoted wife and a loving mother.

May we all strive to so live that we may be privileged to go where we be-

lieve her spirit has gone through the merits of Jesus' atoning blood. Funeral services were conducted by Bros. Joe Rediger, Jake Stauffer, and Wm. Schlegel. Texts, Jas. 4:14; Heb. 9:27, 28; Jno. 11:25, 26. She was laid to rest in the West Fairview Cemetery, Beaver Crossing, Nebr.

**Hilty.**—David Hilty was born in Pandora, Ohio, Jan. 30, 1845; died at his home near Nampa, Idaho, Mar. 7, 1914; aged 69 y. 1 m. 7 d. On the 26th day of April, 1866, he was married to Elizabeth Thut, to which union were born 12 children, 4 having preceded him to the great beyond.

He is survived by his wife, 3 sons, 5 daughters, 29 grandchildren; also brothers and sisters.

He united with the Mennonite Church at the age of 20, was ordained to the ministry in 1894, and to the office of bishop in 1904. In 1902 he with his family moved from West Liberty, Ohio, to Nampa, Ida., where he faithfully labored with the Church until his sudden call home. (A part of the first two years were spent at Albany, Oreg.)

Bro. Hilty's death was due to apoplexy and came very unexpectedly at an hour when we thought not. He attended all of the meetings held by Bro. Shetler and especially rejoiced because of those who were willing to come out and take a definite stand for their Lord. Friday being

the last day of Bro. Shetler's stay with us, Bro. Hilty and wife came to the Mission in the afternoon and visited with him till nearly train time. On Saturday morning he went about his work as usual. About 11 A. M. he went to a sick neighbor near by to help with some chores. Then he came home, sat down to the dinner table with the Herald which the mail had just brought and while eating and reading, dropped over without a moment's warning.

While we miss him very much on every hand, yet we do not mourn as those who have no hope; for we believe he was ready and is now rejoicing in the promise Paul looked forward to when he realized death was near. II Tim. 4:8.

Funeral services were conducted by Bro. S. G. Shetler at the Nampa Mission (from the text, "O death"—I Cor. 15:55), where a large body of people had met to pay the last tribute of respect and love to the departed one.

## WESTERN DISTRICT A. M. CONFERENCE

The Lord willing, the Western District A. M. Conference will be held at the Waldo Church near Flanagan, Ill., Sept. 30, and Oct. 1, 1914. Sunday School Conference Oct. 2. Fuller particulars later. Committee.

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\*Through an oversight a mistake was made in numbering the pages. In the January 29 number of Gospel Herald the second page ought to have been numbered 690, whereas it was numbered 670. That makes twenty duplicate pages. All articles appearing on these pages are marked with a star.

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